



**The Work
And Wisdom
Of The Holy
Spirit**

BY JARROD M. JACOBS



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Introduction To The Book

This book contains our wintertime Bible study for January-March of 2020. It is my privilege to be able to teach this subject.

I hope that this book will be helpful to you and will answer some of the questions you have about the Holy Spirit. If you have questions that are not covered in this book, please feel free to ask me, and we will talk about these as well.

Lesson I: Who Is The Holy Spirit?

Introduction

- I. There's a great need for learning about the Holy Spirit, His work, and all the things He's done for us.
- II. For some reason, the Holy Spirit and His work confuses people. I don't know all the reasons why, but:
 - A. Perhaps some of our confusion comes from a lack of study. It *can't* come from a lack of information, for we read about the Holy Spirit from Genesis 1 to Revelation 22!
 - B. Perhaps some of the confusion comes from listening to men rather than God on this subject! Listening to men rather than God has caused confusion and conflict on a multitude of issues!
- II. Let's study the Scriptures and see what's revealed about the Holy Spirit, and what lessons we can apply to our lives.

Discussion

The Holy Spirit Is God!

- A. Please understand that when we speak of the Holy Spirit, we speak about a member of the Godhead or Godhood!
- B. Please read the following verses and see that the Godhead is a Bible theme:
 1. Acts 17:29
 2. Romans 1:20

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3. Colossians 2:9
4. The Father, Son, and Holy Spirit are mentioned together in several passages (Rom. 15:30; II Cor. 13:14; Matt. 3:16-17, 28:19)
- C. When we read about the Creation, what language is used that lets us know that the entire Godhead was involved in Creation (Gen. 1:2, 26)? _____
 1. The Father was there (Ps. 33:6-9; Heb. 11:3).
 2. The Son was there (Jn. 1:1; Col. 1:16-17).
 3. The Holy Spirit was there (Gen. 1:2; Job 33:4)!
- D. When the Bible speaks of the Holy Spirit:
 1. He's not referred to as some impersonal "force", some mystical "it", a feeling or emotion, etc.
 2. He possesses the qualities of deity (Omniscience, Omnipotence, Omnipresence):
 - a. _____ (I Cor. 2:11-12)
 - b. _____ (Rom. 8:11)
 - c. _____ (Ps. 139:7)
 3. He inspired men to write the Scriptures (II Pet. 1:20-21; II Tim. 3:16-17)
 - a. David stated this truth (II Sam. 23:1-2)
 - b. Ezekiel said this as well (Ezek. 11:5)
 - c. We wouldn't know what to do to be saved if it weren't for the Holy Spirit's work!
 4. We wouldn't have salvation had it not been for the Holy Spirit's work in conceiving the Christ in the first place (Lk. 1:34-35; Matt. 1:20)!
 5. The miracle associated with Christ's entering this world wasn't a miraculous *birth*, but a miraculous *conception*!
- E. The Holy Spirit is also spoken of in terms belonging to a living being, a personality:
 1. He's independent of the Father and the Son (Matt. 3:16-17; Eph. 4:4-6).
 2. He _____ (I Tim. 4:1).
 3. He teaches (Jn. 14:26).
 4. He guides, hears, shows (Jn. 16:13).
 5. He gives _____ (Acts 9:31).

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Lesson 2: The Work Of The Holy Spirit

Introduction

- I. We continue a study of a controversial and confusing subject. I'm hopeful by the end of this study we can clear up the confusion and settle the controversy.
 - A. As we noted in the last lesson, the Holy Spirit's handiwork is found from Genesis 1 to Revelation 22!
 - B. I hope this is made more apparent as we continue in this study.
- II. In this lesson, we wish to study some of the things often described as the work of the Holy Spirit.
- III. Let's begin with some thoughts from brother Doy Moyer.

"It's not good theology to attribute to the Holy Spirit that which the Holy Spirit never attributes to Himself. Doing so results in both faulty and contradictory claims, and this is exactly what we often see. Feelings get attributed to the Spirit, which are then contradictory to the feelings of others who might also claim the Spirit as the source. Such feelings may also directly contradict God's own word. Claims are made about what the Spirit is doing when all the person has is a good feeling about a work. I wish it were that simple, but we must not reduce the Spirit's function to making us feel good about ourselves.

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Don't misunderstand me. I am a believer in the Holy Spirit. I believe God is at work, that the Spirit indwells God's people, that He aids us in prayer, and that we are not left alone in our spiritual battle. Yet this is precisely why I want to avoid mislabeling and misattribution of the Spirit's work. If we begin to label our feelings about something as the product of the Spirit, then we are using the Spirit to rubber-stamp what we want. "God leads me through my feelings" is never something that is attributed to the work of the Spirit. What right do we have to do so? And how would we even know, but for using our own feelings to verify what we already want to think? Yet even if the Spirit somehow produces good feelings in us, we should never think that we can use such feelings to do the opposite of what the Spirit has clearly revealed.

