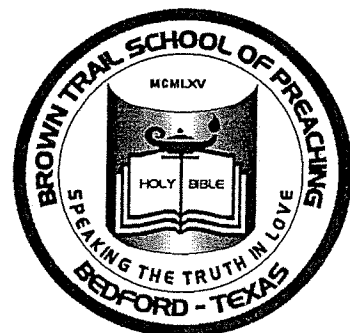


**MATERIAL  
USED IN:**

# THE HOLY SPIRIT

**MATERIAL USED BY ROBERT STAPLETON  
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## **A STUDY OF THE HOLY SPIRIT - WHO IS HE?**

**Robert Stapleton**

### **INTRODUCTION:**

1. There is much confusion on the subject of the Holy Spirit.
2. A study of the Holy Spirit is sometimes difficult, but so is a study of any part of the Godhead.
3. A few years ago a preacher said he did not preach or teach on the Holy Spirit for fear of confusing people.
  - A. Perhaps this was true pertaining to him being confused.
  - B. The Bible is not confusing, but when men try to change the Scriptures, or fail to use proper hermeneutics, they confuse the issue.
4. Purpose of this lesson is to discuss the question of "Who is the Holy Spirit?"

### **BODY:**

1. The Godhead:
  - A. The Godhead is composed of three persons or personalities.
    1. God - the Father.
    2. God - Son.
    3. God - the Holy Spirit.
  - B. Some deny the existence of the Godhead.
    1. Thus the need to study the Scriptures to learn of its existence.
    2. These three personalities were in the beginning, and existed before the beginning.
      - A. God the Father and the Holy Spirit – Gen. 1:1-3.
      - B. The Word (i.e. Christ) - John 1:1-3; Col. 1:16, 17.
      - C. All three personalities present at the baptism of Jesus - Mt. 3:16, 17.
      - D. Jesus spoke of the three when He told of the Spirit's work - John 14-17.
      - E. Paul referred to all three - 2 Cor. 13:14.
      - F. Baptism was commanded in the name of all three - Mt. 28:18-20.
2. The Works of the Holy Spirit Show His Personality:
  - A. He speaks - 1 Tim. 4:1.
  - B. He witnesses or testifies - John 15:26.
  - C. He would teach and remind the apostles - John 14:26.
  - D. He would guide the apostles - John 16:12, 13.
  - E. He leads and forbids - Acts 16:6, 7.
3. The Holy Spirit Possesses the Characteristics of a Person or Personality:
  - A. He has knowledge - 1 Cor. 2:10, 11.
  - B. He has affection - Rom. 15:30.
  - C. He exercises will - 1 Cor. 12:11.
  - D. He has goodness - Neh. 9:20.
4. The Holy Spirit suffers Slights and Injuries, which are suffered by a Personality:
  - A. He can be grieved or vexed - Eph. 4:30.
  - B. He can be blasphemed - Mt. 12:31, 32.

- C. He can be despised - Heb. 10:29.
- D. He can be lied unto and resisted - Acts 5:3; 7:51.
- 5. The Holy Spirit Possesses Attributes of a Divine Personality:
  - A. His connection with the others in the Godhead indicates His deity - Acts 5:3, 4.
  - B. He is omniscient (i.e. knows all) - 1 Cor. 2:10, 11.
  - C. He is omnipresent (i.e. every where) - Psa. 139:7-10.
  - D. He is eternal - Heb. 9:14.
- 6. The Works of the Holy Spirit Reveal His Deity:
  - A. He had a role in creation - Gen. 1:2.
    - 1. There He brought design and order to the universe.
  - B. He has a work in the regeneration or conversion of man - John 3:5.
    - 1. Scripture is the instrument used by the Holy Spirit to instruct man and produce faith in the heart of man - Eph. 6:17; Rom. 10:17.
    - 2. By the proclamation of the Scripture salvation becomes available - 1 Cor. 1:21.
  - C. The Holy Spirit is seen in the miracles - Mt. 12:28; 1 Cor. 12:4-11.

**CONCLUSION:**

- 1. The Holy Spirit is a Divine Being referred to in the Bible as "He," not "it."
- 2. The Holy Spirit is not merely some mysterious influence or impersonal power.
  - A. He is Deity.
- 3. Christians walk in fellowship with the Holy Spirit - 2 Cor. 13:14.

## **A STUDY OF THE HOLY SPIRIT - REVELATION OF THE WORD**

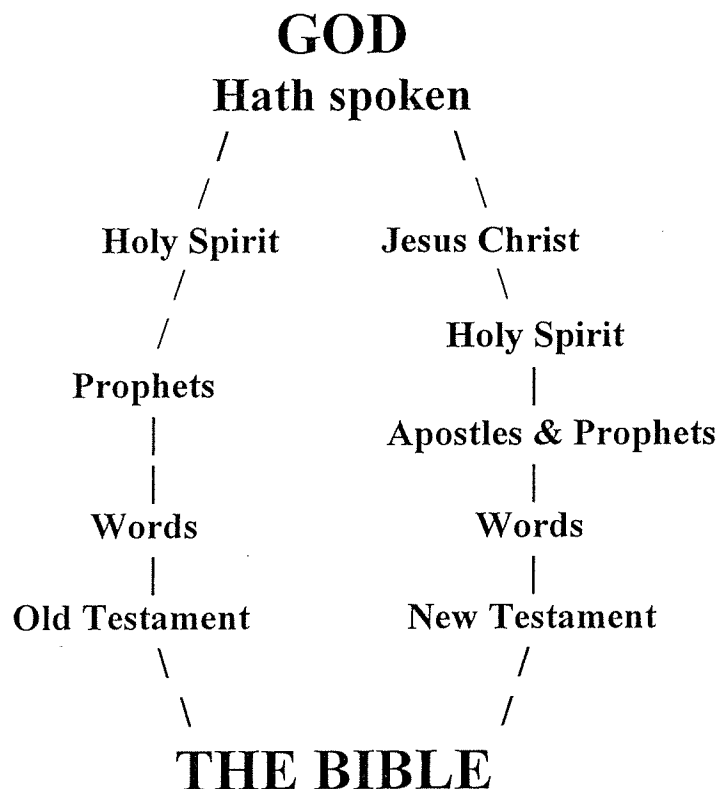
**Robert Stapleton**

### **INTRODUCTION:**

1. Study concerned with the role and work of the Holy Spirit in the revelation of the Word of God.

### **BODY:**

1. All Scripture came from God:
  - A. 2 Tim. 3:16, 17.
    1. Word “inspired” comes from Greek theopneustos meaning “God-breathed.”
      - A. Thus, Scripture is the “god-breathed” word.
  - B. 2 Peter 1:20, 21
2. Chart Setting Forth How the Word of God Came:



3. God Spoke in Times Past by the Prophets:
  - A. The prophets were moved (prompted) by the Holy Spirit - 2 Pet. 1:21.
    1. They were told what to write, and it was given in the personality and style of the particular writer.
      - A. The words that they wrote did not originate with them but, rather, they wrote what they were told by the Holy Spirit.

