

## The Holy Spirit, Gifts & Fruits

Today in many Christian circles we often hear the term holy ghost or holy spirit used. Most of us are familiar with the holy spirit through the act of speaking in tongues. In this study we will take an in depth look at the spirit of Yahweh from the beginning of the torah until now, the fruit of the spirit and the gifts of the spirit. In Old Testament times the Spirit of Yahweh was referred to as the **Ruach HaKodesh** and the **Shekhinah**.

**Ruach HaKodesh** is translated as (Holy Wind, Devine Spirit, Devine Inspiration or Breath of G-d).

**Shekhinah** is the English spelling of a grammatically feminine Hebrew language word that means the dwelling or settling, and is used to denote the dwelling or settling presence of Yahweh especially in the Temple in Jerusalem. The Shekhinah is held by some to

represent the feminine attributes of the presence of God. Shekhinah is derived from the Hebrew verb shakhan. In Biblical Hebrew the word means literally to settle, inhabit, or dwell, and is used frequently in the Hebrew Bible. ( Exodus 40:35, "Moses could not enter the Tent of Meeting, for the cloud rested [shakhan] upon it, and the glory of the Lord filled the Tabernacle.), as well as the weekly Shabbat blessing recited in the Temple in Jerusalem ("May He who causes His name to dwell [shochan] in this House, cause to dwell among you love and brotherliness, peace and friendship"). In Mishnaic Hebrew the word is often used to refer to birds' nesting and nests. ("Every bird nests [shechinot] with its kind, and man with its like, Talmud Baba Kammah 92b.)

In the New Testament we see it being represented as a dove and Yeshua turning over the tables of the money changers and those selling doves in Matthew 21:12 and Mark 11:15 are pictures of the spirit being freed as the

doves represent the Shekhinah. The word "Shekhinah" also means "royalty" or "royal residence. The word for Tabernacle, mishkan, is a derivative of the same root and is used in the sense of dwelling-place in the Bible, e.g. Psalm 132:5 ("Before I find a place for God, mishkanot (dwelling-places) for the Strong One of Israel.") Accordingly, in classic Jewish thought, the Shekhinah refers to a dwelling or settling in a special sense, a dwelling or settling of divine presence, to the effect that, while in proximity to the Shekhinah, the connection to God is more readily perceivable. This is very important in that, at the fall in the garden of Eden, it was this presence that covered and filled Adam and Eve and once it was lost the only perception that they had was that they were naked. Christian theologians have often connected the concept of Shekhinah to the Greek term "Parousia", also a feminine word (literally: "presence") which is used in the New

Testament in a similar way for "Divine Presence".

The first place that we see the Holy Spirit spoken of in the bible is Breisheit 1:1-2 that says **"In the beginning Elohim created the heavens and the earth . Now the Earth was formless and void, darkness was over the surface of the deep, and the spirit (Ruach) of Elohim was hovering over the water"**. It is important for us to realize, as believers that the Holy Spirit is the agent of Yahweh's will and the manifestation of his action in all creation. As we see in this verse that although all things were created by Yeshua Ha Mashiach the holy spirit is the means or tool if you will that was used to create all life. Next we read in Breisheit 2:7 **" And Yahweh formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"**. Interestingly the word used for breath of life is

neshamah chay and nephesh chay. Both of these words are feminine and relate to the Spirit as being feminine. It is for this reason that at the highest level in Yahweh's hierarchy we find the bride. We must remember that when Yahweh created Adam Eve was also present within him, as we later see that she was formed from a small part removed from the completed body of Adam. We must also surmise that if Yeshua was the second man Adam then they both were imbued with the fullness of the spirit and without this baptism of the holy spirit it is impossible to achieve the highest calling. In ancient times the Shekinah and Sabbath were seen as the bride and used in liturgies and hymns to welcome the Sabbath. This recurrent theme is best known from the writings and songs of the legendary mystic of the 16th century, Rabbi Isaac Luria. Here is a quotation from the beginning of his famous shabbat hymn: **"I sing in hymns to enter the gates of the Field of holy apples. "A new**