This is why the record left by the Spirit is so important, for even if an angel were to tell us something different, let it be accursed. We have a standard to which we may appeal (cf. Gal 1:6-8), given by the Spirit, expressing the mind of God (1 Cor 2:10-13). That will always outweigh my feelings.

None of this is to say that I fully understand how God does what He does. I'm happy to confess that God can work however He wills. Even so, I am not at liberty to say that whatever I feel must be because the Spirit is leading me that way. He never said that's what He would do. Feelings change and vacillate. Feelings are prone to mistakes. Feelings can deceive.

What then is the best source for knowing what the Spirit does? The Spirit's own testimony, as He moved men to speak and write. The word of God is not due to the will of man (cf. 2 Pet 1:20), but is given by the will and the grace of God. Let's start there."

What Is The Work Of The Holy Spirit?

- A. We learned about some of His work in lesson #1.
- B. The Holy Spirit had work to do:
 - 1. In Creation (Gen. 1:2, 26; Job 33:4; etc.)
 - 2. In Salvation (Lk. 1:34-35; Matt. 1:20)
 - 3. In Inspiration (II Pet. 1:20-21)
- C. As mentioned in the last lesson, much of the work of the Holy Spirit is connected with our salvation. So, we'll focus on this subject. He was involved in many aspects of the work of salvation:
 - 1. He showed men exactly which person is the Christ. (Remember Matt. 3:16-17 → Jn. 1:32-33)
 - 2. He led Christ into the wilderness (Matt. 4:1). This produced good instruction for us about temptations, etc.
 - 3. John 3:34 tells us Jesus had "*the Spirit without _____*".
 - a. "None before Him had possessed such a boundless gift of the Spirit, and so none before had enjoyed such limitless spiritual power" (King, Dan, *Truth Commentaries*, John, p. 68).
 - 4. In Romans 1:4, we learn the Holy Spirit was active in declaring Christ to be _____.
- C. Further evidence of this work in salvation is seen in the promise to the Apostles the night before Christ's crucifixion.
 - 1. Read John 14:16-17, 25-26. Here we get an idea of the Holy Spirit's work among the apostles in helping them remember Christ's words and revealing all truth to them.
 - 2. What was promised by Jesus in John 15:26? _____
 - 3. In John 16:8-13, Jesus promises the "Comforter"

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will come to them. Why do you think the Holy Spirit was described this way? _____

4. Sometimes, people apply these verses to the present day as if Christ promised the Holy Spirit to people today. This is not the case.
 - a. Proof: The context involves Christ talking to His apostles before the Crucifixion (Jn. 15:26-27).
 - b. “We” aren’t in this context! This is the promise from Christ to the apostles, and it was fulfilled in Acts 2:1-4!
- D. Other times when the Holy Spirit helped in bringing salvation to mankind:
 1. Acts 8:29, 39 – What did the Holy Spirit do to help save the Ethiopian Eunuch? _____

 2. Acts 10-11 – Notice the role the Holy Spirit had in the conversion of Cornelius.
 - a. Acts 10:19-20, 11:12 – The Spirit spoke to Peter, telling him to go with Cornelius’ people so they could be taught _____.
 - b. Acts 10:44-46, 11:15 – The Holy Spirit fell upon Cornelius and the household. This has been the subject of controversy as many say Cornelius and family were saved before they were baptized.
 - c. If this is so, Peter didn’t know that they were saved. (Read: Acts 10:47-48). Remember, Peter was there when Jesus spoke (Mk 16:16) and was there on the day of Pentecost to tell the Jews what to do to be saved (Acts _____). In Acts 10-11, he taught Cornelius and the others the same thing he had learned and taught!
 - d. If Cornelius and the others were saved before they were baptized, they didn’t know it, because they *consented* to baptism! Had they

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thought they were already saved, would they have consented? Would you?

- e. When the Jews heard of this event (Acts 11:2-3), what did they admit (Acts 11:18)? _____
-
- f. This was a special event. It wasn't something that happened in each case of conversion. It was done for the express purpose of showing the Jewish Christians that the Gentiles have the same opportunity to be saved as they do!
- g. After Acts 10-11, it never happens again. Instead, there's simply consistent teaching that the Gentiles are subject to the same plan of salvation as the Jews (Ex: Acts 15; Gal.; Rom.; Eph. 3:3-6; etc.).
3. Acts 16:6-10 – At one point, the Holy Spirit wouldn't let the men go to Asia and Bithynia. All we know is it wasn't time yet! (Deut. 29:29). However, when it *was* time, they went to Macedonia and preached.
4. Romans 15:18-19 – A statement was made by the Apostle Paul in this text showing that through the power of the Holy Spirit he was able to preach the gospel to many!
- E. One last thing the Holy Spirit revealed is found in I Timothy 4:1-5. What did He reveal? _____
-

Conclusion

- I. Knowing that the Holy Spirit has spoken and knowing He has explicitly spoken about our salvation, will we listen to the Holy Spirit?