2. God's standard of a true prophet - Deut. 18:18-22.
- B. The words originated with God, which He had spoken through the prophets.
- C. Scriptural definition of a prophet:
  1. Exodus 7:1.
    - A. Aaron is called the prophet of Moses.
  2. Exodus 4:16.
    - A. Aaron is also called the spokesman and mouth of Moses.
  3. 1 Peter 4:11.
    - A. A prophet is God's mouth or spokesman.
    - B. Literally, one who spoke as God directed.
- D. A prophet was both a fore-teller and a forth-teller.
  1. Fore-teller - One who told of things that would happen in the future based upon what God had revealed unto him.
  2. Forth-teller - A preacher or herald.
    - A. One who speaks or tells what God wants for the people to hear.
- E. The Spirit of Christ was in the prophets as they spoke - 1 Pet. 1:10-12.
  1. They claimed that God spoke what they delivered:
    - A. David - 2 Sam. 23:1, 2.
    - B. Isaiah - Isa. 1:1, 2.
    - C. Jeremiah - Jere. 10:1, 2.
    - D. Ezekiel - Ezek. 1:3.
  2. The message from God was always most important - Zech. 7:12.
  3. The prophets did not understand many of the things they were told by the Holy Spirit to write.
  4. Angels sought to know more of this "mystery," which had not been revealed unto them by God.
4. God Speaks Now Through His Son - Heb. 1:1-3.
  - A. He revealed the Father - John 1:1-3, 14, 18.
  - B. Jesus is the image of God's substance - Heb. 1:3.
  - C. Jesus stated that one who had seen him had seen the Father - John 14:9.
    1. His attributes show the nature of the Father:
      - A. In grace.
      - B. In love.
      - C. In wrath.
    2. He manifested the glory and power of God through miracles - John 2:11; Isa. 7:14.
5. The Holy Spirit was sent by Jesus from the Father and gave the Completed Revelation:
  - A. The Spirit was sent to guide the apostles - John 16:13; 14:16, 17.
    1. He would not speak of himself - John 16:13.
    2. He glorified Jesus - John 16:14, 15.
    3. The outpouring of the Holy Spirit on Pentecost proved Jesus was glorified and seated on David's throne in heaven - Acts 2:33-36.
  - B. The work of the Holy Spirit:

1. Teach all things - John 14:25.
2. Bring to remembrance what Jesus had taught - John 14:26.
3. Guide in all truth - John 16:12-14.
4. Declare things to come - John 16:13.
5. Bear witness of Christ - John 15:26, 27.
6. Convict the world of sin - John 16:8-11.
6. The Apostles Were Given the Words of the Spirit:
  - A. When did they receive such?
    1. Acts 2:1-4.
  - B. The Holy Spirit combined spiritual things with spiritual words and taught them to the apostles - 1 Cor. 2:9-13.
  - C. Paul received the gospel by revelation - Gal. 1:11, 12.
  - D. That which is revealed is plain enough to be understood by those who read:
    1. What had not been fully revealed is now made known - Eph. 3:1-7.
    2. What Paul referred to as a "mystery" was unknown to men and angels in the time of the Old Testament.
      - A. However, during the first century AD God revealed it.
    3. That "mystery" was that the Gentiles would be fellow-heirs through the gospel.
      - A. They could, therefore, enjoy the blessings and privileges of being in Christ - Gal. 3:26-29.

#### **CONCLUSION:**

1. The Bible is inspired - 2 Tim. 3:16, 17.
2. It is perfect and complete - Jas. 1:25.
3. It has been delivered once and for all - Jude 3.
4. The message has been confirmed and verified by the Lord - Heb. 2:3, 4.
5. During the early days of the church, the Word was confirmed by miracles and signs.
  - A. Now that it has been confirmed there is no longer a need for such confirmation.
6. Revelation and confirmation of the Word of God went hand-in-hand.
  - A. When one ceased so did the other.

## **A STUDY OF THE HOLY SPIRIT - CONFIRMING THE WORD**

**Robert Stapleton**

### **INTRODUCTION:**

1. Hebrews 2:1-4.
  - A. False teachers attempt to persuade people that the Word has not been confirmed, therefore the need for a continuation of the miraculous age.
    1. They know that which has been confirmed needs no further confirmation.
  - B. They assert that the Word needs confirmed just as it did when God first revealed it.
  - C. Some claim to be inspired of God.
    1. However, in doing so they deny the Word as it is given in the New Testament.
    2. This leads to a denial of the inspiration of the Scriptures.
2. The Word came by revelation - 1 Cor. 2:6-13.
  - A. This lesson will examine the design of miraculous signs that accompanied the revelation of the Word.
  - B. It will also show that signs of confirmation have ceased due to the fact that God has no new or additional revelation.

### **BODY:**

1. The Design of Signs:
  - A. Purpose of signs and miracles was to confirm the Word as it was being revealed.
    1. There is no indication that God intended them to be permanent.
  - B. Hebrews 2:1-4.
    1. Word "confirm" means to establish, to make firm, to make sure, or make stable.
  - C. A sign or miracle was a seal from God that the revelation given to the apostles was from Him.
    1. Apostles were special representatives of Christ - Mk. 16:17.
    2. Signs of the apostles did exist - 2 Cor. 12:12.
    3. Some apostles at first did not believe.
      - A. Later they repented and were certified by miracles they performed - Mk. 16:12-20.
    4. The apostles chose certain disciples to assist them and the powers given unto them were temporary - Acts 19:6.
  - D. The New Testament was delivered to the apostles in increments.
    1. Not given to any one man in one day.
    2. For the New Testament to be given it took a number of years as it was delivered by the Holy Spirit to inspired men.
  - E. When inspired men preached by the power of the Holy Spirit, there had to be some way of confirming that their message was a revelation from God.
    1. Miracles performed by them, by the power of the Holy Spirit, were the signs of authenticity that the speaker was speaking the truth from God.
  - F. What has been confirmed has no further need to be constantly reconfirmed.

2. The Signs of Moses:
  - A. Miracles of Moses proved that God sent him to tell Israel he had been chosen by God as their leader.
    1. This was important as God knew that Israel would not believe that he was their deliverer - Ex. 4:1-3.
  - B. Moses was to show a second sign if Israel did not accept the first one - Ex. 4:4-8.
  - C. The signs convinced Israel that God had sent Moses.
    1. These signs cannot be duplicated today.
3. The Signs of Christ:
  - A. The signs performed by Christ were done to prove that He had been sent by God - John 3:2.
  - B. He performed miracles to prove that He had power to forgive sins - Mt. 9:6.
  - C. The miracles performed by Christ indicated their purpose.
    1. They, further, showed that they could not be duplicated.
      - A. Jesus demonstrated power over:
        1. Disease - Mt. 8:2, 6.
        2. Nature - Mt. 8:23-27.
        3. The spirit world - Mt. 8:28-34.
        4. Material things - Mt. 14:17.
        5. Death - John 11:11-44.
  - D. Present-day so-called miracles worker do not do these things contrary to their claims.
    1. The miracles of Christ cannot be duplicated.
    2. If they could, then belief in Christ would not be possible as there would be no means to certify that He is the Son of God with power to forgive sins.
  - E. Christ laid down His life and took it again - John 10:17.
    1. Why isn't the modern-day "miracle worker" doing this?
4. The Signs of an Apostle:
  - A. They were given special signs to prove that God had sent them.
  - B. The signs set forth in Mark 16:17 were the signs of the Apostles and their helpers - Mk. 16:17.
    1. The signs were:
      - A. Tongues (i.e. foreign languages not previously learned or spoken).
      - B. Taking up poisonous snakes.
      - C. Drinking of poison.
    2. All signs must be taken together.
      - A. One cannot claim the same powers as the apostles, but refuse to prove that assertion by performing the same miracles.
      - B. Why do they refuse to drink poison?
  - C. The signs of the apostles were numerous and varied:
    1. Peter healed a lame man in the Temple - Acts 3:1-9.
    2. Peter caused a man to die - Acts 5:1-6.
    3. Peter raised Dorcas from the dead - Acts 10:36-42.
    4. Paul raised Eutychus from the dead - Acts 20:7-12.



