

# **BLASPHEMY AGAINST THE HOLY GHOST**

## **WHO IS GUILTY?**

It is obvious that only by examination of what Jesus and the Holy Scriptures teach on this subject can the answer to this question be established.

We can in fact secure all the evidence necessary from one of the four Gospel records. So we will choose Luke chapter 1, verse 26 where it is recorded that in the sixth month of Elizabeth's pregnancy "the Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the House of David; and the virgin's name was Mary."

Please note and consider the words of the Angel to Mary; "Hail, thou that art highly favoured (graciously accepted), the Lord is with thee: blessed art thou among women..." verse 30, "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest..." Mary ponders in her heart the words spoken to her and says to the Angel, "How shall this be, seeing I know not a man?"

Here we have Mary's own confirmation of her virginity, in addition to God's favour and blessing bestowed upon her showing that He would not be sanctified in His dealings with any type of woman - the woman chosen must be holy and fit for His purpose of being the mother to His Son.

The Apostle Peter informs us that the Scriptures came not in old time by the will of man but through men chosen of God as holy, and prepared to witness and suffer the hardships involved as the earthen vessels of God's Holy Spirit; who spoke by it and who lived by it as examples to whom they spoke.

Such a woman was Mary. Who then would dare to challenge the statement of Gabriel and say she was not in favour with God; that she being a woman was physically unclean, the mistaken theory some entertain from the superficial reading of statements from the Book of Job, chapter 15, by men who were not even talking about the physical flesh, but Job's legal and moral standing in the sight of God. In fact Eliphaz was contending that Job was considering himself to be righteous, but that the bodily complaint had come upon him for trying to justify himself before God, which was not altogether true, whereas his affliction was in fact a test of his integrity.

But the point here needs stressing; Why use the words of the uninspired Eliphaz, in a corrupt and unscriptural manner in an effort to prove a doctrine of "unclean-flesh" which he was not talking about anyway in the physical sense, except to bolster up the error held by a certain sect that when Adam sinned, God did not condemn the sin but his physical nature? A nature, we add, which God had pronounced "very good," so that they imply it was God who failed, not Adam. What nonsense!, when it is proved that Jesus, in the same nature of flesh and blood in which Adam sinned, though tempted in all points such as we are, remained sinless.

Let us rather believe the word of God to the man He created, "Dust thou art." Let us believe the words of the inspired Apostle Paul - 1 Corinthians 15:47, "The first man is of the earth, earthy: the second man is the Lord from heaven." Prior to this Paul states in verse 45, "the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual."

Now we are getting somewhere with Paul, but we shall be led astray if we follow the apostate teaching of Rome - of defiled and changed flesh - which will ultimately reveal to its recipients, who is the guilty party in regard to blasphemy against the Holy Spirit. Paul has proved Adam and Jesus to be of identical flesh, living souls of flesh and blood, the first man earthy, the second man begotten from the earthy (Mary), but after, raised from the tomb in glory of the Father became a quickening Spirit.

Do we ever hear or read of Jesus saying that He was the Son of Adam? Certainly He referred to Himself as the Son of Man, but this was to show that though Son of God by begetting, He was not in the nature of angels but of the seed of David according to the flesh, that is, out of the same substance as Mary which was as God created it from the beginning - that which God joined together of which Jesus said "Let not man put asunder." He that readeth, let him understand, or pray for understanding. Mary was the fruit of David's body according to flesh and lineage or pedigree, but there was no male line recorded of Jesus, only the fact that the God of all creation was His Father through His Power and quickening of Mary's seed.

Let us take a little further the use of the word "Fruit." It is used in many ways to denote production of some kind whether it is good or evil. The concordance will point to many places in the Scriptures where it is used; one concerning David's flesh identical to Mary's flesh is in Acts 2:29-31, and here Peter endorses the fact that the flesh of Jesus saw no corruption, a point worth taking here, for if the penalty passed on Adam and all other men was corruption (return to dust), then Jesus could not have been under that penalty.