Questions

1. Should we attribute qualities to the Holy Spirit that He doesn't attribute to Himself? Why or why not?

2. The work of the Holy Spirit can be categorized into three general categories. They are:
 - a.
 - b.
 - c.

3. John 14-16 record the promise that _____ would receive the Holy Spirit? What would the primary work of the Holy Spirit be for these people?

4. Did someone receiving miraculous gifts always mean that this person was saved? Explain your answer.

5. The Holy Spirit "expressly said" what about Christians in I Timothy 4:1?

Lesson 3: The Gifts Of The Holy Spirit

Introduction

- I. In the last lesson, we started a study concerning the work of the Holy Spirit, and spent time looking at the baptism (overwhelming, covering) of the Holy Spirit.
- II. In this lesson, let's study some of the things often described as "the miraculous gifts of the Holy Spirit."

Discussion

The Miraculous Gifts Of The Holy Spirit

- A. Just like the earlier lessons, we will use Bible descriptions (I Pet. 4:11).
- B. There are fourteen miraculous gifts described for us in the New Testament (Mk. 16:17-18; I Cor. 12:8-10):
 1. The ability to cast out devils (Mk. _____).
 2. The ability to _____ (Mk. 16:17).
 3. The ability to take up serpents (Mk. _____).
 4. The ability to drink _____ (Mk. 16:18).
 5. The ability to heal the sick (Mk. _____).
 6. The word of _____ (I Cor. 12:8).
I.E., the Oral proclamation of the message where wisdom was its main subject.
 7. The word of knowledge (I Cor. _____).
I.E., knowing God's truth without studying.

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8. Miraculous _____ (I Cor. 12:9).
I.E., Supernatural faith
9. The ability to _____ (I Cor. 12:9).
I.E., the ability to heal people from every disease.
10. The ability to perform miracles (I Cor. _____).
I.E., the ability to perform supernatural feats.
11. The ability _____ (I Cor. 12:10).
I.E., Receiving a direct revelation from God.
12. The ability to _____ (I Cor. 12:10).
I.E., the ability to tell whether or not one is a true or false prophet.
13. The ability to speak in tongues (I Cor. _____).
I.E., the ability to speak in foreign languages without study.
14. The ability to interpret tongues (I Cor. _____).
I.E., the ability to hear someone speak in a foreign language and understand them, having not studied the language.

C. How The Gifts Were Imparted/Spread:

1. If we listened to some people, we might think the Holy Spirit falls on every saved person and overwhelms them like He did to the apostles in Acts 2:1-4. Not true.
2. How did first-century Christians receive miraculous powers? (Hint: Acts 8:17, 19:6; II Tim. 1:6) _____
3. Was the power to impart gifts a power only used by the apostles, or could others impart these gifts? What Scripture proves your answer? _____
4. Once the apostles died, the ability to pass on miraculous gifts to others died with them!

D. The Purpose of Miraculous Gifts:

1. The purpose of miraculous gifts was to confirm the word and cause people to believe and obey. It was the same purpose as Christ's miracles (John 2:11, 23, 11:4, 15, 42) and the miracles in Old Testament days (Ex. 4:1-5)!

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2. We see the apostle Paul performing the miracles Christ promised.
 - a. Cast out devils (Mk. 16:17 → Acts 16:18)
 - b. Take up serpents (Mk. 16:18 → Acts 28:3-6)
 - c. Heal the sick (Mk. 16:18 → Acts 28:8-9)
 - d. What happened when Paul performed these miracles? _____
 3. The apostle Peter not only healed people miraculously (Mk. 16:18), but he raised folks from the dead (Acts 9:33-35, 38-40).
 4. We see converts being made, not merely because they witnessed a miracle, but because when a miracle was performed, they believed and obeyed the truth! In the above example, when people saw the miracles performed by Peter, they believed the gospel and obeyed it (Acts 9:35, 42)!
 5. All the apostles could speak in tongues/languages they had not studied (Acts 2:4, 6-8, 11b).
 - a. Remember: Galileans are not known for their learning! Thus, it was a great shock when the people heard “Galileans” speaking in people’s native tongue (Acts 2:7-8)!
 - a. Because they spoke in the native languages of the people, they listened (Acts 2:11), learned, believed, and obeyed (Acts 2:36-41)!
 5. The purpose of miracles continued to be fulfilled in the lives of the apostles.
- E. The duration of the miraculous gifts (I Cor. 13:8-13):
1. How long were these gifts intended to last?
Through the 1st century? Till Christ comes again?
-
- a. Remember their purpose! Miracles were to confirm the word being spoken – they were a “badge of authority”. Yet, they were only “in part”!
 - b. When the “whole”/”perfect”, i.e., the completed word was finished, what was “in part” was done away, i.e., vanished away, failed, or

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4. How long were miraculous gifts intended to last?