5. Paul caused a man to become blind - Acts 13:9-12.
6. Paul was bitten by a poisonous snake but lived - Acts 28:3-6.
- D. If one could perform these miracles then that would cause a problem in believing what the apostles said or wrote.
  1. The signs of an apostle were for the apostles.
  2. The miracles performed by them were to prove their right to reveal the message of God.
  3. Other inspired men like Timothy and Luke received a temporary power - Eph. 4:7, 8, 11-13.
  4. Miracles were given "till" - Eph. 4:13.
    - A. The preposition "till" is a preposition of time.
    - B. This indicates that there would be a time when the miraculous gifts would come to an end.
      1. When would this be?
        - A. When the complete revelation of the New Testament was accomplished - Jas. 1:25.
        - B. This would be when the unity of the faith was accomplished, and the Word of God would be complete.
- E. "Miracle workers" of the present time claim that God continues to give additional revelations.
  1. Yet many of their "revelations" are contradictory.
- F. They believe that the Holy Spirit operates separate from the Word.
  1. Yet, the Bible teaches to the contrary - John 6:44, 45.
  2. There are no present characteristics which men claim are evidences of the operation of the Holy Spirit, which are similar to how men conducted themselves in the first century.
    - A. Examine what they do:
      1. So-called "holy laughter."
      2. Gyrations.
      3. Screaming.
      4. Barking like a dog.
      5. Gibberish.
      6. Jerking, shaking or falling on the floor.
    3. The Holy Spirit appealed to the intellect of man, not to base emotions.
- G. God's revelation is complete - Jas. 1:15; Jude 3.

### CONCLUSION:

1. No one can duplicate the signs of Moses, Christ, or the apostles.
2. God's Word needed the miracles and signs for the confirmation of that word.
  - A. Revelation and confirmation went together.
  - B. When one ended so did the other.

# A STUDY OF THE HOLY SPIRIT - HIS WORK IN CONVERSION OF THE SINNER

Robert Stapleton

## INTRODUCTION:

1. Faith comes by hearing the Word of God - Rom. 10:17.
2. Every conversion takes place as a result of the Holy Spirit's operation upon the heart of the sinner.
  - A. Lesson deals not with the fact of the operation of the Holy Spirit, but with the manner of operation.
    1. Question that needs to be answered is how does the Holy Spirit operate upon the heart of the sinner in conversion.
    2. Question that needs to be answered is does God operate directly upon the sinner's heart to make him a believer?
      - A. Or, does God use His Word as the instrument thru which believers are made?

## BODY:

1. The Holy Spirit Operates Through the Word.
  - A. Old Testament examples:
    1. David - 2 Sam. 23:2.
    2. Prophets - Neh. 9:30.
    3. Holy men of God - 2 Pet. 1:21.
  - B. New Testament examples:
    1. Peter - 1 Pet. 1:12.
    2. Apostles and prophets - Eph. 3:1-5.
    3. John - Rev. 1:19.
  - C. The Word is the Spirit's instrument - Eph. 6:17.
  - D. The gospel is God's power unto salvation - Rom. 1:16.
2. There is a Clear Relationship between the Holy Spirit and the Word of God.
  - A. Chart shows this relationship:

HOLY SPIRIT		ACTION		WORD OF GOD
Romans 8:14	→	Guides, Leads	←	Psalms 119:105
John 3:5,6,8	→	Born, Begotten	←	1 Peter 1:22-25
Titus 3:5	→	Saves	←	James 1:21
Romans 15:13	→	Power of God	←	Romans 1:16
1 Corinthians 6:11	→	Sanctified	←	John 17:17
1 Corinthians 6:11	→	Washed By	←	Ephesians 5:26

3. The Holy Spirit Makes Believers Through the Word of God.
  - A. John 17:20, 21.
  - B. Believers are made by reading the Word - John 20:30, 31.

- C. Gentiles were to hear the Word and believe - Acts 15:7.
- D. Romans 10:17.
- E. The Gospel is the power to save believers - Rom. 1:16.
- F. Pentecost - Acts 2.
  - 1. There the Holy Spirit came with power.
- G. The Samaritans and the Ethiopian eunuch were taught by Philip - Acts 8:4-6, 12:26-40.
  - 1. Conversion resulted from the hearing of the Word.
  - 2. Nothing indicates that the Holy Spirit spoke directly to the eunuch or the Samaritans.
- H. Conversion of Saul of Tarsus - Acts 9:1-22; 22:3-16; 26:1-20.
  - 1. The Holy Spirit did not act directly upon Saul, but through the words spoken to him by Ananias.
- I. Conversion of the Philippian jailer - Acts 16:25-34.
  - 1. These were saved when they heard and obeyed the Word.
  - 2. Nothing indicates a direct operation.
- J. Conversion of the Corinthians - Acts 18:8.
  - 1. The people first heard, then believed, and then were immersed.
- K. Each case of conversion in the book of Acts indicates that the Spirit operated through the Word, not in some direct fashion on the hearts of the people.
- L. The Holy Spirit worked through the preacher as he proclaimed the Word - 2 Thess. 2:13, 14.
- M. One who is drawn to God is done so through an intelligent process of hearing, reading and obeying God's Word.

#### **CONCLUSION:**

- 1. The Word saves, reconciles, gives life, converts cleanses the soul, is the seed of the new life in Christ, sanctifies, and will be the standard of judgment - John 12:48.
  - A. To argue for a direct operation of the Holy Spirit apart from the Word in conversion denies that the Word has saving power - Heb. 4:12.
  - B. If the Word fails in this area, then why have it?
    - A. If it does not have this power then God lied - Rom. 6:17, 18.

## **A STUDY OF THE HOLY SPIRIT - HOW MANY BAPTISMS?**

**Robert Stapleton**

### **INTRODUCTION:**

1. Many in religion believe that there are two baptisms today:
  - A. Holy Spirit Baptism
  - B. Water Baptism
2. This study examines what the N.T. teaches on this subject.

### **BODY:**

1. God said He would Pour out His Spirit Upon all Flesh - Joel 2:28-31.
  - A. When did this begin?
    1. First Pentecost after resurrection of Jesus - Acts 2:1-4, 14-18.
  - B. How long was it to continue?
    1. Until the last days of the Jewish System - Mt. 24:14.
  - C. Who was the Holy Spirit first "poured" upon?
    1. Apostles - Acts 1:4, 5, 8.
  - D. Where from there?
    1. All flesh includes Jews and Gentiles.
      - A. The apostles represented the Jews - Acts 2:1-4.
      - B. It is normally accepted that the outpouring upon the gentiles is seen when Cornelius and his household were converted - Acts 10:43-47.
2. How Many Baptisms Are There Today?
  - A. There were two baptisms in Acts 2:
    1. Holy Spirit baptism - Acts 1:5; 2:1-14.
    2. Water baptism - Acts 2:38.
    3. These events occurred between AD 30 and 33.
  - B. There may have been two baptisms in Acts 10 although I am not totally convinced.
    1. A second miraculous outpouring - Acts 10:44.
      - A. This indicated the gentile's acceptance by God - Rom. 1:16.
    2. Water baptism - Acts 10:47, 48.
    3. This occurred in Caesarea about AD 41.
  - C. When the book of Ephesians was written, there was only one baptism - Eph. 4:4-6.
    1. This was about AD 62.
    2. By the time of the writing of this book one baptism had ceased.
      - A. Which one?
3. What Is the One Baptism in Ephesians 4:5?
  - A. Characteristics of Holy Spirit Baptism:
    1. It was a promise - Acts 1:5.
    2. Only administered by Christ - Mt. 3:11.
    3. Not in the name (by the authority of) of the Father, Son and Holy Spirit.
    4. Not for the remission of sins.

- A. When apostles received Holy Spirit Baptism, it was not for the remission of sins - Acts 11:15.
  - 5. Not required for entrance into the church.
- B. Characteristics of Water Baptism:
  - 1. It is a command - Acts 10:48.
  - 2. It is administered by men - Mt. 28:18-20.
  - 3. It is in the name of the Father, Son and Holy Spirit - Mt. 28:19, 20.
  - 4. It is for the remission of sins - Acts 2:38.
  - 5. Will continue to the end due to its connection to salvation - 1 Pet. 3:21.
    - A. This shows that the baptism of Ephesians 4 is water baptism.
  - 6. Required in order for people to enter the church - Acts 2:41, 47.
- 3. A Closer Look at Ephesians 4:5.
  - A. Paul easily understood.
    - 1. One Lord (Jesus).
    - 2. One faith (Christian System).
    - 3. One baptism.
  - B. If the one baptism is Holy Spirit Baptism:
    - 1. There is no remission of sins - Acts 2:38.
    - 2. No redemption - Col. 1:13, 14.
    - 3. No salvation - 1 Per. 3:21.
    - 4. No spiritual blessings come through it - Eph. 1:3.

