

UNITY & A NEW LOOK AT THE SIN AGAINST THE RUACH
By Sholiach Moshe

Matthew 12:

22 Then was brought to Him one possessed with a shed, blind, and dumb: and He healed him, so completely that the blind and dumb both spoke and saw.

23 And all the people of Yisrael were amazed, and said, Is not this Ben Dawid?

24 But when the Prushim heard it, they said, This fellow does not cast out shedim, except by Baal-Zevuv the prince of the shedim.

TRADITIONAL UNDERSTANDING-Attributing the works of the Ruach HaKadosh to s.a.tan. This is the plain pashat understanding of the text. Accusing Yahushua Ha Adon of working through the power of s.a.tan. This is awful and unpardonable. Yet is there a secondary deeper meaning for us?

But notice the penalty of no possible forgiveness and damnation is not pronounced until Yahushua explains things further. His response in verse 25 gives us the possible truer meaning.

25 And יהושע knew their thoughts, and said to them, Every malchut divided against itself is brought to desolation; and every city, or bayit divided against itself shall not stand:

NON TRADITIONAL UNDERSTANDING-The principle being addressed is how to build or divide a kingdom.

26 And if s.a.tan cast out s.a.tan, he would be divided against himself; how then would his malchut stand?

27 And if I by Baal-Zevuv cast out shedim, by whom do your children cast them out? Therefore they shall be your shophtim.

Yahushua states that He cannot possibly use the powers of evil to cast out s.a.tan; because if he did then s.a.tan's kingdom would be divided and without headship and order. The fact that the enemy does not target himself is proof that Yahushua comes in the power of the Ruach. Not only that, but the Pharisees had exorcists as well and surely they didn't cast out unclean spirits by targeting themselves to divide their sect. They "attempted" like Yahushua Himself to use the Ruach HaKadosh.

28 But if I cast out shedim by the Ruach of יהוה, then the malchut of יהוה has come to you.

If the power of the Ruach is Yahushua's source then He is chasing out demons in order to cleanse the people of Israel that will inherit HIS DAVIDIC kingdom. His clean Ruach HaKadosh that is destroying s.a.tan's grip on people is proof that He comes in the POWER of the kingdom, to TEAR DOWN one kingdom and to prepare and establish His.

29 Or, else how can one enter into a strong man's bayit, and spoil his goods, except he first bind the strong man? And then he will spoil his bayit.

HE IS NOT BINDING HIMSELF BUT THE DEVIL.

30 He that is not with Me is against Me; and he that gathers not with Me scatters abroad.

BUT OUR PURPOSE IS COMMANDED IN VERSE 30. TO MAKE SURE WE ARE GATHERERS NOT SCATTERERS.

31 Therefore I say to you, All manner of sin and blasphemy shall be forgiven to men: but the blasphemy against the Ruach Hakodesh shall not be forgiven to men.

The context of verse 31 is determined by the prior verse. NOW NOTICE THAT THIS IS THE PRONOUNCED JUDGEMENT FOR DIVIDING HIS KINGDOM. Ha Adon Yahushua said that He is handling the casting out of demons by the Ruach HaKadosh to prepare the Kingdom of His abba David. The purpose is to destroy s.a.tan's kingdom, so how can He be s.a.tan?

The secondary application of sinning against the Ruach is someone with an unclean or tormenting spirit that continually and without remorse sows division and discord into the body of Messiah, either WILLFULLY OR IGNORANTLY. If this is an individual who never stops and changes direction, and who has no issues with scattering the flock of born again Israel, then there is no forgiveness for him. That's how serious this is.

32 And whoever speaks a word against the Ben Ahdahm, it shall be forgiven him: but whoever speaks against the Ruach Hakodesh, it shall not be forgiven him, neither in the olam hazeh, and neither in the olam haba.

No pardon at all in this life or eternity if any child of YHWH turns into a traitor and is used by s.a.tan to nullify Yahushua's mission and goal to unite brethren. Being one who scatters in the body of Messiah, is a direct SIN AGAINST THE RUACH. This is clearly the immediate context.

It takes maturity to learn how to put aside doctrinal differences small mindedness and personal opinions-convictions, like calendation and pronunciation of the true Names, for the greater good of NOT BECOMING A SCATTERER, BUT RATHER A GATHERER. We all have done our fair share of scattering, either intentionally or unintentionally and we need to stop make teshuvah now before it is too late. We need to account for the damage we have done knowingly and unknowingly.

33 Either make the eytz tov, and its fruit tov; or else make the eytz corrupt, and its fruit corrupt: for the eytz is known by its fruit.

In other words CHOOSE YOUR KINGDOM-TREE THAT YOU SERVE AND STOP DIVIDING AND SOWING NOTHING BUT DOUBT AND ENDLESS DEBATE INTO THE BODY. Midrash is good and fun unless it leads to permanent discord. If we are Messiah's, we choose to gather fruit for eternal life with Him. If we are doing s.a.tan's work, we are scattering the precious ones that Yahushua is gathering, putting ourselves in direct opposition to the work and power of the Ruach. CHOOSE WHAT TREE YOU WILL BE A PART OF AND ACT ACCORDINGLY!!! Most of us have a lot of repenting and contemplation to do and let us grieve over those we have scattered and repent and determine that we will no longer allow ourselves to be used by s.a.tan to sow needless division amongst those that Yahushua came to gather into one. **We cannot continue to scatter while He gathers!**

Mishle-Proverbs chapter 6 - THE CHARACTERISTICS OF A SCATTERER.

16 These six things does YHWH hate: yes, seven are an abomination to Him:

17 A proud look, a lying tongue, and hands that shed innocent dahm,

18 A lev-heart that plans wicked imaginations, feet that are swift in running to mischief,

19 A false witness that speaks lies, and he that sows discord among brothers.

Yochanan-John 10:16-17. Read.

Yochanan-John 11:

49 And one of them, named Qayapha, being the Kohen HaGadol that same year, said to them, You know nothing at all,

50 Nor do you consider that it is better for us that one Man should die for the people, than for the entire nation to perish.

51 And this he spoke not by himself: but being Kohen HaGadol that year, he prophesied that Yahushua should die for that nation;

52 And not for that nation only, but that also He should gather together into echad the B'nai Elohim that were scattered abroad.