5. Since we have the Word of God in its completed form, what purpose would miraculous gifts serve today?

Lesson 4: The Gift Of The Holy Spirit

Introduction

- I. We continue a study of a controversial and confusing subject for some. Yet, I hope by the end of this study we can clear up the confusion and settle some of the controversy.
 - A. As we have said, the Holy Spirit's handiwork is found from Genesis _____ to Revelation _____!
 - B. In the last lesson, we studied about the miraculous gifts of the Spirit.
 - C. Usually, in such a study, someone will ask, "What about the gift of the Holy Spirit from Acts 2? Why was this not included in the study we had last time?"
- II. We want to dedicate a complete lesson to the gift of the Holy Spirit and learn what was being revealed in Acts 2:38.

Discussion

What Is The Gift Of The Holy Spirit?

- A. Acts 2:29-41 – By a simple reading, we learn that this gift:
 1. Belongs to all saved people, Jew and Gentile.
 2. Is a gift every Christian has received since Acts 2:41.
 3. Is not a miraculous gift (Remember, the apostles

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- died in the 1st century. How are miraculous gifts imparted? _____)
4. Is not the baptism of the Holy Spirit.
 5. Is not to be obtained without first being baptized!
 - a. In other words, folks who deny baptism's necessity have also denied themselves access to the Holy Spirit's gift!
 - b. If not, why not? Remember the "*gift of the Holy Spirit*" is given when folks repent and are baptized (Acts 2:38).
- C. How can we determine what this gift is? Just like the other lessons we have had, we will use Bible descriptions for everything we study.
1. We already read Acts 2:38. Now read Acts 3:19. These verses are parallel statements. Do you know why? _____
 2. A closer look:
 - a. "*Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost*" (Acts 2:38).
 - b. "*Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord*" (Acts 3:19).
 3. Compare these two verses and fill in the blanks in the chart below to help see the parallel teaching.

Acts 2:38	Repent			Gift Of The Holy Spirit
Acts 3:19		Converted	Sins Blotted Out	

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4. “Refreshing”: “a recovery of breath ... revival”
(*Thayer’s*)
 - a. In other words, to “refresh” is to make alive!
 - b. How is one made alive spiritually? _____
 3. So also, the gift of the Holy Spirit is connected with spiritual life!
 4. One who repents, is converted/baptized, and receives the remission of sins has become spiritually alive!
 - a. Isn’t this the same description as we find in Romans 6:3-6, 11? _____
 - b. What did you find in your study? _____
-
- D. Thus, this gift is not the Holy Spirit personally. The gift is connected with our salvation!
- E. Therefore, the gift of the Holy Spirit is not one thing, but a blessing which is connected with renewing, refreshing (reviving, making alive), and with the kingdom of Heaven itself!
- F. When one is a recipient of the Holy Spirit’s gift, he now enjoys:
1. Fellowship with God (II Jn. 9; Jas. 4:8a)
 2. Being added to the church as a result of salvation (Acts 2:47).
 3. Being heirs of God (Rom. 8:16-17)
 4. Becoming a new creature (II Cor. 5:17)
 5. The promise of a home in Heaven (Titus 1:2).
 6. Knowing we can pray to God for forgiveness and help and will listen (I Pet. 3:10-12; Acts 8:22).
 7. Being able to develop a spiritual mindset that the world does not have (Rom. 8:6).
 8. Spiritual Growth (II Pet. 3:18)
 9. Christ being with us as we worship (Rev. 2:1, 1:13; Jn. 4:24).
 10. Possessing spiritual weapons and protection against Satan’s advances (Eph. 6:13-18; II Cor. 10:3-6; I Cor. 10:12-13).
- G. How can one receive these blessings (i.e., “the gift of

Questions

1. The “gift of the Holy Spirit” belongs to what group of people?
2. What do you see as differences between the “gifts of the Spirit” (plural) and the “gift of the Spirit” (singular)?
3. What is the connection between Acts 2:38 and Acts 3:19?
4. How can one obtain spiritual life?
5. What are some of the blessings connected with the Holy Spirit’s gift to Christians?

Lesson 5: The Indwelling Of The Holy Spirit

Introduction

- I. In the last lesson, we studied about the gift of the Holy Spirit, comparing it with the miraculous Holy Spirit's gifts and making applications to our lives.
- II. In this lesson, we will study about the Holy Spirit dwelling in folks. When people speak about the indwelling of the Holy Spirit, we usually hear two schools of thought:
 - A. The Holy Spirit personally/directly indwells people.
 - B. The Holy Spirit dwells with folks through an agency, specifically through the Bible's teaching.
 - C. Which is the truth?
- III. Let us look to the Bible and see.

Discussion

How Does The Holy Spirit Dwell In Us?