**CONCLUSION:**

- 1. The N.T. teaches that there is only one baptism, and it is water baptism.

## A STUDY OF THE HOLY SPIRIT - CESSATION OF MIRACULOUS SPIRITUAL GIFTS

Robert Stapleton

### INTRODUCTION:

1. Much confusion over the subject of spiritual gifts.
2. Many believe and teach the continuation of miraculous manifestations to the present time.

### BODY:

1. Gifts of the Holy Spirit:
  - A. Apostles received Holy Spirit baptism, which was the fulfillment of the promise that Jesus had made to them - Acts 1:4, 5, 8; 2:1-4.
  - B. Signs of an Apostle - 2 Cor. 12:12; 1 Thess. 1:5.
    1. Apostles had all nine spiritual gifts - 1 Cor. 12:4-11.
    2. The power given to the Apostles enabled them to strike people dead, strike them blind, raise the dead, pick up poisonous snakes without harm, speak in foreign languages not previously learned, and to confer spiritual gifts to others - Mk. 16:14-20.
  - C. Example of Philip - Acts 6:1-7.
    1. One of seven who was not an apostle.
      - A. Was appointed as a special servant in the Jerusalem church.
      - B. A man full of faith and the Holy Spirit.
    2. Received the Holy Spirit as a result of having the apostles lay hands on him.
    3. Persecution came against the church - Acts 8:1.
      - A. Apostles remained in Jerusalem while other disciples scattered.
      - B. Philip was one of those who left Jerusalem and went forth preaching - Acts 8:4-25.
        1. How did they know what to preach?
          - A. N.T. had not been written.
        2. How could Philip prove his message was inspired?
        3. What credentials did he have?
  - C. People heard Philip preach and multitudes saw the miracles he performed - Acts 8:6.
    1. He cast out unclean spirits.
    2. He healed the lame and those who were paralyzed.
    3. His credentials were his miracles, signs and wonders done by him.
  - D. People believed his preaching - Acts 8:13.
    1. The miracles that he performed proved that both he and his message were from God.
  - E. The impartation of spiritual gifts was done by only the apostles.
    1. Philip performed miracles and signs.
      - A. But he lacked the power to give these gifts to others.
    2. It was necessary for John and Peter to come from Jerusalem to impart

spiritual gifts to those who had been converted by Philip - Acts 8:15-18.

2. The Purpose of Miracles.
  - A. Served as proof of the Deity of Christ.
    1. This was why Jesus performed them - John 5:36; 10:25.
  - B. Served as a means to confirm that the preaching done by inspired men was from God - Rom. 15:18,19; Heb. 2:3,4.
  - C. Showed that Christ had the power to forgive sins - Mk. 2:10, 11.
3. Word of God (i.e. the N.T.) Does the Same Today - John 20:30, 31.
  - A. Tongues (foreign languages) were a sign - 1 Cor. 14:22.
  - B. Signs confirmed the Word - Mk. 16:20.
  - C. Tongues were useful only when they were edifying - 1 Cor. 14:5.
  - D. Scriptures serve to edify today - 2 Tim. 3:16, 17.
  - E. Since the Word is capable of edification today, signs have ceased - 1 Cor. 13:8-13.
4. When Did the Miraculous Gifts End? - 1 Cor. 13:8-13.
  - A. Note that Paul spoke of things that were "in part."
    1. They also were referred to as:
      - A. Temporary.
      - B. Childish.
      - C. The Less.
      - D. Things to be removed.
  - B. The "partial" things were in contrast to that which was "perfect."
    1. These "perfect" things were:
      - A. The permanent.
      - B. Spiritual manhood.
      - C. The greater.
      - D. Things that were to remain.
  - C. The list of "partial" things included nine gifts of the Holy Spirit that were to cease.
    1. They were:
      - A. Word of wisdom.
      - B. Word of knowledge.
      - C. Faith.
      - D. Gifts of healing.
      - E. Working of miracles.
      - F. Prophecy.
      - G. Discerning of spirits.
      - H. Tongues.
      - I. Interpretation of tongues.
  - D. The "list" of those things, which were "perfect or complete", involved things that would continue on.
    1. They were:
      - A. Faith.

- B. Hope.
- C. Love.
- E. The end of miracles - 1 Cor. 13:10.
  - 1. "Perfect" - brought to completion, entire, as opposed to that which is partial or limited.
  - 2. Word "perfect" never used:
    - A. To speak of the second coming of Christ as advanced by some.
    - B. Of heaven or some so-called millennium.
    - C. Of Christ.
      - 1. See sentence structure – "When that which is perfect is come..."
      - 2. Not – "When He who is perfect..."
  - 3. Refers to the completely revealed and finished Word of God, which had been given in parts over a period of several years - Jas. 1:25.
    - A. God revealed the N.T. little by little through men over a period of time.
      - 1. When a new revelation was given, it was confirmed by miracles and signs.
        - A. These signs served as a certification that the man and the message were from Him.
      - B. When the word was once for all confirmed, there was no further need for future miracles for re-confirmation.
      - C. The miracles and signs ceased when God fully revealed His will.
        - 1. When man claims to perform such miracles and signs he should, also, have a new revelation from God.
        - 2. However, no such new revelations are coming - Jude 3; 2 Pet. 1:3.
  - 4. Signs are not needed today as their purpose has been fulfilled - John 20:30, 31.
    - A. The "signs" needed to help us believe the Scriptures are written, not performed.

#### **CONCLUSION:**

- 1. Only three ways in which men have ever been directed by the Holy Spirit:
  - A. As a result of Holy Spirit Baptism.
  - B. As a result of Laying on of Apostles' hands.
  - C. Through the written Word.
- 2. Holy Spirit Baptism no longer takes place.
- 3. There are no apostles living today to pass on this power.
- 4. Those of whom the apostles' laid hands on to bestow miraculous spiritual gifts are all dead.
- 5. Paul teaches that God gave spiritual gifts only temporarily.
  - A. They were never designed to be for all time.
  - B. They were to end when the faith was finally and fully revealed.
    - 1. This has been done - Jude 3.
- 6. The Scriptures are complete and sufficient to supply today all that man needs - 2 Tim. 3:16, 17.



## ***HOLY SPIRIT BAPTIZED PREACHERS - THEN AND NOW***

### *Holy Spirit Apostles*

### *Modern "Holy Spirit Baptized Preachers*

Proved their words by miracles - Heb. 2:4

"Prove" their "miracles" by words.

Taught the same things - Acts 2:14

Contradict one another.

Taught that men could do something to be saved.

Some teach that a sinner is helpless to Act until the Holy Spirit "moves" him.

Never left a true seeker seeking - Acts 2:41

Often leaves seekers with promises of Eventual "victory with the Lord."

Taught believers to be baptized for the Remission of sin - Acts 2:38.

Many teach baptism is "nonessential" to salvation

Taught that we are baptized into Christ - Rom. 6:3,4; Gal. 3:27.

Teach that man is already in Christ before baptism.

Commended physicians - Col. 4:14.

Some condemn physicians.

Recommended medicine - 1 Tim. 2:25.

Some refuse medicine or condemn such.

Performed sudden and complete miracles

Long, drawn-out efforts and failures.

Miracles done to produce faith - Acts 5:14.

Demand faith to perform miracles.

Placed salvation after baptism - Acts 2:38.

Place salvation before baptism.