**table we prepare for Her, a lovely candelabrum sheds its light upon us.**

**"Between right and left the Bride approaches, in holy jewels and festive garments..."** A

paragraph in the Zohar starts: "One must prepare a comfortable seat with several cushions and embroidered covers, from all that is found in the house, like one who prepares a canopy for a bride. For the Shabbat is a queen and a bride. This is why the masters of the Mishna used to go out on the eve of Shabbat to receive her on the road, and used to say: '*Come, O bride, come, O bride!*' And one must sing and rejoice at the table in her honor ... one must receive the Lady with many lighted candles, many enjoyments, beautiful clothes, and a house embellished with many fine appointments ..." The tradition of the Shekhinah as the Shabbat Bride, the *Shabbat* Hamalka, continues to this day. Here we see the Shekinah and the Sabbath as being one and the same. On a deeper note we must first come to the

Sabbath as the 7th day mirror imaging the creation process. At this point in the story the 7th day does not end and is a picture of the Millennial Kingdom in which all will be Sabbath continuing into eternity. So for the believer once we reach the Sabbath and ascend to the level of bride She then becomes the Sabbath and is eternally in it. In ancient Jewish literature conversion to Judaism was called being brought under the wings of the Shekinah. As was said earlier at the fall of Adam and Eve both the Indwelling and the covering left them. The spirit man within them flickered to a small ember and the glory covering them left them naked. This brings up another point I believe there is a difference between the indwelling of the Holy Spirit and the baptism of the Holy spirit. When we as believers accept Yeshua as Lord and savior of our lives and are born again through the water baptism we have the indwelling. I say this because we accept his blood and we know that blood carries both the

life or nephesh and on a physical plane it brings oxygen and carries away impurities so too Yeshua's blood carries both his eternal soul and wind or spirit. Being that the spirit is also associated with water, i.e. John 7:38 "**He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.**", I believe that this also requires a water baptism symbolizing the belief in the death burial and resurrection of our mashiac. I also believe that the blood and water that poured from Yeshua's side on the cross represents this. Supporting this is Romans 8:9 that says "**You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ**". The baptism of the holy spirit is a baptism given by Yeshua ( **Matthew 3:11 baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He**

**will baptize you with the Holy Spirit and with fire)** that imparts the gifts of the spirit to be used for the building up and edification of the Body of Messiah in order to mature those in this body into their respective hierarchies with the highest being the bride as well as to be a sign for the nonbeliever to bring him to repentance and belief in the one true G-d. So basically the fruit of the spirit are a result of the indwelling whereas the gifts are a result of the baptism. In Old testament times before Yeshua I believe that there was for the most part no indwelling or baptism in its fullest sense. We see time and time again where the old testament uses the term the "spirit was upon me" some examples are Numbers 24:2, Judges 3:10, 2 Chronicles 24:20, Isaiah 32:15, Ezekiel 11:5, and Luke 2:25 I believe that these were foreshadows of the baptism that was to come later. Some examples of the indwelling are Daniel 5:11, and Psalm 51:10-12. Again these are all foreshadows of the Mashiacs Baptism

and indwelling of the spirit. Next we will look at the fruit of the spirit, the gifts of the spirit, being in the fullness of the spirit and hierarchical gifts i.e. John 20:21, Luke 1:11,

### The Fruit of the Spirit

In Matthew 7:15-20 we hear **"Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves. <sup>16</sup>By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistles? <sup>17</sup>Likewise every good tree bears good fruit, but a bad tree bears bad fruit. <sup>18</sup>A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. <sup>19</sup>Every tree that does not bear good fruit is cut down and thrown into the fire. <sup>20</sup>Thus, by their fruit you will recognize them"**. Here we have a clear cut way to discern false

prophets . Of importance is the fact that they come in sheep's clothing denoting that they come as believers but we also know that sheep are low in the hierarchy. in Galatians 5:22 we see **"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law"**. If we take a close look at all these fruits one of the first things we see in common with all of them is that they require  
and

help build relationships with people. The other thing is that just as a natural fruit doesn't manifest itself instantly but is first a seed then a tree or plant and then in its season produces fruit so too are these fruits developed and grown and the primary fertilizer for them is the torah. Let's look at each of these fruit.

**1. Love.** 1st Corinthians 13 says " Love is patient, love is kind. It does not envy, it does not boast, it is not proud. <sup>5</sup>It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. <sup>6</sup>Love does not delight in evil but rejoices with the truth. <sup>7</sup>It always protects, always trusts, always hopes, always perseveres." These are all action words and not feelings contrary to the worlds belief.