- A. As we begin, let us understand that it is a fact that the Holy Spirit dwells with Christians.
 1. Romans 8:9-11
 2. I Corinthians 3:16, 6:19
 3. II Timothy 1:14
 4. Do these passages, however, say the Holy Spirit comes down and lives personally inside of people?
If so, where? _____

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If not, what do these passages mean? _____

- B. Let us interpret the above Bible passages in light of what other passages say that are connected to our subject. When we speak about the Holy Spirit dwelling in Christians, remember ...
1. God dwells in us also (II Cor. 6:16; Rev. 21:3; I Jn 4:12, 15-16).
 2. Not only this, but Christ also dwells in us (Gal. 2:20; Eph. 3:17; Jn. 6:56).
- C. Therefore, the question is not, does God, Christ, or the Holy Spirit dwell in Christians, but *how*?
1. Do they dwell in man personally? If so, then ...
 - a. A Christian has all of deity inside of him/her.
 - b. No Christian who has deity inside of him could ever sin! (Remember: I Jn. 1:5, 8, 10)
 2. Take note of verses like John 6:56, 14:20, 15:4-5, 17:21; I John 3:24, and I John 4:15-16 that make it plain that Christians are also “in” God, Christ, and the Holy Spirit!
 - a. Question: Based on these verses, if God and Christ personally indwells us, do we personally indwell God and Christ?
 - b. If not, why not? How do you do that?
 - c. What did Jesus say to his apostles about indwelling in John 15:7? _____
 - d. In truth, the Holy Spirit’s indwelling, as well as God’s and Christ’s has to do with a relationship Christians enjoy as a result of being a child of God (Read: I Jn. 1:6-7).
 - e. This is the reason why we read about deity dwelling in us and us dwelling in deity!
 3. If people still insist that the Holy Spirit dwells in us personally, then what are God, Christ, and the Holy Spirit doing inside of you? Are they ...
 - a. Revealing truth? (No, this was already done, Jude 3; Heb. 1:1-3.)

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- b. Giving you faith? (If so, this contradicts Romans 10:17; John 20:30-31.)
- c. Causing you to perform miracles? (We already learned those days are over, I Cor. 13:8-10.)
- D. In this study, I am making a point within a point. You see, all I know about the Holy Spirit (or God or Christ) is based upon what the word of God teaches!
 - 1. I have not been led to any truth about the Holy Spirit apart from the Scriptures!
 - 2. Furthermore, there is nothing the Holy Spirit or God or Christ are going to do that is going to be contrary to the inspired Scriptures!
- E. How does the Spirit, or God or Christ dwell with Christians? The truth is that it is through the agency of the word of God!
- F. Please read and study the chart below. This chart is written to help us see that the Bible declares that whatever action is done by the Holy Spirit (center column), it is also accomplished through the Word.

Holy Spirit	Action/Work	Word Of God
John 3:5-6, 8	Born	I Peter 1:23-25
John 6:63	Made Alive	Ps. 119:50, 93
Titus 3:5	Saves	James 1:21
Romans 15:13	Power	Romans 1:16
I Cor. 6:11	Sanctifies	John 17:17
I Cor. 6:11	Washed	Ephesians 5:26
Romans 8:14	Leads	Ps. 73:24, 32:8
Acts 9:31	Comforts	I Thess. 4:18
John 16:8	Convicts	Titus 1:9

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I Cor. 2:13	Teaches	II Thess. 2:15
John 15:26	Testify Of Christ	John 5:39
Ephesians 5:18	Filled/Dwell	Colossians 3:16

G. We use this kind of language today when we are speaking about someone accomplishing a task.

1. Example #1:

- a. Charles chopped down the tree.
- b. The ax Charles found in the barn chopped down the tree.
- c. Did Charles chop down the tree or did the ax do it? _____

2. Example #2:

- a. Susan mowed the yard.
- b. The push mower in the garage mowed the yard.
- c. Did Susan mow the yard or did the push mower do it? _____

3. Example #3:

- a. John bought groceries in town after the snowstorm.
- b. The four wheel-drive truck got to the grocery store in the snow.
- c. Did John get groceries after the snowstorm, or did the truck do it? _____

H. In like manner, the Holy Spirit is active today, and the work that the Holy Spirit does is done through agency of the Word.

I. Thus, the Holy Spirit is working, not directly, but indirectly, through agency, to accomplish God's will every day.

Questions

1. What are the two “schools of thought” concerning the indwelling of the Holy Spirit in Christians?
2. Do God and Christ also dwell in Christians? Give Scripture for your answer.
3. If deity personally dwells in Christians, what are some of the things that ought to happen as a result?
4. What is the agency through which the Holy Spirit works today?
5. How can we grow closer to the Holy Spirit and vice versa?

Lesson 6: The Sins Against The Holy Spirit

Introduction

- I. In this lesson, we will conclude by studying about the sins against the Holy Spirit.
 - A. Yes, we will study about “sins” because as we study the Scripture, we find there is not one sin, but several sins we may commit against the Holy Spirit.
 - B. Some think there is some sin from which God can never forgive man if he commits it.
 - C. What has God said about sinning against the Holy Spirit, and what happens if one commits this sin?
- II. Let us look to the Bible and see.