## ***THINGS DERIVED FROM THE SCRIPTURES***

<b>ITEM</b>	<b>SCRIPTURE REFERENCE</b>
Assurance	1 John 5:13; Matthew 7:24-27
Blessings	James 1:25
Comfort	Romans 15:4; Psalms 119:50
Faith	Romans 10:17
Hope	Romans 15:4
Leads	Psalms 119:105
Peace	Psalms 119:105
Power	Romans 1:16
Sanctifies	John 17:17
Understanding	Psalms 119:165

## A STUDY OF TODAY'S ALLEGED MIRACLES - WEIGHED AND FOUND WANTING

Robert Stapleton

1. The "miracles" of today do not come up to the true miracles found in the Bible.
  - A. Raise the dead – John 11:43, 44.
  - B. Wither a tree – Mt. 21:19, 20.
  - C. Walk on water – Mt. 14:26-29.
  - D. Heal the blind – Lk. 7:21.
  - E. Cleanse a leper – Mk. 1:40-42.
2. The "miracles" of today do not come up to the sorcery found in the Bible.
  - A. Let today's "miracle workers" produce a frog like the magicians did in front of Moses – Ex. 8:7.
3. The "miracles" of today are inferior to modern day phenomena.
  - A. There are people today who:
    1. Bend metals.
    2. Move objects.
    3. Even stop watches.
      - A. All of these by mental force.
  - B. Others have:
    1. Discovered water or oil by standing over a well.
    2. One woman predicted five air crashes in six weeks' time and was right each time.
    3. One magician is said to have made a plane disappear before a large crowd.
  - C. Yet, for the most part, no supernatural power is claimed by these people.
4. The "miracles" of today are inferior even to today's witchcraft.
  - A. Those who have been involved in witchcraft in the past claim that the glossolalia of Pentecostals are inferior to that of witchcraft.
  - B. Other phenomena that occur in the séance are far superior to the alleged miracles of today.
5. The "miracles" of today are dangerous and cause much heartache to their deluded victims and their families.
  - A. The unhealed blind, halt and sick lose all faith because they are not healed.
  - B. Think of the dead snake handlers and poison drinkers.
  - C. Think of the number of infants and children who have died because their parents had faith in a fake healer.
  - D. They had the "seed" faith that these false teachers say is required, but to no avail.
6. The "miracles" of today are proven to be false.
  - A. Those who claim to be speaking in foreign languages are often not doing so, or are simply speaking a language they have learned.
    1. Many times their speech in a foreign language greatly differs from those who really can speak the language.
  - B. Many of those, who claim to be healed, die in their sickness.
  - C. Many of the saddest cases are those who claim they can hear or see better.

1. What God does, He does well.
  - A. The lame should leap, not just walk better.
  - B. The blind should see, not just see better.
  - C. The deaf should hear, not just hear better.
- D. God's miracles were:
  1. Immediate.
  2. Complete.
  3. Permanent.
- E. The "faith healers" themselves die of terrible sicknesses.
  1. Some of the biggest names in healing have died horrible deaths.
  2. Some of alcoholism and others of cancer.
7. The "miracles" of today require faith to believe, whereas the miracles in the Bible produced faith in the witnesses who saw them.
  - A. When people are "healed" of inward cancers, etc., no one can prove such.
  - B. The "healing" of a psychosomatic cripple isn't a big deal.
    1. A fire in the building would probably had the same results.
  - C. What we need to see are some blind people that we have known for years being made to see.
  - D. Maybe a few that are dead brought to life.
8. The "miracles" of today lack the many witnesses of Bible miracles.
  - A. One woman did her graduate thesis on a well-known "faith healer." She followed him into each town where he had held a crusade. She obtained the names of those supposedly healed. She could not obtain one single documented testimony from those "healed."
  - B. Why are "cures" heard about in America accomplished in Africa, while the ones we hear there have been done in America?
  - C. Why doesn't one of these "faith healers" go to a well-known person who is known to be crippled and heal them?
  - D. Why does Oral Roberts have a hospital?

# **A STUDY OF THE INDWELLING OF THE HOLY SPIRIT**

## **Robert Stapleton**

### **INTRODUCTION:**

1. The question of the indwelling of the Holy Spirit has been one of interest for many years.
2. The issue of the indwelling is simple.
  - A. Either He dwells in the child of God or He doesn't.
3. The complication comes when one deals with how the Holy Spirit dwells in the Christian once it is agreed that He does indeed dwell within them.

### **BODY:**

#### **1. BASIC BIBLE TEACHINGS CONCERNING THE HOLY SPIRIT**

- A. The Bible teaches that:
  1. The Holy Spirit is a divine person – Mt. 28:19; Acts 5:3, 4.
  2. The Apostles received the baptismal measure of the Holy Spirit on Pentecost – Acts 1:4, 5, 8; 2:1-4.
  3. Some within the early church received the miraculous gifts of the Holy Spirit by the laying on of the hands of the Apostles – Acts 19:6; 2 Tim. 1:6.
  4. The baptismal measure, and the miraculous gifts of the Holy Spirit, were necessary at the beginning to reveal and confirm the truth – 1 Cor. 2:7-13; Mk. 16:20; Heb. 2:3, 4.
  5. These miraculous manifestations ceased at the completion of this work as they were no longer needed since the faith had been delivered – 1 Cor. 13:8-10; Eph. 4:8, 11-13; Jude 3.
  6. There are three persons who compose the Godhead who work together to bring the scheme of redemption to man – Eph. 3:9-11.
  7. Christ possessed the Spirit without measure – Jhn. 3:34; Acts 10:38.
  8. There were diversities of measures of the Holy Spirit – 1 Cor. 12:4-11.
  9. The Holy Spirit exerts influence on the heart of man only through the revealed word – Psalms 19:7; Acts 2:37; Rom. 1:16; Heb. 4:12.
  10. Man is born again of the Spirit as he complies with the word – Jhn. 3:5; 1 Cor. 4:15; Jas. 1:18; 1 Pet. 1:23.
  11. Christians are strengthened by the Spirit through the word – Eph. 3:16.
  12. Christians are led by the Spirit through the word – Psalms 73:24; 119:105, 130; Rev. 2:7, 11, 17, 29: 3:6, 13, 22.

#### **2. HOW THE HOLY SPIRIT INDWELLS THE CHRISTIAN**

- A. There can be no doubt that the Bible teaches that the Holy Spirit, in some fashion, dwells within the Christian – Rom. 8:9-11.
- B. The question is how does the Spirit dwell within the Christian?
  1. There is a major difference between stating the fact of the indwelling and the mode or means of the indwelling.

- A. Some would have us to believe that we cannot know the answer to our question.
  - B. Others suggest that the Holy Spirit literally, personally, and physically dwells within the child of God, but we do not experience any results from His indwelling.
    - 1. I would think that this view would beg the question of why would the Holy Spirit lie dormant in the heart of the child of God?
      - A. It simply does not make sense to me.
    - 2. Be it also understood that many times those who first espouse this theory eventually move on to accept the position that the Holy Spirit actually does do something to them in a direct way.
  - C. Others go so far as to say that the Holy Spirit dwells in such a direct way so as to provide some type of direct guidance separate from what is derived from the Scriptures.
    - 1. These suggest that with this measure of the indwelling man is afforded additional help in understanding God's will for man today.
    - 2. This theory has lead to various kinds of "experiences" and "feelings."
      - A. Religion becomes more subjective than objective.
      - B. Instead of "proving all things," (1 Thess. 5:21) one ends up "experiencing" or "feeling all things."
2. Concerning the question, we can note from the Scriptures the following:
- A. Christ dwells in Christians – Col. 1:27.
    - 1. This is not doubted.
    - 2. However the fact of it does not touch on the mode of it.
    - 3. How is it that Christ dwells in the Christian?
      - A. Ephesians 3:17 indicates that it is through faith.
      - B. Since faith comes by hearing the Word of God (Rom. 10:17) we easily see how Christ dwells in us.
    - 4. Thus, the indwelling of Christ is an indwelling that is not personal, but representatively – 2 Cor. 13:5.
  - B. God dwells in Christians – 1 Jhn. 4:12-16; 2 Cor. 6:16.
    - 1. Here too, there is no question that it is a fact in so far as the indwelling is concerned.
    - 2. As with the indwelling of Christ, these passages only deal with the fact and not the mode or means of the indwelling.
    - 3. Connect this to 1 John 3:24 and you find the answer to the question in that God indirectly indwells His children through the Word.
  - C. The Holy Spirit dwells in Christians – 1 Cor. 3:16; 6:19.
    - 1. Once again, no question as to the fact of the indwelling.
    - 2. The question arises when we deal with the mode or means of the indwelling.
      - A. When one obeys the Spirit's message the Spirit influences that person to the point that they bring forth the "fruit of the spirit" – Gal. 5:22, 23.