**2. Joy.** This the joy of Yahweh associated with doing a mitzvot as we will learn later that the Hebrews believed that there were 4 times when the spirit could not dwell upon a person and that it would only come upon a person while in a state of joy particularly while fulfilling the divine commandments. This is what is meant by term "The joy of the Lord is our strength" Nehemiah 8:10.

**3. Peace.** Shalom is the Hebrew word for peace and it means to have peace in its fullness and in

all things. The word also means destroying the authority that secures chaos.

**4. Longsuffering.** The word used here is the Greek word makrothymia and can mean patience, endurance, steadfastness or slowness in avenging wrongs. We know that this fruit is produced by tribulation and hardship as the scriptures say "tribulation worketh patience"  
Romans 5:3

**5. Gentleness.** here the word is chrēstotēs and it actually means moral goodness or integrity.

**6. Goodness.** The word here means uprightness of heart and life.

**7. Faith.** Faith is substance of things hoped for the evidence of things not yet seen we as believers should know the depths of this fruit.

**8. Meekness.** this fruit is produced by being humble and it rids us of pride and selfishness. The word here means being gentle or mildness.

**9. Temperance** the word here is egkrateia and means self control or the virtue of one who has masters his desires and passions especially his sensual appetites .

Many of us look at a person and attempt to gauge their walk with Adonai by the gifts of the spirit when we should always look at the fruit of the spirit first.

### **The Gifts of the Spirit**

1st Corinthians 12:1-11 reads <sup>1</sup>Now about spiritual gifts, brothers, I do not want you to be ignorant. <sup>2</sup>You know that when you were pagans, somehow or other you were influenced and led astray to mute idols. <sup>3</sup>Therefore I tell you that no one who is speaking by the Spirit of God says, "Jesus be

**cursed," and no one can say, "Jesus is Lord,"  
except by the Holy Spirit.**

**<sup>4</sup>There are different kinds of gifts, but the  
same Spirit. <sup>5</sup>There are different kinds of  
service, but the same Lord. <sup>6</sup>There are different  
kinds of working, but the same God works all  
of them in all men.**

**<sup>7</sup>Now to each one the manifestation of the  
Spirit is given for the common good. <sup>8</sup>To one  
there is given through the Spirit the message  
of wisdom, to another the message of  
knowledge by means of the same Spirit, <sup>9</sup>to  
another faith by the same Spirit, to another  
gifts of healing by that one Spirit, <sup>10</sup>to another  
miraculous powers, to another prophecy, to  
another distinguishing between spirits, to  
another speaking in different kinds of  
tongues, and to still another the interpretation  
of tongues <sup>11</sup>All these are the work of one and  
the same Spirit, and he gives them to each  
one, just as he determines.**

**1. Message of Wisdom:** wisdom, broad and full of intelligence; used of the knowledge of very diverse matters

a) the wisdom which belongs to men

1) spec. the varied knowledge of things human and divine, acquired by acuteness and experience, and summed up in maxims and proverbs

2) the science and learning

3) the act of interpreting dreams and always giving the sagest advice

4) the intelligence evinced in discovering the meaning of some mysterious number or vision

5) skill in the management of affairs

6) devout and proper prudence in intercourse with men not disciples of Christ, skill and discretion in imparting Christian truth

7) the knowledge and practice of the requisites for godly and upright living

b) supreme intelligence, such as belongs to God

1) to Christ

2) the wisdom of God as evinced in forming and executing counsels in the formation and government of the world and the scriptures.

**2. Word of Knowledge:** knowledge signifies in general intelligence, understanding

a) the general knowledge of Christian religion

b) the deeper more perfect and enlarged knowledge of this religion, such as belongs to the more advanced

c) esp. of things lawful and unlawful for Christians

d) moral wisdom, such as is seen in right living

**3. Faith:** Faith is the only gift that is also a fruit and as such it is definitely one of the greater gifts

**4. Healings:** to heal in a medical sense medicine or remedy.

**5. Miracles:** The word used here is dynamis and is the same word used in connection with the Holy spirit falling at Pentecost in the book of Acts . From this word we get dynamic and the word itself means