Discussion

What Are The Sins Against The Holy Spirit?

- A. As we have done in every other lesson, we will look to the Scriptures and see what the Bible says. It is evident that there are a number of sins one could commit against the Holy Spirit.
 1. _____ the Spirit (Acts 7:51)
 2. _____ the Spirit (I Thess. 5:19)
 3. _____ the Spirit (Heb. 10:29)
 4. _____ to the Spirit (Acts 5:3-4)
 5. Additionally, since we know from earlier studies about the unity in the Godhead, we know that

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whatever is done to One is done to all!

- a. In other words, when I obey the Father, is this not also obedience to Jesus and the Holy Spirit?

 - b. When I disobey the Holy Spirit is this not also disobeying Christ and the Father? _____
 - c. Think: Is it somehow a greater sin to disobey the Holy Spirit than it is to disobey the Father or Christ? _____
6. For example, when I disobey the Bible by lying to others, this is a violation of God's command (Col. 3:9; etc.), that the Holy Spirit inspired men to record (II Pet. 1:20-21), and is also against Christ who Himself is Truth (Jn. 14:6)!
- B. Yet, when we study this subject, we will find those who declare: "There is one unforgivable sin, and it is found in Matthew 12."
1. If this position is correct, then blaspheming the Holy Spirit:
 - a. Means God categorizes some sins as worse than others, spiritually. (See: Jas. 2:8-11)
 - b. Is a sin worse than persecuting and murdering Christians (Acts 9, 22, 26; Gal. 1:13-14; I Tim. 1:12-16)
 - c. Is a sin worse than murdering the Messiah (Acts 2:36-38)!
 - d. Do you believe this?
 2. I hope this will help put things in a proper perspective. Yes, sin is serious. All sin is serious. Yet, to claim one sin has a greater consequence than others is to do something that God never did!
- C. Let us study about blaspheming the Holy Spirit in context, and learn the truth (Matt. 12:22-33; Mk. 3:22-30; Lk. 12:8-10).
1. Context: The Pharisees said Jesus had cast out devils through _____.
 2. Jesus answered by showing Satan cannot cast out

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Satan, and in fact, if this is what He was doing, he is fighting _____.

Too, what of the others who were casting out devils at this time?

- a. A key point in this study: Remember *who* it is Christ is speaking to – these are *not* sincere people!
 - b. Christ is speaking to people who are intent on “catching” Him in error, in accusing Him of wrongdoing, etc. These are *not* His friends!
 - c. He is not speaking this to the woman at the well or the leprous Samaritan, or the apostles!
 - d. He is not speaking this as a warning that someone might *accidentally* blaspheme and not know it!
 - e. I believe this helps to establish the context of the words Christ said concerning blaspheming the Holy Spirit.
3. To those who hated Him and looked to accuse Him of false teaching, or who denied who He is; to those who said He was an imposter, etc., Jesus warned about the possibility of blaspheming Him and blaspheming the Holy Spirit.
 4. Thus, we read Matthew 12:30 in the context of Jesus speaking to those who hated Him. From here, verses 31-32 naturally follow! The very ones claiming to know God’s will and love Him were fighting against God’s Son!
- D. What about the blasphemy against the Holy Spirit?
1. The definition of blasphemy is: “To speak against, revile, slander (but not limited to our speech. It can be through our life, Rom. 2:24; I Tim. 6:1)
 - a. “Not a particular act of sin, but a state of willful, determined opposition to the Holy Spirit” (*Bengel*, Vol. 1, p. 178).
 - b. Thus, it is a state of mind or life. This is a state in which we live and refuse to repent!
 2. In the text of Matthew 12:30-32, we see that if

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someone blasphemes the Holy Spirit, it will not be forgiven in this “age” or the “age to come” (NKJ, NAS, NIV, NRS).

- a. What does this mean? It means in the “age” while Christ was on earth (Mosaic), or the (Christian) “age” beginning in Acts 2 after Christ has gone back to Heaven.
 - b. Why say this? Put simply: The Holy Spirit is the final say in revelation! The Pharisees and others may reject Moses’ teachings on Christ, and might reject Christ in the flesh, and still have opportunity to be forgiven (Ex: Acts 2:38, 3:19; etc.).
 - i. However, if they reject the Holy Spirit’s revelation, there will be no other way to be saved.
 - ii. If you revile, speak against, or slander the Holy Spirit, there is no more revelation coming! There is nothing else!
 - c. There is a similar teaching in Hebrews 6:4-6 and 10:26-29. If one rejects the New Covenant, there is nothing else for you! Thus, it is impossible for one to be renewed to repentance in such a case!
 - d. It is the same principle when one blasphemes the Holy Spirit! If we reject the words spoken by the Holy Spirit, there is nothing else coming! Therefore, there is no forgiveness – when we live in this rebellion!
 - e. In other words, if someone has become so hard-hearted, that they will not listen to the word of God, and instead speak against the truth, then there is nothing else God can do – a man will not be forgiven against his will (or against God’s will)!
3. Is this us?
 4. The words Christ says here are a warning against rejecting the evidence presented by the Holy

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Spirit.