1. We could say that the Christian today has the “fruit-bearing measure” of the Holy Spirit, which is a non-miraculous measure.
- B. When the Spirit’s message is found within the heart of the child of God he has the Spirit dwelling in him.
  1. Some try to downplay this measure by referring to it as the “word only” position or the “dead letter” position.
  2. But this, in a sense, shows their lack of knowledge of the living nature of the Word of God.
    - A. There is life in the word – Lk. 8:11; Jhn. 6:63.
    - B. The word is quick or alive – Heb. 4:12.
  3. It also presents an argument that is contrary to the Scriptures.
    - A. When people say “word only” it is like the person is being robbed of something necessary in their lives.
      1. However, if a careful study of 2 Timothy 3:16, 17 and 2 Peter 1:3 are conducted then one quickly realizes that if the Word is capable to do what these passages say, then there is no need for an additional personal indwelling of the Holy Spirit actively working on their hearts.
        - A. How can one become more “perfect?”
        - B. How can one hope to obtain that which is beyond “all things?”
3. A comparison of Ephesians 5:17-19 and Colossians 3:16 helps considerably in understanding what the Bible teaches on this subject.
  - A. First, we note that both passages are parallel commands.
  - B. Secondly, we note that to be “filled with the Spirit” is equal to letting “the word of Christ dwell in” you.
  - C. Third, when the Word of Christ dwells within the Christian the Holy Spirit indwells the Christian.
- D. It is important to consider that if God and Christ can both indwell the Christian without there being a direct, literal and personal indwelling, then why cannot the Holy Spirit indwell in the same fashion?
  1. It must be understood that the Scriptures supply all that is needed for direction, guidance, and the leading of the life of the child of God.
    - A. With that in mind we can say that the more faithful a Christian is, the more influence the Holy Spirit had on them because he is more actively seeking to develop the “fruit of the Spirit” in their life.
  2. The more that one studies and applies the Word of God to their life the more the Spirit has influence over them.
    - A. This is why we see the need to study and follow the Word of God – Ezra 7:10; Jhn. 5:39; Acts 17:11; 2 Tim. 2:15; Jas. 1:22.

C. Comparison Chart:

Holy Spirit	The Work	The Word
Neh. 9:30	Instructs	2 Tim. 3:16-17
John 3:5	Begets	1 Cor. 4:15
John 3:5	Birth	1 Pet. 1:23
John 6:63	Quickens	Psalms 119:50
John 14:26	Teaches	John 6:44-45
John 16:8	Convicts	Titus 1:9
Acts 9:31	Comforts	1 Thess 4:18
Rom. 5:5	Gives love	1 John 2:5
1 Cor. 6:11	Saves	Acts 11:14
1 Cor. 6:11	Washes	Eph 5:26
1 Pet. 1:2	Sanctifies	John 17:17
Rom. 8:2	Makes free	John 8:32
John 16:7-8	Converts	Psa. 19:7
Eph. 3:16	Strengthens	Deut. 11:8
Eph. 5:19	Dwells	Col. 3:16
Rom. 8:14	Leads	Psa. 119:105
Rom. 15:13	Gives Hope	Rom. 15:4
1 Cor. 12:19	Faith	Rom. 10:17
Rom. 15:16	Sanctifies	John 17:17
Acts 1:8	Gives Power	Rom. 1:16
Rom. 14:17	Joy	Acts 13:52 *
	Blesses	Jas. 1:25
	Provides Mercy	Psa. 119:41
	Gives Understanding	Psa. 119:100
	Provides Peace	Psa. 119:165
	Gives Assurance	1 John 5:13

1. I have added a few locations where the Holy Spirit is not indicated in Scripture to do certain things, but we often hear attributed to the Holy Spirit.
  - A. On joy, Acts 13:52 does not say that it came by the word, but it indicates that they were "filled with joy, and with the Holy Ghost."
3. **WHAT IS THE GIFT OF THE HOLY SPIRIT?**
  - A. Much of the confusion found on the subject of the indwelling of the Holy Spirit comes from a failure to understand what was in mind when Peter gave instructions in Acts 2:38 to, "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."
  - B. The phrase "gift of the Holy Ghost" has brought about much discussion.
    1. The Pentecostals, and those of similar beliefs, would argue that this is in



- reference to a personal, direct indwelling and baptismal measure of the Holy Spirit allowing for or providing for miraculous gifts.
2. Others have a modified version of this and eliminate the miraculous part.
  3. While yet others see this as reference to those gifts, which the Holy Spirit conveys upon the lives of those who become Christians.
    - A. This would be the position that I hope to properly defend.
- C. What did God have in mind when that statement was made?
1. It would seem to me that what is in mind is simply that which the Holy Spirit provides.
    - A. In Luke 11:13 the phrase "Holy Spirit" has reference to the good things as mentioned in Matthew 7:11.
      1. What we see is the cause being mentioned while the effect is meant.
    - B. The Holy Spirit is not measured out but His gifts or power are.
      1. The words "baptized," "endued," and "filled" all refer to the same experience.
  2. When Peter stated that those who are baptized receive the Holy Spirit he had in mind that which the Holy Spirit gives out.
    - A. Compare the phrase "gift of the Holy Spirit" with the phrase "gift of God" (Jhn. 4:10; Rom. 6:23), and the "gift of Christ" (Eph. 4:7).
      1. Few would argue that these passages suggest that either God or Christ are given as a gift.
        - A. Rather, they would understand that the passages speak of that which would be given by either God or Christ to certain people under certain circumstances.
          1. Literally, the "a gift from God."
          2. Or, "a gift from Christ."
      - B. If someone were to receive the "gift of Bob Stapleton," would they expect to receive me as a gift or the gift that I would give?
  3. A comparison of Acts 2:38 and Acts 3:19 helps to clear up the confusion.
 

A. Acts 2:38	Acts 3:19
1. Repent	Repent
2. Be baptized	Be converted
3. Remission of sins	Sins blotted out
4. Gift of the Holy Spirit	Times of refreshing from the Lord.

    - B. Now note 1 Corinthians 12:13 in conjunction with the above chart.
      1. By the teachings of the Holy Spirit (i.e. the word) one is baptized into the one body.
      2. They are afforded the opportunity to "drink into one Spirit," meaning they enjoyed the blessings which are provided by the Holy Spirit.
- C. Thus, the phrase "gift of the Holy Spirit" means receiving the blessings, which proceed forth from Him.
1. All who are baptized into Christ receive the forgiveness of sins and enter into Christ where spiritual blessings are found – Eph. 1:3.
    - A. They do not, though, receive any type of miraculous gifts such as

some within the early church did by the laying on of the hands of the apostles.

**CONCLUSION:**

1. The gift of the Holy Spirit, under consideration in Acts 2:38, is not the same measure as the baptismal measure or a personal, direct indwelling measure of the Holy Spirit.
  - A. It is noted that all three measures may be referred to as the “gift” of the Holy Spirit.
    1. Baptismal measure – Acts 1:5; 10:44, 45; 11:15-17.
    2. Miraculous measure – Rom. 1:11; 1 Cor. 12:1, 4-11; 2 Tim. 1:6.
    3. The common or ordinary measure – Acts 2:38.
  - B. But this does not imply that since they are referred to as a “gift” that they must be one and the same.
    1. The word “gift,” and the text that it is found within, must be individually considered to see which measure is under consideration.
  - C. Neither must it be implied that by the use of the word “gift” that there is equality inherent therein.
    1. One could give another a gift of five dollars and that would be as much a gift as if he had given to another the gift of five hundred dollars, and to another a gift of five thousand dollars.
      - A. The amount does not determine whether the gift is a gift or not.
2. It is my conviction that the Bible teaches that each Christian receives the “gift of the Holy Spirit” by the means that we have discussed.
  - A. Can we fellowship others who may believe differently?
    1. That depends on how differently they believe.

