

Study on the Holy Spirit Lesson #1

Introduction:

1. History of the issue of the HS in the 60's and 70's

- (1) Pat Boone and the *qusa pentecostal* movement
- (2) Great preachers such as E.R. Harper, etc;

2. Obstacles facing us

- (1) Extreme emotionalism and subjectivism;
- (2) Material for sale that promotes misunderstandings
- (3) Ignorance of what the Bible actually teaches on the subject

3. Principles to keep in mind:

- (1) The all-sufficiency of the Bible

- A. 2 Timothy 3;16-17
- B. 2 Peter 1:3

- (2) All things have been revealed

- A. John 16:13;

- (3) The danger of false teachers

- A. Isaiah 8:20
- B. 1 John 4:1-3
- C. Matthew 7:15-16

(4) Keep in mind: *It is not what the Holy Spirit CAN do, but what He CHOOSES to do - and the only way to determine that is in a study of the Bible!*

DISCUSSION:

I. THIS IS A NEGLECTED THEME

- 1. Average member
- 2. Little writing in the brotherhood
- 3. Even preachers have neglected a study on the subject

II. HISTORY OF CHRISTIAN THOUGHT:

- 1. During the 18th century there was much teaching on God the Father
- 2. During the 19th century the pendulum shifted and there was a lot of study and teaching devoted to Jesus Christ;
 - (1) His nature
 - (2) His deity

(3) The incarnation

3. The last century, and well into this one, the focus seems to be on the Holy Spirit
4. This is particularly interesting in view of the fact that our Lord said that the HS would provide things that glorify the Son;

III. HENCE, THE NEED FOR STUDY:

1. All one need do is ask someone any question about the HS and he will receive various answers;
2. No other subject is surrounded with as many unwarranted opinions and false assumptions as the subject of the Holy Spirit;
3. Misconceptions regarding:
 - (1) His nature
 - (2) His work
 - (3) The indwelling
 - (4) The spiritual gifts
 - (5) Baptism of the Holy Spirit
 - (6) Blasphemy of the Holy Spirit
4. We cannot learn about the HS from nature, or mere observation or feelings;
5. In view of the importance of the subject, we need consult the Bible!

CONCLUSION:

1. In order to facilitate this study we will do the following:
 - (1) Classes: Four days per week, to give outside study time to prepare report paper
 - (2) Arrangement: MTWT, or MTTF
2. We will divide our study into a wide variety of subject matter on the HS with the aim of making each lesson short and capable of being presented in a sermon setting or in a short class; this will enhance the flow of the class and the orderliness of the material.
3. With that in mind, we begin our study of the subject.

The Nature of the Holy Spirit

Lesson #2

Introduction:

1. John 16:13-14 - Notice the use of "pronouns" to refer to the HS
2. A few cults and/or denominations teach otherwise:
 - (1) Jehovah's Witnesses: J22-426;
 - (2) The Mormons believe the HS is some kind of "force" or "power" - and even
3. In this lesson we will deal with some personal character traits of the HS, titles, etc. that will provide us with enough information to formulate some conclusion regarding His nature and personality [adapted from John Priola's lectures on same, H64, pages 1 ff]

DISCUSSION:

I. HEBREW AND GREEK WORDS:

1. Behind the word *spirit* in the OT - Hebrew words *ruwach* or *ruach*
 - (1) The word literally means "breath," or "wind"
 - (2) The word appears 378 times in the OT
 - (3) Not all occurrences are translated "spirit"
 - (4) Also translated "wind" - "breath" - "blast" - "courage" - "anger" etc
 - (5) When it is translated "spirit" not all occurrences are references to the Holy Spirit
 - (6) Sometimes the word "spirit" can refer to a person's *disposition* or *attitude*;
 - (7) Of course, CONTEXT is all important
2. In the NT - *pneuma* is the Greek word translated "spirit" or "ghost"
 - (1) It occurs 379 times in the NT
 - (2) Not always a reference to the HS
 - (3) Consider the use of the word in these passages:
 - A. John 3:8
 - B. 2 Thess. 2:8
 - C. Phil 1:27 - a spirit or disposition of mind
 - D. Acts 8:7 - unclean or evil spirits
3. Some *specific* references to the HS
 - (1) Z.T. Sweeny cites OT references to the HS 88 times; these are contained in about half of the OT books;
 - (2) In the NT, Boles cites 264 references to the HS; referred to in 24 of the 27 books of the NT, with Philemon and 2 John, and 3 John being the exceptions;

II. NAMES AND TITLES OF THE HOLY SPIRIT

1. According to one author (Sweeny):
 - (1) Of the 88 references in the OT, there are 18 names or titles applied
 - (2) The NT uses 39 names with various references to relationships, etc;
2. *His Names In Relation To His Character:*

- (1) *Holy Spirit* - the word "holy" suggesting His absolute moral purity and perfection;
- (2) The Old English uses the words "Holy Ghost" - an old form of "holy guest" -
- (3) *Spirit of Truth* - John 14:17; John 15:26; John 16:13
 - A. Because of the *integrity* of His testimony;
 - B. Because He guided the apostles into all truth;

3. *His Names In Relation To His Nature:*

- (1) He is simply called "spirit" -
- (2) "Spirit of life" - Romans 8:2
- (3) "Spirit of grace" - Heb 10:29
- (4) "Eternal Spirit" - Heb 9:14
- (5) "Spirit of glory and of God" - 1 Peter 4:14

4. *His Names In Relation To The Father:*

- (1) "Spirit of God" - Gen. 1:2; Matt. 3:16; 1 Cor. 2:11
- (2) "Spirit of the Living God" - 2 Cor. 3:3
- (3) "Spirit of the Lord" - Acts 8:39; Lk. 4:18; 2 Cor. 3:17
- (4) "Spirit of our God" - 1 Cor. 6:11

5. *His Names In Relation To The Son:*

- (1) "Spirit of Christ" - Rom. 8:9; 1 Peter 1:11
- (2) "Spirit of His Son" - Gal. 4:6
- (3) "Spirit of Jesus Christ" - Phil. 1:19

6. *His Names In Relation To Man:*

- (1) "Spirit of adoption" - Rom. 8:15
- (2) "Holy Spirit of promise" - Eph. 1:13