5. When one blasphemes the Holy Spirit, he has:
 - a. Rejected Heaven's last appeal to save man (Mk. 16:15).
 - b. Rejected the power of God (Rom. 1:16).
 - c. Rejected the power to convict us of sin (Jn. 16:8-9; Acts 2:37).
 - d. How could anyone expect to be forgiven under those circumstances?
5. Conversely, anyone who is willing to repent of his sins can be forgiven (II Pet. 3:9; Acts 2:38)!
6. It is when we reject the Lord, and remain impenitent, that we stand as people who cannot be forgiven!
7. The truth is that ANY sin we do not repent of is unforgivable. Those men in Matthew 12, Mark 3, and Luke 12 were warned about their actions because they were refusing to repent!

Conclusion

- I. Therefore, we have learned 3 things:
 - A. There is not just one "sin" against the Holy Spirit. In fact, any sin we commit that is against God is against the Holy Spirit.
 - B. "Blaspheming the Holy Spirit" speaks to not only our words, but also a way of life!
 - C. There is no such thing as one act of sin that condemns us regardless of our actions/repentance afterward.
- II. There is such a thing as being unforgiven so long as we refuse to repent. When we act like these Pharisees and others who were bent on finding fault with God's will and revelation, we are guilty!

Questions

1. What are some sins one might commit against the Holy Spirit?

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2. If we sin against the Holy Spirit, is this not also an offense against the Father and the Son?

3. What does “blaspheme” mean?

4. When Jesus condemned the people in Matthew 12 for blasphemy, were they guilty of committing a one-time act of sin?

5. What sin is the only “unforgivable” sin in the Scripture?

Extra Study On The Holy Spirit...

I Corinthians 13:8-13 and Pentecostals

William "Bill" H. Reeves (1925-2019)

“Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three; and the greatest of these is love.”

1. When shall the “*done away*” (ver. 8) come? This is the issue. The Pentecostals ignore it, bypass it, intentionally circumvent it. They have the gifts as important, and lasting, as love, hope and faith (the “most excellent way,” 12:31)! But Paul says that prophecies, tongues and divine knowledge were to be “*done away*.” God did not intend for these miraculous gifts to be in effect till the end of time. They were to cease at a particular time. When was that? “*When that which is perfect is come*” (ver. 10). “*That which is perfect*” or complete is the time when full revelation of the gospel truth would all finally be revealed, or made known. The “*perfect*” is compared with the “*in part*.” The gifts were in part in that they revealed partially the completed knowledge of truth to be revealed. Just

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as adulthood follows childhood, the completed revelation of truth would follow the partial revelation of truth.

2. Paul says, “*when that which is perfect* (neuter gender, not masculine nor feminine) *is come.*” Not, when “he (Christ, masculine gender) who is perfect comes”! The coming of Christ is nowhere near 1 Corinthians 13. It is no part of the discussion of Paul in this section of 1 Corinthians.

3. Paul likens the time of prophecies, tongues and miraculous knowledge to the “child stage.”

A child doesn't stay a child till he dies. He grows up, becomes a teenage, marries, has children, becomes a grandfather, and dies an old man. These are the normal, natural stages of human life. The Pentecost has only childhood for life. Paul was a child, but he became a man. As a child he acted, felt, thought as a child, but not now that he was a man, he put away childish things. The church did not use miraculous gifts indefinitely but only in the child state. The Pentecost has all of life as a child, and never a full-grown man. The Pentecost ignores Paul's argument and reality. Let him tell us when the “man stage” was, or is, or will come. He has no answer! Paul “put away” things of his childhood, but the Pentecostal refuses to put away miraculous gifts of the childhood period of the church. They want to hang on to miraculous gifts, and yet they cannot perform any of them as listed in 1 Corinthians 12:8-10. They claim to have them but can't reproduce a single one of them as used in the Corinthian church (14:4, 14, 15 (in a foreign language, or in the Greek—Corinth) 16, 23; 24, 25; 2:8; 13:2, 8, 12; 14:6.

4. Paul speaks of “now” and “then.” But the Pentecostal has the “now” until Christ comes, and he has no “then” time!

The truth of the New Testament was not revealed all at once. For example, the inclusion of the Gentiles in the church of Christ was not revealed on the day of Pentecost, but much

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later (Acts 10, 11). Problems resulted with this new revelation, provoked by the Judaizers (Acts 15:1, 2) and a meeting in Jerusalem, with the church, the elders and the apostles considering the matter, and formulating a letter to “*the brethren who are of the Gentiles in Antioch and Syria and Cilicia*” (15:23), revealing the truth on the subject.