## A STUDY OF THE HOLY SPIRIT - BLASPHEMY OF THE HOLY SPIRIT

Robert Stapleton

### INTRODUCTION:

1. Over the years I have heard of numerous people who were concerned that they may have committed the “unpardonable sin,” therefore placing themselves in the predicament of being unable to be saved.
  - A. In the cases where I have counseled such individuals I have attempted to show them that our problem with the “blasphemy of the Holy Spirit,” and the matter of the “unpardonable sin,” comes more, in my opinion, from a misunderstanding of the scriptures under consideration than an acceptance of them.
2. For the life of me I do not understand people who are willing to set others outside the grace of God and any opportunity to be saved under the New Covenant *if* they are willing to obey (i.e. believe, repent, confess, and be baptized) and yet, for years, some have done exactly that.
  - A. Especially in view of what is said in:
    1. Acts 17:30 – “And the times of this ignorance God winked at; but now commandeth all men every where to repent:”
      - A. If the view of some is correct God did not mean “all men.”
    2. Romans 5:18 – “Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.”
      - A. The same would apply here.
    3. Titus 2:11 – “For the grace of God that bringeth salvation hath appeared to all men,”
      - A. Ditto!
    4. Hebrews 2:9 – “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.”
      - A. I guess Jesus really did not “taste death for every man” did he because how could he die for those who could not possibly be redeemed?
    5. Hebrews 5:9 – “And being made perfect, he became the author of eternal salvation unto all them that obey him,”
      - A. “No Lord, you didn’t! You just thought you did because there are some that you have placed outside the possibility of obedience.”
        1. It is one thing to say that there is an “impossibility” for those who refuse to repent to be saved and to say God has placed certain ones outside the realm of the possibility of repentance in order to be saved.
    6. 2 Peter 3:9 – “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance,”
      - A. “Well, Lord, you are willing that some perish because, after all it was You who placed them outside of your grace.”

...along with a myriad of other passages which indicate that the sacrifice of Jesus was for all men, as is the offer of salvation.

- B. For years we have fought Calvinism but some of us are willing to accept a modified version of this doctrine by saying, "No, even if you want to be saved, and are willing to obey 'from the heart that form of doctrine which was delivered you' (Romans 6:17) you cannot do so because God has excluded you outside of His grace and offer of salvation."
  - A. Actually, many who hold to the doctrine of the direct operation of the Holy Spirit upon those, and only those, who God has "predestined" to be saved claim that the reason these under consideration within the text cannot be saved is that the Holy Spirit refuses to act upon their heart after their blasphemy of Him.
- 3. The question is not, did Jesus say what is recorded in Matthew 12:31, 32; Mark 3:28, 29, and Luke 12:10 but to whom was it said, why was it said, what is meant by it, and does it apply today?
  - A. I am not denying he said it.
  - B. But I am denying certain things, which, I believe, cause much confusion over the doctrine of the "unpardonable sin."
    - 1. What I first deny is the theory that God placed certain people outside the possibility of repentance because they denied the miracles of Jesus came from the power of the Holy Spirit one time but, when proven otherwise, sought to repent of their mistake but could not do so.
      - A. Even Jesus' brethren did not believe in him although they had seen his works – John 7:2-5.
      - B. If they did not believe in him, even though they saw the miracles, would this not be, in some form, a "blasphemy of the Holy Spirit?"
        - 1. Yet "James the Lord's brother" became an apostle – Galatians 1:19.
    - C. What I intend to affirm throughout this paper is that anyone, anytime, who denies the miracles of Jesus, whether they see them or not, and whether he attributes them to the power of Satan, rather than the power of the Holy Spirit, or not, is in grave danger unless they will repent.
      - 1. What I believe Jesus is dealing with was the long-term choices man makes which causes him to refuse to repent of his error even though there is ample proof to show him he is wrong.
      - 2. I believe that what Jesus is saying herein is that those who saw his miracles, attributed them to some power other than the Holy Spirit, and refused to repent denied the only existent proofs that Jesus was the Messiah and, therefore, denied the only source of salvation.
        - A. Note John 14:6 – "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."
        - B. Also Acts 4:12 – "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."
    - D. Therefore, it was they who caused their condemnation rather than God.

2. In conjunction with this I secondly deny that the view under consideration specifically applies today with passages such as Acts 17:30, Romans 5:18, Titus 2:11, Hebrews 2:9, Hebrews 5:9, and 2 Peter 3:9 in view.
  - A. In my view they cannot be reconciled with the view that God has set people outside His grace and the possibility of repentance because, if the view held by some is correct, then that is exactly what God has done.
    1. And I will seek to prove that in the following material.

## BODY:

### 1. TO WHOM WAS THE TEACHING GIVEN?

- A. In order to properly understand the passages under consideration we need to begin at the beginning of the overall context.
  1. Remember, a text taken out of context become a pretext.
    - A. Matthew's context includes chapter 12:22-37.
    - B. Mark's context includes chapter 3:22-30.
    - C. Luke's context includes chapter 12:8-12.
- B. The matter before us is an issue addressed to certain people, during a certain time frame, involving the miracles performed by Jesus who were being attributed to Satan rather than the Holy Spirit.
  1. Those to whom this was said were the Scribes and Pharisees seen within the texts that saw the miracles, and were, therefore, eyewitnesses to them.
    - A. It was said to a people before the grace and gospel of the New Covenant became a reality so even if I give in to the view under consideration we must look at this matter differently today and see the application of the text was for a limited number of people at a very specific time.
  - B. It was said to a people before the scriptures listed above were given that I believe are in conflict with certain held views of the "unpardonable sin."
    1. It is also important to keep in mind; as we move from the gospel accounts to the book of Acts, that the early church did not have a full revelation of Scripture until late in the first century.
    2. This is why God could on one hand strike someone dead in an instant (i.e. Ananias and Sapphira) but then say at a **later time** "And the times of this ignorance God winked at; but **now** (emp. mine, R.W.S) commandeth all men every where to repent" - Acts 17:30.
      - A. Once Acts 17:30, et al, were given where do we find God doing again like He did in Acts 5 with Ananias and Sapphira?
        1. Well, we don't, and I think for a good reason, that being that "**now** God commendeth all men every where to repent."
    3. Now, keep in mind, I am not willing to accept the view under consideration that a person who may have **on one occasion** placed the power for the performing of the miracles upon Satan could not repent of it, but just in case I think the above answers the "Ananias and Sapphira argument."