**a)** inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth

**b)** power for performing miracles

**c)** moral power and excellence of soul

**d)** the power and influence which belong to riches and wealth

- e) power and resources arising from numbers
- f) power consisting in or resting upon armies, forces, hosts

**6. Prophecy:** this is one of the most abused and misunderstood gifts in the mainstream church it is connected to the office of the prophet and is most times confused with its false counterpart the spirit of witchcraft and divination. The true prophet and the gift of prophecy do several things.

a) To call the people to repentance as in the Old testament prophets we must understand that these prophets primarily addressed whole nations or individuals so that they could reach entire nations and not single individuals within a congregation.

b) of the prediction of events relating to Christ's kingdom and its speedy triumph, together with the consolations and admonitions pertaining to it. the predictions of

the works of which, set apart to teach the gospel, will accomplish for the kingdom of Christ. The book of revelation is a prime example of this. The gift is not someone saying "G-d told me to tell you". Oddly enough this is one of the favored offices that people like to put themselves in but according to the bible it was the one that had some of the most persecutions. The prophets of Old were stoned and sawed into etc.

**7. Discerning of Spirits:** This gift is not only distinguishing or discerning different types of spirits but the word for discerning can also mean to judge so it can also mean a Judge of spirits this also has a very powerful reference to a person that will be a judge in the Kingdom.

**8. Diverse Tongues:** Again this is one of the most misused of all the gifts and I believe this is because it is the one most easily faked. The

first point that I would like to make is that the doctrine of the baptism of the Holy spirit with the evidence of speaking in tongues is NOT a biblical doctrine. It came out of the Azusa Street Revival that ran from 1906-1915. One of the 5 core beliefs from this movement was the baptism of the holy spirit with the evidence of speaking in tongues. In 1st Corinthians 12:29-31 Paul says " <sup>29</sup>**Are all apostles? Are all prophets? Are all teachers? Do all work miracles?** <sup>30</sup>**Do all have gifts of healing? Do all speak in tongues? Do all interpret?** <sup>31</sup>**But eagerly desire the greater gifts.**

Now the answer to these questions that Paul is asking is obviously No so to say that any one gift is a universal sign that a person has the holy spirit is not biblical in fact in 1Corinthians 14 he says at verse 22 "**Tongues, then, are a sign, not for believers but for unbelievers**" Let's take a look at that scripture to get an accurate understanding of how this gift should be used.

1st Corinthians 14:1-31 reads <sup>1</sup>Follow the way of love and eagerly desire spiritual gifts, especially the gift of prophecy. <sup>2</sup>For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit. <sup>3</sup>But everyone who prophesies speaks to men for their strengthening, encouragement and comfort. <sup>4</sup>He who speaks in a tongue edifies himself, but he who prophesies edifies the church. <sup>5</sup>I would like every one of you to speak in tongues, but I would rather have you prophesy. He who prophesies is greater than one who speaks in tongues, unless he interprets, so that the church may be edified. <sup>6</sup>Now, brothers, if I come to you and speak in tongues, what good will I be to you, unless I bring you some revelation or knowledge or prophecy or word of instruction? <sup>7</sup>Even in

**the case of lifeless things that make sounds, such as the flute or harp, how will anyone know what tune is being played unless there is a distinction in the notes?<sup>8</sup> Again, if the trumpet does not sound a clear call, who will get ready for battle? <sup>9</sup>So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air.<sup>10</sup> Undoubtedly there are all sorts of languages in the world, yet none of them is without meaning. <sup>11</sup>If then I do not grasp the meaning of what someone is saying, I am a foreigner to the speaker, and he is a foreigner to me. <sup>12</sup>So it is with you. Since you are eager to have spiritual gifts, try to excel in gifts that build up the church.**

**<sup>13</sup>For this reason anyone who speaks in a tongue should pray that he may interpret what he says. <sup>14</sup>For if I pray in a tongue, my spirit prays, but my mind is unfruitful. <sup>15</sup>So what shall I do? I will pray with my spirit, but I**

will also pray with my mind; I will sing with my spirit, but I will also sing with my mind. <sup>16</sup>If you are praising God with your spirit, how can one who finds himself among those who do not understand say "Amen" to your thanksgiving, since he does not know what you are saying? <sup>17</sup>You may be giving thanks well enough, but the other man is not edified.

<sup>18</sup>I thank God that I speak in tongues more than all of you. <sup>19</sup>But in the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue.