III. THE HOLY SPIRIT IS A PERSON:

- 1. Errors on the part of denominations, and even some of our brethren - misconceive of Him as a "force" or "disposition" - rather than a real person!
- 2. *His actions demonstrate His personality:*
 - (1) The Spirit speaks - Matt. 10:19; Acts 13:2; 1 Tim. 4:1
 - (2) The Spirit commands - Acts 8:29; Acts 10:19-20;
 - (3) The Spirit forbids - Acts 16:6-7;
 - (4) The Spirit teaches and brings to remembrance - John 14:26
 - (5) The Spirit guides, speaks and hears - John 16:13-14
 - (6) The Spirit divides or distributes - 1 Cor 12:11
 - (7) The Spirit searches - 1 Cor. 2:11
- 3. *His attributes demonstrate His Personality:*
 - (1) The Spirit has a *mind* - Rom. 8:28
 - (2) The Spirit has *intelligence* - 1 Cor. 2:10-11
 - (3) The Spirit has *affections* - Rom. 15:30
 - (4) The Spirit has a *will* - 1 Cor. 12:11;
- 4. *His personality is demonstrated by what is ascribed to Him:*
 - (1) Note that these things cannot be said of some *force* or some *power* such as electricity, etc;

- (2) The Spirit can be *resisted* - Acts 7:51; of course, to reject the message of inspired men is to reject the Spirit;
- (3) The Spirit can be *grieved* - Eph. 4:30
- (4) The Spirit can be *lied to* - Acts 5:3
- (5) The Spirit can be *blasphemed* or *spoken against* - Matt. 12:32;
- (6) The Spirit can be *despised* - or *insulted* - Heb 10:29

5. *His associations demonstrate His personality:*

- (1) This is one way to demonstrate by placing Him in juxtaposition to, or combining Him with other persons;
- (2) For example, when Jesus spoke of baptizing in the name of the Father, Son and Holy Spirit, He indicates that, like the Father and Son, the HS is a person;
- (3) Cf. Acts 15:28 - "It seemed good to the HS, and to us" - hence, the HS capable of the same thoughts and ideas as the apostles;
- (4) Cf. 2 Cor. 13:14;

IV. THE HOLY SPIRIT IS DEITY:

1. Preliminary:

- (1) If the HS is *deity*, it stand to reason that the HS is a person, having the same character traits as the Father and the Son.
- (2) Put in the form of logical statement we would have:

All entities possessing traits of deity are entities that are personal in their nature
 The Holy Spirit possess traits of deity
 Therefore the HS is personal in nature.

2. *His deity is demonstrated by passages that refer to Him as God:*

- (1) Our English word "God" simply means "divine" or "deity"
- (2) The Greek word '*theos*' may be used qualitatively and/or quantitatively;
- (3) Example: John 1:1-2
- (4) Hence, since the word "God" means deity, if the HS is referred to as "God" then the HS is divine
- (5) Consider Acts 5:3-4
- (6) Consider John 14:16

- A. First, they already had a comforter - Jesus; in order to be promised *another* it is implied they already had *one* comforter;
- B. Second, the promised comforter would be *of the same kind* - as per the meaning of the Greek here - as opposed to another of a *different kind*.
- C. The word "Comforter" appears five times in the Scriptures - cf. John 14:16; 16; 15:26; 16:7; and 1 John 2:1;
- D. Four times it is translated "Comforter" - and once (in 1 John 2:1) it is translated "advocate"
- E. Conclusion: Since the Comforter promised is of the same kind as the one they already had, and since the one they already had was Jesus, and since Jesus is God, then the Comforter that was promised is God!

3. *This deity is demonstrated by His actions:*

- (1) He had a part in the creation - Genesis 1:2; Psalms 104:30

- (2) He had a part in redemption -
 - A. Whereas God was the *designer* (Gal 1:4; 1 John 4:14; Eph. 3:10-11);
 - B. The Son was the *executor* or *builder* - Heb. 2:9; Heb. 12:2; 1 Pet. 1:18-19; Rev. 5:9;
 - C. The HS revealed that gospel plan - 2 Pet. 1:21; 1 Cor 2:9-13;

4. *His deity is demonstrated by His attributes:*

- (1) He is *eternal* - Heb 19:14;
- (2) He is *omnipotent* - Luke 1:35;
- (3) He is *omniscient* - 1 Cor. 2:10-11
- (4) He is *omnipresent* - Psalms 139:7-16

V. THE THIRD PERSON IN THE GODHEAD:

1. The word "*Godhead*" -

- (1) Appears three times in our English Translation: Acts 17:29; Rom. 1:20; Col. 2:9)
- (2) There are three different words translated "*Godhead*" in these occurrences:
- (3) First, '*theios*' - this word means "*divine, deity*" - the general word;
- (4) Second, '*theiotes*' - "divinity, divine nature" - or "the divine attributes; the divine nature" (Vine) - such as omnipresence, omniscience, etc;
- (5) Third, '*theotes*' - "the essence of God; the personality of God" - goodness, kindness, longsuffering, just, etc.
- (6) Thus, the "Godhead" would the divine nature, essence, and attributes that make a personage divine, or God!

2. There is One God:

- (1) Deut 6:4; James 2:19;
- (2) Keep in mind that "God" means "divine" or "deity" - So, when these passage teach there is '*one God*' they are saying, there is "one divine nature, or one divine essence"
- (3) The question remains, therefore.....

3. *How many posses this divine nature?*

- (1) Caution: we may never fully understand the full interrelational nature of the Godhead.... but we take what has been revealed as being absolutely truthful on the matter - after all, *THE ONLY WAY WE COULD KNOW OF THE NATURE OF GOD IS BY WHAT IS CONTAINED IN THE SCRITPURES!*
- (2) The very first mention of "God" indicates a plurality of personalities:
 - A. Genesis 1:1;
 - B. "*Eloheim*" - all linguistic sources admit that this is *plural* in number;
 - C. The word appears more than 2500 times in the OT
 - D. It is commonly associated with a singular verb;
 - E. Cf. Genesis 1:26
 - F. This important observation - *the very first time the word God appears in the Bible it uses a word that stresses the unity of the one God while allowing for a plurality of Persons, with each possessing the divine nature.*
 - G. This is the word that GOD USED -

- (3) While the word '*Eloheim*' convey both the idea of unity and plurality, it *does not* reveal the precise *number of personages* possessing that divine nature!
- (4) Thus, we learn the following when we examine the Scripture
 - A. The Father is God - John 3:16
 - B. The Son is God - Heb. 1:8
 - C. The Holy Spirit is God - Acts 5:3-4;

