

THE SIN AGAINST THE HOLY SPIRIT.

What do you understand to be the sin against the Holy Spirit? is a question frequently asked by Christians and others, of those who are teaching that, that is the *only* unpardonable sin.

It is a question which has puzzled many Christians, and they have had fears lest *they* would commit it, or were already guilty.

Jesus says: All *manner* of sins and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit *shall not* be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, *it* shall not be forgiven him, neither in this world (age), neither in the world (age), to come. [Matt. 12:31,32](#).

Those who oppose the idea of a future age of probation; say the world to come was mentioned for the sake of *emphasis*.

Why speak of it in connection with this *one* sin, if *no* sins shall be forgiven in a future age?

The language would certainly be meaningless, were there not *two* ages, during which the spirit does a work for the human family, making it possible for some to commit the sin which shall never be forgiven, in *each*. The Spirit is choosing a bride for Christ, during the *Gospel* age; at the *end* the marriage is consummated; and during the millennial age, the Spirit *and* the bride say come. [Rev. 22:17](#).

The church as a chaste virgin espoused to Christ--[2 Cor. 11:2](#); is chosen through sanctification of the *Spirit* and belief of the *truth*. [2 Thess. 2:13](#).

Jesus says: "If ye love me, keep my commandments, and I will pray the Father, and he shall give you *another* Comforter, that *he* may abide with you forever; even the Spirit of truth; whom the *world cannot receive*, because it seeth him not, neither *knoweth* him; but *ye* know him, for he dwelleth with you, and shall be in you."

"But the Comforter, which is the Holy Spirit, whom the Father will send in my name he shall *teach* you all things and bring all things to your remembrance, whatsoever I have said unto you. [John 14:15,16,17,26](#). But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." [John 15-26](#).

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit; for the Spirit searcheth all things, yea, the deep things of God....So the things of God knoweth no man, but the Spirit of God. [1 Cor. 2:9-11](#).

Again, Jesus says: Nevertheless, I tell you the truth: it is expedient for you that *I* go away, for if I go not away the Comforter will not come unto you; but if I *depart*, I will send him unto you. Howbeit when he, the *Spirit of truth* is come, he will guide you into all truth. [John 16:7-13](#). These passages seem to teach, conclusively, that the Spirit *began* its work at Pentecost, where the *Comforter came*, after Jesus went away; consequently does its work in the two ages referred to; also that only those who have been made *partakers of*; and led, to

some extent, at least, into truth, can commit the sin under consideration. Certainly it would seem that no one would claim that the Spirit has done so much for the great mass of the human race, during the gospel age, to say nothing of *previous* ages.

But a question involving a *forever*, we should expect to find very plainly stated and so we read: "Leaving the *principles* of the doctrine of Christ, let us go on unto perfection; not laying *again* the foundation of repentance from dead works; and of faith toward God; of the doctrine of baptisms; and of resurrection of the dead; and eternal judgment." (A broader foundation, surely, than most *Christians* build upon.) "And this will we do if God permit; for it is *impossible* for those who were once *enlightened*, and have *tasted* of the heavenly gift, and were *partakers* of the Holy Ghost, and 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." [**Heb. 6:1-6**](#).

It is positively certain, that whatever of spiritual truth is received by anybody, it is by the help of the Spirit. "The *natural* man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he *know* them, because they are *spiritually* discerned." [**1 Cor. 2:14**](#).

Paul says further: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is *Lord*, but by the Holy Ghost." [**1 Cor. 12:3**](#).

Of course he means that no man can say so understandingly, from a scriptural standpoint. As has already been shown, the purpose for which the Spirit was given, was to lead into *truth*; the object of truth is to sanctify--set apart for a holy purpose. And this is the class who could sin against the Holy Ghost.

This conclusion is confirmed by another scripture, viz.: "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--violated--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--insulted--the *Spirit of Grace*. [**Heb. 10:26-29**](#). Peter says: For if after they have escaped the pollutions of the world through the *knowledge* of the Lord and Saviour Jesus Christ, they are *again* entangled [R138 : page 5] therein, and overcome, the latter end is *worse* with them than the beginning; for it had been *better* for them not to have *known* the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb: "The dog is turned to his own vomit again;" and, "The sow that was *washed* to her wallowing in the mire." [**2 Pet. 2:20-22**](#).

Or as Paul says: "A fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

These passages give us a *part* of the *sorer* (*worse*) punishment; but not *all*. If that which ye have heard from the beginning shall *remain* in you, ye also shall continue in the Son, and in the Father; and this is the *promise* that he hath promised us, even eternal life. [**1 John 2:24,25**](#).

But if any "fall away," or count the blood of the covenant, wherewith they were *sanctified*, an unholy thing, they will not receive the eternal life *promised*; but the *opposite*, eternal *death*: the *second death*.

There *is* a sin which is unto death; I do not say that ye shall pray for *it*. [**1 Jno. 5:16**](#). It has been shown that the "Gospel by Moses" shadows forth so many good things; which were to come; will it seem surprising if we shall find the unpardonable sin typified also? It may be found that the "jots and tittles of Israelitish history, as well as of the law and prophets, have a meaning, and point to something."

The tribe of Levi, chosen to do the work of the tabernacle of the wilderness, represents the gospel church, chosen for the service of the "*true* tabernacle." The *other* tribes then must represent the *nations* to be blessed by the church, in a *future* age.

We find in [Num. 16](#), an account of Korah and others of the tribe of Levi; and a company of men of renown, of the children of Israel, murmuring against God's commands, given through His servant Moses, and a *new thing* happened to them, different from the common lot of men: "And the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods." Is it far-fetched, to claim that this was typical? Is not the "second death," which is the *end* of those who commit the "sin which is unto death," a different thing from that which happens to others? whether in this age, or in the age to come. They are *twice* dead, plucked by the root. **Jude 12.**

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