Prophecy was in parts, not a totality all at once. Example: 1 Corinthians 14:30. Miraculous knowledge (1 Cor. 12:8) was known only in parts, but such partial revelations of divine miraculously given knowledge would cease once it was all revealed. Does the Pentecostal believe that when Christ comes again that there will be no knowledge of anything but that all knowledge will cease to exist? Of course not. What knowledge, then, will cease? Let him tell us!

5. Looking into primitive mirrors was to see “darkly,” but seeing clearly, “face to face” was in a time to come when Paul wrote 1 Corinthians 13. Mr. Pentecostal, did that time ever come? When? Never has come? Tell us, please.

When Paul wrote 1 Corinthians it was the “now,” he said. When did the “then” come? Paul did not say “when he who is perfect comes.” What is, or was, “*the perfect*” (neuter gender) that was to come? Did it come? Yes, when all of the truth of the New Testament was completely revealed, “*once for all*” (Jude 3). At that time the miraculous gifts, which contributed to the revealing of truth, ceased because their purpose was realized. They were never intended to last for all time, no more than a scaffold is temporary to assist in the construction of the building, and then it is removed, having served its purpose.

6. The Corinthians were “long” on gifts and “short” on love for the proper use of the miraculous gifts. They were not primarily concerned with the edification of the church (1 Cor. 14:4, 12, 26), which was the temporary use of miraculous gifts.

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7. No one speaks a foreign language today who has not studied and learned it. When the apostles on the day of Pentecost spoke in tongues (Acts 2:4) and the Hellenists (Greek-speaking Jews) who were present each understood the preaching in his own language (in which he was born) besides the Greek which was common among them. The languages that they understood by the preaching of the apostles were languages in which people were born! It was not gibberish! I was born in the English language; that is why I speak English. Can the Pentecostal speak in any language in which people are born without studying said language? Is there a people today born in a pretentious, gibberish language? Of course not! If there is, where is the country? Where do such people live?

8. Now the only abiding things when Paul wrote 1 Corinthians 13 were faith, hope and love, not the miraculous gifts. They were to pass, as a scaffold is in time to be removed, leaving the building standing permanently. The Corinthians were using the temporary, miraculous gifts, and chapter 14 was to correct some misuses and set forth some correct uses of these gifts in given circumstances.

9. In Acts 8, Philip worked miracles in Samaria (v. 18), but not until two apostles, Peter and John, arrived no miraculous gifts were imparted (v. 16). Ask the Pentecostal who claims to have healed someone miraculously: Which apostle lay his hands on him? Simon saw something (v. 18) that the Pentecostal doesn't see! Note Romans 1:11, Paul an apostle, "*impart unto you some spiritual gift.*" It was by Paul's hands that Timothy had a spiritual gift. The Pentecostal doesn't know how miraculous gifts were imparted. He thinks that just "claiming" to have the one to heal, or to speak in tongues, is sufficient! He doesn't see what Simon saw! He doesn't claim to be able to impart a miraculous gift to another! How, then, are they imparted today? As to Scripture, he gives us silence! Acts 19:6 says that the Holy Spirit came on them when Paul laid his hands on them!

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10. Ask the Pentecostal if he believes that God works through the Roman Catholic Church, which claims that miracles are worked by praying to a dead saint (canonized)? Does he accept the personal testimonies of others (Catholics, Mormons, Jesus Only Unitarians, etc.)? Why doesn't the Pentecostal enter hospitals and heal those with fever and dysentery, as Paul healed some (Acts 28:8), or the cemetery and raise the dead like Peter raised Dorcas? Do all Pentecostals claim to work miracles? No, why not? Why just some whose testimonies are not confirmed by what cannot be denied (Acts 4:16)? Except for their "ipse dixit," what claims do they have for their miraculous gifts? What proof beyond what other "miracle workers" claim? Either Pentecostals must accept the claims of all others to work miracles or not expect their claims to be believed (on the same basis). Only a god of confusion would approve of man-made churches having spiritual gifts, but Jehovah is not such a God (1 Cor. 14:33).

11. 1 Corinthians 12:8-10 speaks of nine different spiritual gifts. The Pentecostals speak principally of only two: tongue speaking and healing. What about the other seven? Are they not important? Why don't they enter hospitals and heal the sick; and cemeteries and raise the dead? Paul healed miraculously and bitten by a poisonous snake suffered no harm at all (Acts 28:3-9). He raised Eutychus from the dead (Acts 20:9, 10), and Peter raised Dorcas from the dead (Acts 9:40, 41). Where are the modern miracle-workers today?

12. If spiritual gifts are still imparted today (although there are no longer any living apostles), then it must be claimed that the Bible is not sufficient to guide us; it is not able to give us all things that pertain to life and godliness (2 Pet. 1:3), nor make us complete (2 Tim. 3:17). What new truths are being added today to the Bible? Name one! For 2000 years have Christians been lacking in certain truths (Jn. 17:17; Eph. 4:3, 13). Will they be revealed in the future? The Pentecostals have some questions to answer. We listen but get no answer!