4. *Are The Members of the Godhead the Same or Different Persons?*

- (1) Our choices:
 - A. The Father, Son and HS are distinct - thus three persons in the Godhead;
 - B. Two of the three are the same - thus two persons in the Godhead;
 - C. All three are the same person - then only one who possess the divine nature;
- (2) It is this 3rd choice that the Pentecostal Oneness denomination champions - namely that God *manifested* Himself in three distinct ways, through three time periods:
 - A. Mode 1 - God the Father - to the Patriarchs of old, and in Judaism;
 - B. Mode 2 - God the Son - to the 1st Century Jews;
 - C. Mode 3 - God the Holy Spirit - to the end of the age;
- (3) The problems with *modalism*:
 - A. Who was in charge of the universe when God, the Son, was gestating in the womb of Mary?
 - B. When did the *metamorphosis* take place in which the *Divine Nature* transferred from God the Father to God the Son?
 - C. To whom did men pray when God, the Father of Abraham and Isaac, had ceased to exist as the Father and became the Son?
 - D. To whom did Jesus pray during the days of His flesh? cf. Matt 3:17; Matt 17:5; John 12:28-29;
 - E. Was Jesus a *schizophrenic*? Did He go about talking to Himself?
 - F. And what about John's statement in [1Jn 2:22](#)?

5. *The Biblical Basis for the Doctrine of the Trinity:*

- (1) What about the OT?
 - A. The OT does not address this triune nature of the Godhead
 - B. It is only in light of the NT that this trinitarian view of God comes into focus;
 - C. There are, however, two items that "hint" at a multiplicity of personages in the OT;
 - D. The first of these, as mentioned above, is the word *Eloheim*;
 - E. The second has to do with some passages regarding God;
 - F. For example, Isa 6:1 ff - the use of "holy, holy, holy"
 - G. Isaiah 6:9 - "who will go for US"
 - H. Isaiah 48:16 - makes a distinction between God and His Spirit;
- (2) [Joh 8:13-18](#) - POINT:
 - A. Jesus argues that His testimony satisfies the requirements of the Law of Moses in that it provides two witnesses the law required (Deut. 19:15). He is one witness; the Father is the other;
 - B. Jesus is "not alone" - if He is *not* alone, then it is imperative that God was with Him - thus at least two persons in the Godhead.

- (3) John 8:54 - POINT: How could God the Father "glorify" God the Son, unless it be two distinct personages?
- (4) Matthew 16:18 - POINT: God the Father made known to Peter the bedrock truth regarding the deity and work of Christ;
- (5) 1 Corinthians 6:19; 1 Corinthians 3:16 - POINT: God gave us our bodies; the HS indwells in the Christian;
- (6) [Joh 14:16](#) - POINT: to Whom would Jesus pray? Himself? Also, the Father, the Son, and the HS all appear in this verse;
- (7) Matthew 28:18-20 - POINT: name of the Father, Son and HS - "Of special interest is the fact that each of the nouns - Father, Son and HS - is preceded by the definite article rendered "the." In Greek grammar, when a series of nouns is joined by the conjunction "and" (kai), if an article commences the series, but is missing from the subsequent nouns, then the nouns stand as a further description of the initial subject. This is known as "sharp's rule" - On the other hand, when the article is repeated before each noun, the *distinctiveness of each* thing or person is emphasized. Father, Son and Holy Spirit are thus not merely three qualities of the One-Person God, as alleged by the UPC. Rather, *the* Father, *the* Son, and *the* Holy Spirit are three separate divine Persons.
- (8) John 5:17 - POINT: The Father works....the Son Works.... if One Person, it would be improper to make such a statement. One would simply say, "I work," or "I have worked," etc.

6. *The "One God" of Deuteronomy 6:4 Does Not Prevent "Three" in the Godhead:*

- (1) Hebrew word - *echad* - this "reflects a compound unity (Gen. 2:24) while recognizing diversity within that oneness;
- (2) Obviously, God cannot be both *one* and *three* IF THE NUMBERS ARE EMPLOYED IN THE SAME SENSE
- (3) Cf. "husband and wife" are said to be "one" - Eph. 5; Matt. 19:6;
- (4) Paul said he and Apollos were one - 1 Cor. 3:6-8;
- (5) John 10:30 - "I and my Father are one"
 - A. It does not say, "I and my Father are one person"
 - B. cf. John 17:20-22 - the prayer and analogy;

CONCLUSION:

- 1. This lesson concentrated on the Nature of the HS
- 2. The HS is not an "it" - or some "force" - or mere "wind"
- 3. The HS is a person - with distinct personality traits separate from the Father and the Son;
- 4. With this proper understanding of the nature of the HS we are in a better position to examine the work of the HS

The Work of the Holy Spirit

Lesson #3

Introduction:

1. By "the work of the Holy Spirit" we focus upon what He does in our behalf:
 - (1) Of course, He played a role in the creation - Genesis 1;
 - (2) But, His primary focus is in the NT and the "work of redemption"
2. In this lesson we will simply set forth some preliminary remarks that will be clarified in subsequent lessons
3. With that in mind, we make the following observations

DISCUSSION:

I. OBSERVATION #1 - We are not concerned so much with what the Holy Spirit CAN do, but what He CHOOSES to do

1. For example: Various denominational groups believe in the ongoing presence of the Spiritual gifts, and the ability to perform miracles;
2. Any attempt to show that the miraculous age has long since passed is resisted with such statements as:
 - (1) "You deny the power of God"
 - (2) "You are resisting the Holy Spirit"
 - (3) "You limit the power of the HS"

II. OBSERVATION #2 - The only way we can know anything about the work of the Holy Spirit is through the word of God which He has given to us

1. The relation of the Holy Spirit and the Word of God is an important one
2. We are NOT using the word "Word" in reference to Christ as in John 1:1-3
3. By "Word of God" we are focusing on that which has been revealed
4. First, *the Holy Spirit used Words to communicate to man the will of God:*
 - (1) Words are vehicles of thought - thought CANNOT be expressed except it be with words!
 - (2) The prophets often wrote, "Thus *saith* the Lord" - WORDS!
 - (3) cf. 2 Samuel 23:1-2;
 - (4) cf. Isa. 1:1-2;
 - (5) cf. 2 Peter 1:21;
 - (6) cf. Mark 12:36;
 - (7) Acts 28:25
 - (8) cf. 1 Timothy 4:1
 - (9) Matt. 10:20;
 - (10) John 16:13-15
 - (11) 1 Corinthians 2:10-13
2. Second, *this dispensation might be said to be that of the HS:*
 - (1) God first dealt with the Patriarchs of old directly, through dreams and visions - cf. Heb. 1:1-2; and the law of Moses