## 2. WHY WAS IT SAID?

- A. In examination of the texts you note that Jesus had healed a person who had been brought to him who had been possessed with a demon and who was blind and dumb - Matthew 12:22.
  - 1. This, then, places the overall emphasis in connection with miracles that were performed during the lifetime of Jesus.
    - A. This is important to remember when we discuss the question of whether it is possible for modern man to commit an exact replica of the blasphemy of the Holy Spirit as seen in our texts.
  - 2. Those miracles were performed to prove that Jesus was indeed the Son of God (John 20:30, 31), the True Messiah.
    - A. When denied or when the power to perform them was attributed to some other than deity, the whole of the redemptive scheme fell by the way side.
- B. Honest people could not deny the miracles.
  - 1. Since the Pharisees sought to call Jesus in question, as to his actually being what he claimed he was, the only alternative was to claim that the power from which he was able to perform them came from Satan.
    - A. This is clearly seen in Mark 3:30 – “Because they said, He hath an unclean spirit.”
    - B. From Mark 3:22 we see that the scribes sought to convince the people that it was “by the prince of the devils casteth he out devils.”
- C. It is important to note that those of whom Jesus spoke had not actually spoken evil against the Holy Spirit.
  - 1. In reality, their words were directed at Jesus.
    - A. Note Matthew 12:24 – “But when the Pharisees heard it, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.”
      - 1. The ESV states – “But when the Pharisee heard it, they said, ‘It is only by Beelzebul, the prince of demons, that this man casts out demons.’”
    - B. Then in verse 32 Jesus states that “whosoever speaketh a word against the Son of man, it shall be forgiven him:”
- D. The whole of the issue under consideration is what they were doing rather than what they were saying, and this is what I think many overlook in their attempt to defend their view on this matter.
  - 1. The bottom line is, they were rejecting the clear evidence that Jesus was the Son of God, which was being provided by the Holy Spirit, of which they were witnesses.
  - 2. It should be understood that should the Scribes and Pharisees be successful in repudiating the miracles performed by Jesus by the power of the Holy Spirit there could be no other means whereby man could be saved.
    - A. If people lost their belief in Jesus, then they had no hope.
- E. Thus the blasphemy of the Holy Spirit is attributing the works of Christ, while he was on earth, manifesting his deity, to Satan, which took away his deity, and this was why he said what he did.
  - 1. His deity had to be corroborated by the miracles - John 20:30, 31; Hebrews

2:3: 1 John 1:1-3.

2. So what we have herein is a determination by the scribes and Pharisees to shut their eyes to the evidence.

A. Of course today we such corroboration from the written word, therefore no miracles and no exact situation as seen in the texts under consideration.

### 3. CAN THE SIN OF BLASPHEMY OF THE HOLY SPIRIT BE COMMITTED TODAY?

A. I believe the answer is both yes and no.

1. No, I do not believe it can be committed in the same way as described in the verses under consideration.

A. The reason for this is that there is no one living today who has seen first hand the miracles performed by Jesus, and, therefore, there is no way possible to replicate the situation where one has seen a miracle of Christ and attributed the power for doing so to Satan.

B. In other words, since we are not eyewitnesses of the miracles of Jesus we are not on the same "playing field" as those who did do so.

C. The Holy Spirit is not working in the same way as He was during the time under consideration.

D. Wuest's Word Studies in the New Testament, Vol. 1, p. 76 states, "This is the so-called unpardonable sin. It cannot be committed today since the conditions are not here which made it possible in the first century."

E. Not that this proves anything, but I think if you are willing to take the time to do so you will find that most brotherhood commentators will agree with my conclusion here if they address the matter.

1. Likewise, if you are willing to take the time to look at the Web you will find article after article penned by our brethren who concur.

2. Yes, I believe that one may "blaspheme the Holy Spirit" today, but he can repent of such and ultimately be saved.

A. Remember, the word "blaspheme" means to "speak against."

1. If the Atheist says the Bible is not God's inspired Word has he not "blasphemed" it?

A. Well of course he has.

2. Has he not "blasphemed" the One who gave it?

A. Well of course he has.

3. Therefore, given the view of some on this matter there is no reason under the sun to speak to the Atheist about salvation matters.

B. It is my firm conviction that any type of rejection of the New Testament message is "blasphemy."

1. When one repudiates the written word they reject the Spirit who gave it.

A. Remember a few years ago when people were going around saying they wanted Christ but not the church and it was, correctly pointed out that you couldn't have one without the other.

1. The same is true here.

2. You can't reject the word without rejecting the One who gave it.
2. Those who remain in the state of continually rejecting the word cannot be saved – Romans 1:16; Hebrews 4:12; James 1:21; Luke 13:3.
  - A. But there is a big difference between saying any unrepented sins result in condemnation and saying a certain sin cannot be repented of, therefore leading to condemnation.
- C. Two texts from the book of Hebrews shed light on this.
  1. First, Hebrews 6:4-6 – “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”
    - A. The same condition as described in the texts under consideration is seen herein.
    - B. Here are certain people who are in a state wherein it is “impossible” for them to be renewed “unto repentance.”
      1. What has to be answered is, why is it “impossible” for such to happen, to which the text answers – “seeing they crucify to themselves the Son of God afresh, and put him to an open shame.”
      2. It seems to me that a similar thought is found in the texts under consideration.
        - A. In other words, the one who rejects the proofs of the deity of Jesus and claim that he is doing what he is doing by the power of Satan, and keeps on rejecting it, commit “the unpardonable sin.”
        - B. Whys is it “unpardonable?”
          1. That is a “no-brainer.”
            - A. Any unrepented sin is unpardonable.
    2. Hebrews 10:26-29 – “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”
      - A. Here are individuals who have so sinned to place themselves in the condition for which “there remaineth no more sacrifice for sins.”
        1. How had they done this?
          - A. By “willfully” going on sinning.



- B. Notice the ESV here – “For if we go on sinning deliberately...”
      - 1. Continuous action is there rather than point action.
    - B. Again, I see a similarity between this passage and the texts under consideration.
      - 1. You deny the proofs of the deity of Jesus you (not God) place yourself outside the possibility of salvation.
  - D. One passage in 1 John seems to help here also – “If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.” – 1 John 5:16.
    - 1. What in the world could make “a sin unto death” for which we should not pray?
      - A. Clearly, the lack of repentance on behalf of the one who committed that sin and not a determination by God that such a person is not worthy of salvation.
  - E. Dehoff, in his commentary Vol. V, p. 142 stated, “The sin for which there is no forgiveness is the sin for which there is no repentance.”
  - F. I think the following syllogism should help us to see the “logic” behind what I am saying:
    - 1. Major premise: Every sin for which one will repent can be forgiven.
    - 2. Minor premise: Blasphemy against the Holy Spirit cannot be forgiven.
    - 3. Therefore: Blasphemy against the Holy Spirit is a sin for which a man will not repent.
- B. If the sin of the “blasphemy of the Holy Spirit” is one for which man cannot repent, and therefore cannot be forgiven, we must change our personal evangelism tactics.
  - 1. Really, we just need to quit.
    - A. The reason for this is that the teachings of several denominations place them in a position for which they clearly “speak against” (i.e. blaspheme) the Holy Spirit.
      - 1. For example, the Jehovah Witnesses teach that the Holy Spirit is not a person; but God's active force.
      - 2. The World Wide Church of God and the Christian Science Denomination have similar teachings.
        - A. This would clearly be a “speaking against” the Holy Spirit so should we seek to evangelize them?
    - B. Other denominations, which do not question the “personage” of the Holy Spirit, but who cast reflections of doubt on the inspiration of the New Testament, would clearly place them on the list of those who have “spoken against” the Holy Spirit.
    - C. What of those denominations that make false claims about the work of the Holy Spirit today?

1. Would they not, by implication, be speaking against Him and the word that he has given?
2. What about the Pentecostal woman who claims the Holy Spirit led her to a parking spot, even though she drove around the block a dozen times before "He did so"?
  - A. I am sure the Holy Spirit has nothing better to do than that!
- D. I have heard with my own ears Atheists refer to the Holy Spirit as "The Spook."
  1. Wouldn't that be "speaking against" Him?
- D. Could we ever go out and try to "reclaim" those who rejected the Scriptures and became as "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." - 2 Peter 2:22.
  1. In their rejection of the Word have they not "spoken against" the One who gave it?
    - A. If not why not?
2. With the view that we are considering in mind I see no reason to even think of evangelism.
  - A. The "Great Commission" is a "dead commission" since everyone would fall under the condemnation of the view we are considering.

#### **CONCLUSION:**

1. I strongly believe the conclusion drawn by some on this issue is incorrect.
  - A. I believe it incorrect for the reasons given above.
2. I think it another "sacred cow" that we have let in our "barnyards" without ever checking its brand.
  - A. I hope what I have written above may, at least, cause you to restudy the matter.