<sup>20</sup>Brothers, stop thinking like children. In regard to evil be infants, but in your thinking be adults. <sup>21</sup>In the Law it is written:  
"Through men of strange tongues  
and through the lips of foreigners  
I will speak to this people,  
but even then they will not listen to me," says the Lord.

<sup>22</sup>Tongues, then, are a sign, not for believers but for unbelievers; prophecy, however, is for believers, not for unbelievers. <sup>23</sup>So if the whole church comes together and everyone

**speaks in tongues, and some who do not understand or some unbelievers come in, will they not say that you are out of your mind? <sup>24</sup>But if an unbeliever or someone who does not understand comes in while everybody is prophesying, he will be convinced by all that he is a sinner and will be judged by all, <sup>25</sup>and the secrets of his heart will be laid bare. So he will fall down and worship God, exclaiming, "God is really among you!"**

**<sup>26</sup>What then shall we say, brothers? When you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue or an interpretation. All of these must be done for the strengthening of the church. <sup>27</sup>If anyone speaks in a tongue, two—or at the most three—should speak, one at a time, and someone must interpret. <sup>28</sup>If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God.**

**<sup>29</sup>Two or three prophets should speak, and the others should weigh carefully what is said. <sup>30</sup>And if a revelation comes to someone who is sitting down, the first speaker should stop. <sup>31</sup>For you can all prophesy in turn so that everyone may be instructed and encouraged.**

One of the main things here that I would like to point out is that the word for tongues is the same in acts and in Corinthians it is the word glōssa which simply means the language or dialect used by a particular people distinct from that of other nations. Put simply other languages like German or Chinese etc. However if this is the only meaning behind it why do we get 1Corinthians 14:2 that says "**For anyone who speaks in a tongue does not speak to men but to God. Indeed, no one understands him; he utters mysteries with his spirit**". There has to be two different manifestations of this gift going on.

**9. Interpretation of Tongues:** This gift speaks for itself( no pun intended) it is simply giving an interpretation of the tongue so that the church is edified.

These gifts although wonderful and marvelous with the exception of Faith can be faked or have false and perverted counterparts. I believe this is why faith is so paramount and that it is one of the greater gifts along with prophecy that Paul tells us to eagerly desire in 1Corinthians 12:31 Finally let's look at the Holy spirit being given as a gift for a Hierarchal position or purpose, what it means to be filled with the spirit and blaspheming the holy spirit. In John 20:21-22 we read "<sup>21</sup>**Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you."** <sup>22</sup>**And with that he breathed on them and said, "Receive the Holy Spirit. <sup>23</sup>If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."** Here we see the Holy Spirit

being given for the appointment of the apostles as Judges. In Luke 1:15-17 we read "<sup>15</sup>for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even from birth<sup>16</sup> Many of the people of Israel will he bring back to the Lord their God. <sup>17</sup>And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous—to make ready a people prepared for the Lord." Please notice here that John was filled with the Holy spirit from birth for the purpose of being the Elijah that precedes the Messiah. Also the term filled can mean to be complete ,something that wholly possesses the mind or to Fulfill. We know that the term fulfill means to interpret the Torah completely . This is why the scripture says that the spirit will lead and guide us in all truth. It will help us to fulfill torah. I think the ultimate expression of a person being blessed

with the spirit for a specific position and being filled is found in Acts 6:8-15 and 7 gives us the account of Stephen and his stoning and the word used for full means to have ones soul thoroughly permeated with, lacking nothing, perfect and of the surface to be covered in every part.

## **Blaspheming the Holy Spirit**

In ancient Judaism the spirit or Shekinah did not rest on a man during 4 things.

- 1. During a time of gloom or depression (especially during synagogue service)**
- 2. During laziness (especially during synagogue service)**

**3. Frivolity ( horseplay or joking especially during synagogue service)** note Paul admonishes us in Ephesians 5:4-5 about coarse joking, obscenity and foolish talk among other things and says that they are tantamount to idolatry.

**4. Idle Chatter ( especially during synagogue service)** We have already addressed the harm of this issue in a previous teaching on Lashon Horah but again this is one of the things that hinders the spirit.