- (2) God then dealt with Israel directly and the gentile world indirectly through the coming of Christ
- (3) Following the ascension of Christ, the HS played the foremost role in revealing the truth;
- (4) Caution: we must not over-emphasize the role of the HS to the neglect of focusing on Christ - the very thing the HS came to do;

3. Third, *the Holy Spirit and the word are inseparable*:

- (1) So far as the *instructions* of the HS are concerned, you cannot separate the work of the HS from the word of God;
- (2) cf. James 1:18; Psalms 19:7; Heb. 4:12;
- (3) Notice the following chart comparing the work of the HS and the work of the word:

Holy Spirit	Action	Word of God
Gen 1:2 ; Job 33:4	In Creation	Heb 1:3 ; 2Pe 3:5
Neh 9:30	Instructs	2Ti 3:16-17
Joh 3:5	Begets	1Co 4:15
Joh 3:5	Birth	1Pe 1:23
John 3:8	Born of	1 Pet. 1:23-25
Joh 6:63	Quickens	Psa 119:50
John 14:26; 1 Cor 2:13	Teaches	John 6:45
Joh 16:8	Convicts	Tit 1:9
Act 9:31	Comforts	1Th 4:18
Rom 5:5	Gives love	1Jn 2:5
1 Cor. 6:11	Saves	Acts 11:14
	Washes	Eph. 5:26
1 Cor. 6:11;		
2Th 2:13	Sanctifies	Joh 17:17
Rom. 8:11; Eph. 5:19	Dwells in	Col 3:16
Eph. 3:16	Strengthen	Deut 11:8
Rom. 8:14	Leads	Psa. 119:105
1 John 5:6-8	Spirit is truth	John 17:17
	Witness	Heb 10:15; Jer. 31:31-34
Rom 15:13	Power of	Heb 1:3

4. "No man can intelligently and successfully affirm himself to be conscious of a divine fiat of the Holy Spirit that is not expressed by the word of God

5. This leads, then, to the next observation.

III. OBSERVATION #3 - Any "mystical," "better-felt-than-told" experiences, "dreams," etc. must be rejected in light of the previous point!

1. "O Jehovah, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23)
2. We must let our hope rest upon the word of God
3. As opposed to "subjective" thinking:
 - (1) As humans we wrestle with our feelings;
 - (2) If these "feelings" are "nudges" from the HS, how can we verify that?
 - (3) If we believe that one or more of them are placed there by the HS, how do we know which ones?

- (4) "The person who is guided by emotions placed there by some imagined spiritual source has an unverifiable guide"
- (5) He selects the one he prefers to follow and calls it the one placed there by the HS.
- (6) Thus he follows the one he wants to pursue without having the ability to verify any particular leading as placed there by the HS.
- (7) It feels good, and by convincing himself God's Spirit is guiding him, he goes the way he wants to go without any way of knowing it is really the way the Spirit directs him.

CONCLUSION:

1. We make these observations to better prepare us for our examination of the work of the HS in different areas.

A Study of 1 Corinthians Chapter Two Lesson #4

Introduction:

1. A good study of this chapter will enhance one's understanding of the work of the Holy Spirit in matters relating to revelation and inspiration;
2. We will approach this lesson in our series on the Holy Spirit in a "commentary" or "verse by verse" approach to the passage;
3. An outline will help keep this passage in its context:

II. The Doctrinal Section, 1;10-15:58

1. Matters pertaining to division within the church, 1:10-4:21
 - (1) The situation in Corinth, 1:10-17
 - (2) The wisdom of preaching the cross of Christ, 1:18-2:26
 - A. It stands contrary to the wisdom of the world, 1:18-25
 - B. It is designed to put to shame the "wise" of the world, 1:26-31;
 - C. It is demonstrated in Paul's past experience with the Corinthians, 2:1-5;
 - D. It is the wisdom revealed from heaven, 2:6-16
 - (a) The fact of its revelation, 2:6-9;
 - (b) The manner of its revelation, 2:10-16

DISCUSSION:

I. The Fact Of Revelation, 2:6-9

1. An overview of these four verses - In these verses we learn:
 - (1) It (the wisdom which the apostles spoke) is spoken among them that are full-grown;
 - (2) It is NOT a wisdom of the world; it did not come from this world nor the rulers of this world;
 - (3) It is something that has been hidden;
 - (4) It was foreordained before the worlds;
 - (5) It is for our glory;
 - (6) The rulers of this world were not aware of it;
 - (7) Their ignorance led to their crucifying Christ;
 - (8) This revelation was foretold by the prophets;
2. It is essential to identify the nouns and pronouns in this chapter:
 - (1) Who is included in the "we,"
 - (2) Who is included in the "natural man,"
 - (3) And who is included in the "spiritual man" in these verses.
 - (4) It is essential to keep the context in mind. The remote context is important. Paul had just emphasized that his preaching was NOT in the wisdom of men; it was heavenly, sustained by the signs and miracles or "power" of God. What is true of Paul's preaching is true of all apostolic preaching.
3. Consider 2:6 - "*the rulers of this world, who are coming to nought*" -
 - (1) History has proven repeatedly that human wisdom cannot lead man out of his drudgery of life's disappointments and frustrations.
 - (2) Rome, in all her glory, eventually crumbled under the weight of internal decay.
 - (3) If ever there was a time in the history of the human race when human "wisdom" might have salvaged itself, that was the time.
 - (4) But such was not the case, and Rome fell; and how great was the fall! In late September of 2001, following in the aftermath of the terrorist's attack upon the World Trade Center, there were a number of talk show hosts and guests who offered their explanation for the "cause" of the woes and ills of humanity. Bill O'Riley hosted a woman from the "Freedom

From Religion Association," whose explanation provided a glimpse into precisely the reasoning of men. It was her conclusion that the religions of the world, and especially Christianity, were the root cause of the world's suffering. She concluded after "reading the Bible once," that our world would enjoy a utopia if all religions were somehow abolished. Quite the contrary, without God's divine guidance and revelation, man would be in worse shape than he is at the present.

4. Consider 2:7 -

(1) "*Mystery*"

A. Denotes something formerly hidden, but now revealed.

B. The NT uses the word a number of times in referring to

(a) the "mystery of lawlessness" (2 Thess. 2:7),

(b) the "mystery of godliness" (1 Tim. 3:16),

(c) the "mystery" of the resurrection (1 Cor. 15:51),

(d) the "mystery" of Israel's hardening (Romans 11:25),

(e) the "mystery" of Christ and the church (Eph. 5:32),

(f) the "mystery of Babylon the Great" (Rev. 17:7),

(g) And even the "mysteries of the kingdom of heaven" (Matthew 13:11).