What then could be wrong with this bodily fruit? Was it the blood? Are we to understand that after the shedding of its blood the body of Jesus was more worthy of prevention from corruption and return to dust than it was when containing blood? Are we to believe that contaminated defiled blood could cleanse from sin or be a ransom (equivalent price) for the life forfeited by sin in Eden? Of course not if we are led by the Spirit, for we are talking of Jesus as fruit of the Spirit's begetting, a body of flesh and blood.

Simeon took the baby Jesus up "in his arms, and blessed God, and said, Lord now lettest thou thy servant depart in peace, according to Thy word: For mine eyes have seen Thy salvation, which thou hast prepared before the face of all people" (Luke 2:28-31). This baby was seen of Simeon as God's salvation prepared. He needed no redemption nor cleansing, it was that Holy Thing born of Mary and called the Son of the Highest by the Angel. Who dares to refute this?

There is a sect, apart from the Jews, who do. Indeed some in this sect have quoted Zechariah 9:9 to emphasize that Jesus needed salvation and seem not content that it is stated of Jesus "He is Just and having salvation," and that Simeon had gazed upon that salvation. No, they must refer to the margin reference which reads "Saving himself," which would make more sense in reverse, i.e. "Himself saving his people." And did not the Apostle Peter state that Jesus died for the unjust and for the ungodly that He might bring them to God, being put to death as a just man in the flesh but quickened by the Spirit of resurrection that God might justify by their faith all that associate themselves with that sacrificial death of His Son by baptism of water and Spirit? If this does not show the difference between just and unjust and that God is a Saviour through His Son, then words mean nothing at all. Read Isaiah 45:21-25.

Let us consider the convicting statements of Jesus in Matthew 12:31, "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost 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 Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Jesus has given men a choice after their enlightenment. They can be forgiven for speaking against the Son of man deliberately or through ignorance, nevertheless He is the one produced by the Power of the Holy Ghost, which Power is that of God the Creator.

Let us liken God to the tree. Jesus says, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."

If it is taught that Jesus was defiled, unclean and condemned through His physical nature or ultimately by His hanging on a tree, (and there are those who do), then this amounts to blasphemy

against that Power by whom He was produced; blasphemy against the Holy Ghost. The tree is known or identified by its fruit as Jesus said.

In another Scripture He asked the question of the religious sect, which also applies to some today, "Say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the Son of God?" (John 10:36). Earlier He had answered "Ye neither know me, nor my Father, if ye had known me, ye should have known my Father also" (John 8:19).

How true! The tree is known by the fruit it produces. So also the Father is known as a result of knowing the Son. Make the Son (fruit) corrupt, and ye make the Father (tree) corrupt.

The Pharisees said to Jesus, "Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true; for I know whence I came, and whither I go: but ye cannot tell whence I come or whither I go. Ye judge after the flesh; I judge no man... I am one that bear witness of myself, and the Father that sent me beareth witness of me."

Here then we have the Good tree bearing witness to the Good fruit produced for the ordained purpose.

The Pharisees did indeed judge after the flesh as do their latter day counterpart, for when asked concerning Christ the Messiah, "Whose son is he?" they said, "The son of David." Jesus said, David in the Psalms calleth him Lord, how then is he his son? And they could not answer him. The answer is that Jesus was not begotten through the male line of David; His life came direct from God through the operation of the Spirit upon Mary. Adamic life was under pledge through the male line and any child born by the will of man would also be under pledge. Not so in the case of Jesus. He was free born the Son of God, Holy, His life was not under pledge through Adam, yet His flesh was no different, this was as God made it from the beginning.

Jesus said, "It is the Spirit that giveth life, the flesh profiteth nothing." Why then judge and condemn the flesh? If this is done in respect of the man Christ Jesus, then it is blasphemy against the Holy Ghost. Make the fruit (Jesus) corrupt, and you make the tree (Holy Ghost) corrupt.

"Every idle word that men shall speak, they shall give account thereof in the day of Judgment" Matthew 12:36-37.

P.Parry.