We can also grieve the spirit. An example of this is found in Isaiah 63:9-11 that reads

**"In all their distress he too was distressed,  
and the angel of his presence saved them.  
In his love and mercy he redeemed them;  
he lifted them up and carried them  
all the days of old.**

**Yet they rebelled  
and grieved his Holy Spirit.**

**So he turned and became their enemy  
and he himself fought against them.**

**Then his people recalled <sup>[a]</sup> the days of old,  
the days of Moses and his people—  
where is he who brought them through  
the sea,  
with the shepherd of his flock?  
Where is he who set  
his Holy Spirit among them,**

There are two places in scripture where Yeshua gives an example of blaspheming the holy spirit they are Matthew 12:22-31 and Mark 3:13-30 we will look at both of them in great detail to see what it means.

In Matthew 12: 22-31 we read " <sup>22</sup>**Then they brought him a demon-possessed man who was blind and mute, and Jesus healed him, so that he could both talk and see. <sup>23</sup>All the**

**people were astonished and said, "Could this be the Son of David?"**

**<sup>24</sup>But when the Pharisees heard this, they said, "It is only by Beelzebub, the prince of demons, that this fellow drives out demons."**

**<sup>25</sup>Jesus 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. <sup>26</sup>If Satan drives out Satan, he is divided against himself. How then can his kingdom stand? <sup>27</sup>And if I drive out demons by Beelzebub, by whom do your people drive them out? So then, they will be your judges. <sup>28</sup>But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you.**

**<sup>29</sup>"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.**

**<sup>30</sup>"He who is not with me is against me, and he who does not gather with me scatters. <sup>31</sup>And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. <sup>32</sup>Anyone who speaks a word**

against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

<sup>33</sup>"Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit. "

Here we need to point out the fact that this was a messianic miracle and the people recognized it as such in verses 22-23 next we see the Pharisees accusing this work as being done by Beelzebub thus denying the divinity of Yeshua.

Put simply they said that a work of the spirit was of the Devil. Next in Mark 3-13-30 we read

**" <sup>13</sup>Jesus went up on a mountainside and called to him those he wanted, and they came to him. <sup>14</sup>He appointed twelve—designating them apostles—that they might be with him and that he might send them out to preach <sup>15</sup>and to have authority to drive out demons. <sup>16</sup>These are the twelve he appointed: Simon (to whom he gave the name Peter <sup>17</sup>James son of Zebedee and his brother John (to them he gave the name Boanerges, which means Sons of Thunder);<sup>18</sup> Andrew,**

**Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Zealot <sup>19</sup>and Judas Iscariot, who betrayed him.**

**<sup>20</sup>Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat.<sup>21</sup>When his family heard about this, they went to take charge of him, for they said, "He is out of his mind."**

**<sup>22</sup>And the teachers of the law who came down from Jerusalem said, "He is possessed by Beelzebub <sup>[c]</sup>! By the prince of demons he is driving out demons."**

**<sup>23</sup>So Jesus called them and spoke to them in parables: "How can Satan drive out Satan? <sup>24</sup>If a kingdom is divided against itself, that kingdom cannot stand. <sup>25</sup>If a house is divided against itself, that house cannot stand. <sup>26</sup>And if Satan opposes himself and is divided, he cannot stand; his end has come. <sup>27</sup>In fact, no one can 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. <sup>28</sup>I tell you the truth, all the sins and blasphemies of men will be forgiven them. <sup>29</sup>But whoever blasphemes against the Holy Spirit will never be forgiven; he is guilty of an eternal sin."**

**30**

He said this because they were saying, "He has an evil spirit." Here let the text interpret itself verse 30 tells us that they were saying that the spirit within him was evil. Here the strong man is not Satan but the spirit man and I believe is a reference and play on words to the earlier scripture about the money changers and sellers of doves turning Yahweh's house into a den of robbers. The word used for strong man is ischyros and it means of one who has strength of soul to sustain the attacks of

Satan, strong and therefore exhibiting many excellences. It can also mean of Christ raised to the right hand of G-d. So what Yeshua is saying is don't bind the spirit up. I would like to say in closing that I don't think for the most part blaspheming the spirit is something that comes easily as I do believe in the mercies of Yahweh and in these episodes he was dealing with the religious right of his day who had much sin and corruption so we also really need to understand that these were not just people who did this and although it is

possible for a person to do it I think it comes with progression of sin to the point of being a reprobate.