C. All of these are, in a sense, closely associated. But I, for one, must admit that certain portions of the "mystery" still challenge the mind and may never be known until the time Christ returns.

(2) These things were "*foreordained...unto our glory.*" In the final analysis, all of these things will bring us to ultimate glory with the Father, His Son, and the Redeemed of all ages.

5. Consider 2:8 -

(1) The "*rulers of this world*" - included Pilate, the High Priest, those who were in complicity with them, and the Roman soldiers. They did not KNOW of God's plan, and in their ignorance, they crucified the "Lord of Glory."

(2) "*had they known it...would not have crucified the Lord of glory*" - of all the "what if's" of history!

6. Consider 2:9 -

(1) This verse is often quoted as a reference to the unknown things about heaven and those things that have been prepared for us in that eternal spiritual realm.

(2) But the context will not support such a view.

(3) Paul has quoted portions of Isaiah 64:4 and 65:17.

(4) The reference here is to the revelation of that "mystery" whereby men could come to enjoy fellowship with God. It was the means of redemption that "eye saw not" - not available by means of research among the so called scholars of the world - "*and ear heard not*" - in that the message was not passed down orally from generation to generation as if it had been devised by their forefathers and communicated by human means - "*and which entered not into the heart of man*" - unknown, and incapable of being made known and/or grasped by the hearts of men through the ways of the world. All such "*things God prepared for them that love him,*" i.e. the Scheme of Redemption, forgiveness, and inclusion of the Gentiles in God's plan for salvation. Cf Eph. 3:3-5.

II. THE MANNER OF REVELATION, 2:10-16

1. Refer to the outline of this chapter

2. An overview of these verses tells us the following:

(1) God revealed these things through the Spirit;

(2) The Spirit of God knows the things in the mind of God;

(3) The reception of the Spirit on the part of the apostles enabled them to know the things under consideration;

(4) Upon receiving these things from the Spirit, they were communicated in spiritual words;

- (5) The “natural man” does not receive these things;
 - (6) The “natural man” cannot know these things;
 - (7) The “spiritual man” has received these things;
 - (8) The “spiritual man” has the mind of Christ;
3. Of particular interest in this section is the identity of the ‘natural man’ and the ‘spiritual man.’
- (1) The most common interpretation is to make the “natural man” a sinner, and the “spiritual man” the Christian.
 - (2) But we shall see as we examine the context that Paul is discussing the manner of revelation, and the ‘spiritual man’ is the inspired man through whom the Lord revealed His word.
 - (3) Thus, the “natural man” is the man who is uninspired, while the “spiritual man” is he who received the revelation.

4. Consider **2:10**

- (1) “unto us” -
 - A. Us who?
 - B. Us, the apostles!
 - C. It was to this select group of men that the Holy Spirit revealed the truth, fulfilling the promise of the Lord that the Spirit would make known all things, and lead them into all the truth (John 16:13, John 15:26-27, John 14:26).
 - D. “It is a mistake to construe ‘us’ in this passage as indicative of all Christians, except to the extent of their having received God’s revelation through the holy apostles” (Coffman, page 35).
- (2) The “*deep things*” is synonymous with the “mystery.”
 - A. The Spirit knew that mystery, and revealed it to the apostles.
 - B. Those things are considered “deep” because they are beyond the reach of the “natural man,” unaided by divine guidance, i.e. inspiration.

5. Consider 2:11

- (1) Here is an illustration and application of the truth being presented in these verses.
- (2) No one knows what someone is thinking unless that individual divulges it to another.
- (3) Even so with God. No man can possibly know what is in God's mind.
- (4) Hence the necessity for the Godhead to make those things known.
- (5) It was Deity's design that the Holy Spirit would be the medium of communication of those truths referred to as the "mystery."

6. Consider 2:12

- (1) “*We received*” describes the process of revelation.
- (2) A good parallel verse is Ephesians 3:3-5, where Paul says “that by revelation was made known unto me the mystery.”
- (3) “*the spirit of the world*” has reference to the learning of the world - that which is imparted through natural means of study, examination, etc.
- (4) “*the spirit which is from God*” -
 - A. The big question here is the identification of the “spirit” in this phrase.
 - B. Is it the Holy Spirit? Is it a reference to a particular “mind set”?
 - C. The context points to this as being the Holy Spirit for at least the following reasons.
 - D. First, the “spirit of the world” and the “spirit of God” are held in contrast with reference to the origin or information provided the apostles. While they did NOT receive their information by the “*spirit of the world*,” they did receive it from the “*spirit of God*.”
 - E. Second, the next verse elaborates on this by pointing out that it was indeed the “Spirit” of God that “teacheth.”
 - F. Third, this “spirit which is from God” was “from God” with the specific purpose in mind of providing the “things that were freely given to us of God,” i.e. the gospel.

7. Consider 2:13

- (1) The "*things*" here are those "things" given by revelation and which "we [apostles, TW] spake."
- (2) Again from Ephesians 3:3-5 we see the same process: "as I **wrote** before in few words, whereby, **when ye read**, ye can perceive my understanding in the mystery of Christ."
- (3) Implied in this verse is plenary and verbal inspiration.
- (4) The notion that God gave men the ideas, and they then put those ideas into words, is absurd even on the surface.
- (5) All one needs ask is, "How can any idea be presented without the use of words?"
- (6) But notice carefully that Paul makes reference to certain "*things which also we speak.*"
 - A. Those things which he spake are modified and defined:
 - B. They are NOT in words of man's wisdom or origination;
 - C. They are the very things that the Spirit teaches.
 - D. And how does the Spirit teach those things? He combines those same "spiritual things" with "spiritual words" (this being the properly supplied word here, based upon its appearance in the first part of the verse).
- (7) There is no stronger case for verbal inspiration than the passage which is before us.
- (8) Albert Barnes concluded: "Words are the signs of thoughts; and if God designed that his truth should be accurately expressed in human language, there must have been a supervision over the WORDS used, that such should be employed, and such only, as should accurately express the sense which he intended to convey" (page 38, Commentary on 1 Corinthians).
- (9) Coffman makes this excellent observation: "Clearly, the 'combining' in this verse pertains to what the Spirit of God did, not to what Paul did; and the fact of the Spirit's combining spiritual things (ideas) with spiritual words would leave the choice of words to the Spirit, not to men" (page 37).
- (10) Consider: The wisdom of God is contrasted with the wisdom of the world (cf 1:19 and 1:21). Paul clearly stated that when he came to Corinth that his preaching was not with the "enticing words of man's wisdom, but in the demonstration of the Spirit and of power" (2:4). When in 2:6 Paul says "we speak wisdom," he was talking about the fact that he spake by inspiration. The false teachers, on the other hand, spake by human wisdom, or wisdom that was not demonstrated by any power of the Holy Spirit. Then in 2:13, Paul speaks of the things which "also we [the inspired apostles] speak, not in man's wisdom [not in uninspired wisdom], but which the Spirit teacheth [through inspiration], combining spiritual things with spiritual words."

8. Consider 2:14

- (1) The "*natural man*" is sometimes understood as the unregenerate man. But this, it seems to me, fails to consider the context, and presents more problems than it solves.
- (2) The other view, and the one which I accept without reservation, is that the "natural man" is the "uninspired man."
- (3) Paul was trying to point out that those doctrines which God has given unto us pertaining to salvation, redemption, the scheme of redemption, etc. cannot be received by **natural** means.
- (4) Those things can only be learned by revelation, or by the study of those things revealed. This is enforced by Paul's words in Ephesians 3:3-5.
- (5) George DeHoff has this excellent comment in his book, *Sermons On First Corinthians*: "Paul means that ordinary man cannot receive or give a revelation from God, because God has not selected him and filled him with the Holy Spirit. Only the apostles and certain other writers of the NT were so selected and guided" (page 32).
- (6) "*receiveth not the things of the Spirit of God*" -
 - A. The "natural man" is the man who has not received inspiration from the Spirit.
 - B. Consequently, he "*cannot know them.*" No man could know the truth unless the Spirit taught him.
- (7) "*they are spiritually discerned*" - One who was not inspired by the Holy Spirit was not able to judge the things, i.e. determine if they were right or wrong.

9. Consider 2:15

- (1) Keep in mind that the "spiritual man" is the inspired man.
- (2) Such a one "*judgeth all things*," meaning he, by inspiration, and thus speaking for God, sets forth ("judges") the approval/disapproval of "all things."
- (3) Herein is implied the all encompassing authority of our Lord through the means of revelation by the Holy Spirit.
- (4) It is equivalent to Matthew 28:18, "All authority hath been given unto me..." If it is the case that God has given judgment unto the Son, and if the Son delegated it to the apostles thru the Holy Spirit, and that you and I can read and "know" and "understand" the very things Paul knew and understood (Eph. 3:3-5), then it is the case that when we determine that something is right or wrong based on God's word that it is not we who are judging, but God Himself.

10. Consider **2:16**

- (1) Clarke renders this verse, "Who hath known the mind of the Lord that he should teach IT." No man, unaided by inspiration, can possibly teach the truth of God. In principle the same is true today. No man, apart from inspired scripture, can possibly know what God's will is. This is precisely the point at which every single religious system devised by man falls flat on its face. The great failure of theologians to respect the standard set before us has produced an amalgamation of religious "tom-foolery" that astounds the imagination.
- (2) "*We have the mind of Christ*" shows that Paul recognized himself as only one among several others who were so inspired.

“Baptism of the Holy Spirit”

Lesson #6

SUBJECT: Holy Spirit

TITLE: “Baptism of the Holy Spirit”

PROPOSITION: To examine a number of passages on this particular aspect of the Holy Spirit,

OBJECTIVE: That we might have a better understanding of this most misunderstood aspect of the H.S.

Introduction:

1. This study would fall into the **larger topic** of the work of the Holy Spirit
2. The **NEED** for this particular study of the baptism of the H.S.
 - (1) Not enough preaching on the subject;
 - (2) Error taught, both in the church and out of the church;
 - (3) The need to EQUIP ourselves to answer the error;
3. Reference to STPO:
 - (1) We want to examine a number of passages on this particular aspect of the Holy Spirit,
 - (2) In order that we might better understand this most misunderstood and at the same time vital subject;
 - (3) We shall do this under three headings:
 - A. Some **PRELIMINARIES** - in which we will take a look at some passages leading up to an examination of the actual cases of baptism of the HS;
 - B. The **PROCEEDINGS** - in which we will look at the only two examples we have in the NT of H.S. Baptism;
 - C. Some **PRACTICAL APPLICATION**

DISCUSSION: Let us note...

I. SOME PRELIMINARIES:

1. By this, we mean to simply take a look at a number of passages leading up to the baptism of the Holy Spirit;
2. **John the baptizer spoke of the Baptism of the H.S.**
 - (1) [Mat 3:4-12](#) --
 - (2) “I indeed baptize you in water” did not include everyone;
 - (3) “*He that cometh*” is the Christ;
 - (4) When Christ came, He would...
 - A. Baptize at least **some of them** in the Holy Spirit;
 - B. Baptize at least **some of them** in fire;
 - (5) The “fire” here has reference to the final judgment (cf. vs. 10, and 12 that surround verse 11);
 - (6) [Joh 1:33](#) - “And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see **the Spirit descending**, and abiding upon him, **the same is he that baptizeth in the Holy Spirit.**”
2. **Christ spoke of the work of the H.S. and the baptism of the H.S.**
 - (1) (but more from the *consequenses* that would come upon the apostles):

- (2) [Joh 14:17](#) -- “And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for **he abideth with you, and shall be in you.**”
- (3) [Joh 14:26](#) -- “But the Comforter, even the Holy Spirit, whom the Father will send in my name, **he shall teach you all things, and bring to your remembrance all that I said** unto you.”
- (4) [Joh 15:26](#) - “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, **he shall bear witness of me:**”
- (5) [Joh 16:13](#) - “Howbeit when he, the Spirit of truth, is come, **he shall guide you into all the truth:** for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he **shall declare unto you the things that are to come.**”
- (6) List of those things in black:
 - A. "He shall abide with you"
 - B. "He shall be in you"
 - C. "He would teach them"
 - D. "Bring all things to their remembrance"
 - E. "Bear witness of Christ"
 - F. "Guide them into all truth"
 - G. "Declare all things that are to come"

3. [Act 1:4-8](#) - Notice particularly in these verses...

- (1) The word “baptism of H.S. does not appear as of yet;
- (2) Note WHO is being spoken to here - the apostles as noted by the use of the noun (verse 2), and the pronouns throughout referring to the apostles;

II. THE PROCEEDINGS - TWO EXAMPLES:

1. Luke, through inspiration of the H.S. has recorded the “proceedings” of the early NT church;
2. So far as the record is concerned - there are two, and only two, instances of the baptism of the Holy Spirit
3. Right here it is important that we **deviate and discuss this word “baptism”**:
 - (1) The word itself - “immerse, submerge, overwhelm...”
 - (2) The ELEMENT of the baptism has to be identified in the context of the use of the word:
 - (3) There is the “**baptism of suffering**” which Jesus experienced - cf [Mat 20:22](#) - “But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able.”
 - (4) There is, obviously, baptism in **water** - John’s baptism, the baptism of the great commission; [Joh 3:23](#)
 - (5) Hence, when Jesus spoke of the baptism of the H.S. He was speaking of an overwhelming, an immersion in, the Holy Spirit;
 - (6) There is a difference between being “filled” with the H.S. and being “baptized in” the H.S. (illus: you can FILL a glass with water, or you can immerse a glass IN water);
4. It is also necessary to discuss the “**measures of the Holy Spirit**”
 - (1) [Joh 3:34](#) - “For he whom God hath sent speaketh the words of God: for he giveth

- not the Spirit by measure” [consider use of the words, context, etc];
- (2) [Eph 4:7-8](#) - “But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith, When he ascended on high, he led captivity captive, And gave gifts unto men”
 - (3) When we use the word “measure” we are speaking, **not of breaking the Holy Spirit up into little bits and pieces, but to the measure of the work or degree of the work of the Holy Spirit;**

***** To this point nothing is said about the **baptism** of the Holy Spirit, **at least not using the same terminology;**

5. [Act 2:1-4](#) is the baptism of the Holy Spirit upon the apostles:

- (1) Note, it is not called such, but implied in the context (1:6-8);
- (2) Note the text; also vs. 4
- (3) Consider the consequences of this event so far as the apostles were concerned:
 - A. Given apostolic authority;
 - B. Given ability to perform miracles;
 - C. Given ability to **pass on the spiritual gifts;** [Act 8:14-19](#)
 - D. Had “signs of an apostle” - [2Co 12:12](#) - “Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works.”
 - E. Important to note: These things were not the baptism of the H.S., they were granted to the apostles as a result of such; [Act 1:8](#)

6. Acts 10-11 and the household of Cornelius:

- (1) Overview of the “proceedings” in chapters 10-11;
 - A. Cornelius the man - Acts 10:1-2;
 - B. He was told to send for Peter - 10:5;
 - C. Information about Peter, 10:9-16 -
 - D. Peter meets men and goes to household of Cornelius, 10:17-24;
 - E. Information about Peter meeting Cornelius, 10:25-33;
 - F. Peter's sermon, 10:34-43;
 - G. Cornelius receives an overwhelming in the HS that enables Cornelius to speak in tongues, 44-46;
 - H. Cornelius is commanded to be baptized, 47-48;
 - I. Peter rehearses what happened in 11:1-18;
- (2) Observations:
 - A. Why did Peter receive this vision? God was trying to convince Peter that he needed to preach to the Gentiles
 - B. Acts 11:14-18 -
 - C. Peter likens what happened to Cornelius to what happened to them on the day of Pentecost;
 - D. IF Baptism of HS was for all Christians, why go all way back to Pentecost?
 - E. Granted that Cornelius DID NOT RECEIVE the same powers, guidance, etc. that apostles received - but PETER LIKENED IT UNTO THAT EVENT!
 - F. [1Co 14:22](#)
 - G. Who was the "unbeliever"? Peter
 - H. I know now why Peter received the vision and Cornelius was given the power of tongues - the tongues were designed to convince Peter that the gospel was for all men.

- I. Even though this is not called the baptism of the HS it is LIKENED to the even in Acts 2 by Peter.

III. SOME PRACTICAL CONCLUSIONS:

1. Meaning, there are some things we can draw from all of this;
2. First, Holy Spirit Baptism is **a promise, not a command:**
 - (1) Difference between the two;
 - (2) It was a **promise** by Christ **unto the apostles**;
3. Second, the **purpose of the Holy Spirit baptism** was varied, depending upon the case in point under discussion:
 - (1) In the case of the Apostles?
 - A. To endow them with power;
 - B. To enable them to bear witness, accompanied by signs and wonders, of the resurrection and ascension of the Christ;
 - (2) In the case of Cornelius?
 - A. It was **not to beget him**, since men are begotten by the word ([1Pe 1:23](#));
 - B. It was **not to give him faith**, since faith comes by hearing the word ([Rom 10:17](#));
 - C. It was **not to save him from his sins**, since it is clearly stated that Peter was to speak unto him words whereby he would be saved ([Act 11:14](#));
 - D. It was **not to purify his soul**, since that is likewise done by the word of God ([1Pe 1:22](#));
 - E. It **WAS TO SERVE AS A SIGN UNTO PETER THAT GOD WOULD ACCEPT THE GENTILES INTO THE CHURCH**;

CONCLUSION:

1. In view of **EPHESIANS 4:4-5** there is only **one baptism**, and hence, Holy Spirit baptism has fulfilled its purpose and gone by the wayside;
2. Thus we have seen, regarding the Holy Spirit Baptism....
 - (1) Some Preliminary considerations;
 - (2) The Proceedings provided by Luke;
 - (3) Some Practical Conclusions;
3. Let us equip ourselves to deal with the error which presently surrounds this subject; and let us defend the truth at all times and in all places

Sins Against The Holy Spirit

Lesson #6

Introduction:

1. Sins against the Holy Spirit include a wide range of subject matter; we will be focusing on
 - (1) Grieving the HS
 - (2) Resisting the HS
 - (3) Despising the HS
 - (4) Quenching the HS, and
 - (5) Blaspheming the HS
2. Of particular interest is the last one - perhaps in fear that they may have committed an "unpardonable sin"
3. The Bible speaks of three kinds of sins:
 - (1) Sins that have been forgiven or pardoned - cf. [2Sa 12:13](#); [1Jn 2:12](#); [Eph 4:32](#);
 - (2) Sins that are forgivable or pardonable, but remain unforgiven because of the conditions of pardon have not been met - [Act 3:19](#); [1Jn 1:9](#);
 - (3) The unpardonable sin which "shall not be forgiven" or "the blasphemy against the Holy Spirit" - [Mat 12:32](#); [Mar 3:29](#); [Luk 12:10](#)
4. In this lesson we will concentrate on the various "sins" against the HS.

DISCUSSION:

I. THE STEPS TAKEN TOWARD THE BLASPHEMY OF THE HOLY SPIRIT:

1. We observe first of all that sin is *progressive* in its nature: [Jas 1:13-15](#); [Heb 3:12](#); [Isa 31:1](#) ff; What then are the "steps" that might lead one to be past the point of forgiveness?
2. First, *one resists the Holy Spirit*:
 - (1) cf. [Act 7:51](#) -
 - (2) The word "resist" translates a Greek word that means "to fall against or upon; then to strive against, to resist"
 - (3) How might we thus "resist" the HS? by disobedience, neglect, indifference, etc;
3. Second, *one can grieve the Holy Spirit*:
 - (1) [Eph 4:30](#);
 - (2) The word translated "grieve" means "to cause pain, or grief; to distress, grieve";
 - (3) It is rendered "caused sorrow" in [2Co 2:5](#), or "have caused grief"
 - (4) In [2Co 7:8](#) it is rendered "made sorry"
4. Third, *one can despise the Holy Spirit*:
 - (1) [Heb 10:29](#);
 - (2) The word rendered "despite" or "insult" means translates a word that means "to treat with insult; to insult another"
5. Fourth, *one can quench the Holy Spirit*:
 - (1) [1Th 5:19](#);
 - (2) The word that is translated "quench" means "to suppress, stifle the divine influence";
 - (3) [Eph 6:16](#) it also appears - to "quench the fiery darts of satan"
 - (4) It also appears in [Mat 12:20](#);
6. Note:
 - (1) The progressive nature of sin;
 - (2) The dangerous path will leave to a point of no forgiveness - the question remains, "Why?"

II. WHAT THE BLASPHEMY OF THE HOLY SPIRIT IS NOT:

1. Various attitudes regarding this sin:
 - (1) Many think they have committed this sin - and they become stoic in their self pronouncement to the judgment of hell;
 - (2) Others live in fear of committing the sin;
 - (3) Entirely too many misunderstand what the sin is - including some of our brethren;
2. First, *it is not a continual and persistent rejection of the direct and miraculous operation of the Holy Spirit:*
 - (1) The Holy Spirit does not operate miraculously today - cessation of miracles will be studied in a subsequent lesson;
 - (2) In addition, the HS has NEVER operated directly upon the heart of an individual to bring about conversion or sanctification
 - A. [Rom 1:16](#);
 - B. [Act 2:37-38](#);
 - C. [2Ti 3:16-17](#);
3. Second, *the blasphemy of the Holy Spirit is not murder:*
 - (1) Even those who killed Christ were offered pardon - [Act 2:22-23](#); [Act 2:36-37](#);
 - (2) David was forgiven of murdering Uriah - [Psa 51:1-6](#); [2Sa 12:9-13](#);
 - (3) Moses? [Exo 2:11-12](#); might we say he was forgiven of killing the Egyptian?
 - (4) Consider also [Act 22:4](#); [Act 26:10](#); Acts 7:58; Acts 8:1; Acts 22:16; [2Ti 1:12](#); regarding Paul;
4. Third, *the blasphemy of the Holy Spirit is not adultery:*
 - (1) The Corinthians - [1Co 6:9-11](#);
 - (2) Cf. [Joh 8:1-11](#);
5. Fourth, *it is not postponement of obedience of truth until one dies:*
 - (1) Those who believe that if you delay obedience and then die, you have committed the sin;
 - (2) The passages implies that those who commit this horrible sin continue to live while having already committed the sin, and who then live while having lost all opportunity of salvation
 - (2) Those who have once died cannot go on committing the sin - could they?
6. Fifth, *it is not backsliding or falling away:* [Rev 2:1-5](#); [Gal 6:1-2](#); [Jas 5:19-20](#);
7. Sixth, *it is not suicide:*
 - (1) One of God's first natural laws is that of self preservation
 - (2) One can only question whether those who take their own lives are fully aware of their actions, and if not, then not accountable at the time;
 - (3) It is the sins that lead up to suicide that will cause a person to be lost;
 - (4) We will leave it in the hands of God;
8. Seventh, *it is not merely attributing the power of God to Satan:*
 - (1) In Matt 12 where Jesus warns, but does not accuse!
 - (2) To hold this position one would have a problem with [1Jn 1:8-10](#);
 - (3) Cannot this sin of attributing the power of God to Satan be confessed?

III. WHAT IS THE BLASPHEMY AGAINST THE HOLY SPRIT?

1. The sin is discussed in three different passages: [Mat 12:31-32](#); [Mar 3:28-30](#); [Luk 12:10](#);
 - (1) Note: *this is all the Lord had to say on the matter*;
 - (2) Note: He does not say the *had* committed the sin, but that it was possible, and perhaps even probable, that they would do so;
2. Whatever it is, *it is very tragic and terrible:*
 - (1) It is called "*the eternal sin*" in [Mar 3:29](#) in the ASV
 - (2) Those who commit it are in danger of "eternal condemnation" [again in Mark]
 - (3) Those who commit it will never be forgiven;

3. Consider the significance of the words, "Neither in this world, neither in the world to come" - [Mat 12:32](#);
- (1) Cf. [Heb 9:26](#); cf [Mat 28:18-20](#);
 - (2) Our conclusion: Our Lord was speaking while the Jewish age was in existence, and He was affirming that the blasphemy against the HS would not be forgiven in *the Jewish age* or in *the Christian age*, the age that followed;
 - (3) Note: The "world to come" cannot refer to the after life since there will be no sin over there of which to be forgiven!
4. *This is a sin which can be committed by both the Christian and the non-Christian:*
- (1) Some argue that since the Christian is the only one who can possess the Spirit, that he is the only one who can commit this sin;
 - (2) But consider: the Christian is also the only one who possesses God and Christ [Eph 4:6](#) - [Col 1:27](#) - Can only the Christian sin against God and Christ?
 - (3) The "whosoever" is as broad and wide reaching as the "whosoever" in John 3:16, or any other passage!
5. What, then, is the *sin*?
- (1) Let us consider some passages that describe the spiritual state of a person who chooses to persist in sin -
 - (2) [Heb 3:7-8](#);
 - (3) [Pro 29:1](#);
 - (4) [Pro 28:14](#);
 - (5) [1Ti 4:1-2](#);
 - (6) [2Pe 2:14](#);
 - (7) [Heb 6:4-6](#);
 - (8) [Eph 4:19](#);
 - (9) Conclusion: "The sin against the HS is the sinful state that obtains from a repitious rejection of God's last proffer to mercy to mankind in the Holy Spirit, inspired gospel plan of salvation, resulting in the rejector's heart becoming hardened, his conscience being seared, and his soul calloused.