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## Spirit's Day Studies

The Writings of Jane Lead

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*Shake, shake your earthly dust away  
Now it's the Spirit's Day,  
that will admit of no delay.*

The Eight Worlds

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Abbreviations used in this study

[www.janelead.org/SDS\\_Abbreviations.pdf](http://www.janelead.org/SDS_Abbreviations.pdf)

## The Unpardonable Sin

**Excerpt from *Power of the Spirit*  
by William Law (1686-1761)**

Let every man who has a regard for his soul take great care to beware of that sin against the Holy Spirit that Christ said "hath never forgiveness, neither in this life, nor in that life which is to come." And why did He say that a sin against the Father or Son would be forgiven, but that against the Holy Spirit would never be forgiven? Clearly not because the Holy Spirit is more worthy or higher in nature than the Father and the Son, but because the work of the Spirit within the human heart is the last and highest manifestation of the Holy Trinity in and to fallen man. Many weak things have been conjectured and published to the world about the sin against the Holy Ghost, whereas the whole nature of it lies in this—that it is a sinning or rebellion against the last and highest dispensation of God for the full redemption of man.

He that resists this ministration of the Spirit resists all that the Holy Trinity can do to restore and revive the first life of God in the soul, and so commits the unpardonable sin, because there remains no further or higher power of redemption from it. For no sin is pardonable because of that which it is in itself, but because there is some power or authority that can forgive it; nor can any sin be unpardonable, except that it has withstood or turned from that which was its last and highest remedy. Hence it is that resisting the Holy Spirit is the sin of all sins that prevents the work of redemption and in the highest degree separates man from all union with God. And how can we possibly avoid this sin of resisting the Holy Spirit but by continually waiting for, trusting in, and solely attending to that which the Spirit of God wills, works, and manifests within us?

What was it that caused the Pharisees to commit this sin, saying that Beelzebub was the one who worked through Christ? Simply because the Son of God demonstrated a reality of power and life for which they only professed the letter of Scripture words. Could it be this same jealous rage against an experience exceeding their own orthodox opinions that causes learned adherents of the letter to decry as fanaticism any real manifestation of the Holy Spirit's presence? In their contention for doctrinal correctness, they deny for today what Paul deemed essential in his day of the Holy Spirit's "*demonstration* and power;" and must therefore explain away all such as mere emotionalism, or worse, the deceptive work of a seducing spirit. Are these religious leaders of today not in danger of committing the same blasphemy against the Holy Spirit for which Christ so severely condemned the Pharisees?

## 2 The Unpardonable Sin – William Law

To turn from the inward redeeming work of the Holy Spirit in our souls, and to deny His Outward manifestations and power in the ministry of the Church, is to turn from all true knowledge of God. Let a man admit ever so many logical demonstrations of God's Being and existence from the witness of the created universe, and memorize all the testimony of Scripture. Yet he must remain without any real knowledge of God until the Holy Spirit's quickening power manifests the risen Christ as life, light, love, and goodness essentially found, vitally felt, and adored in his soul. This is the one knowledge of God that is eternal life and it is that knowledge of which Christ says, "No one knoweth the Father but the Son, and he to whomsoever the Son reveals him . . . and this is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." Therefore, this knowledge can be found only in that man in whom Christ is living; for so it is that Christ, who is the express image of the invisible God, reveals the Father.

Since none belong to God but those who are led by the Spirit of God—and all are reprobates in whom the Spirit of Christ is not living—what all-important essential of gospel salvation is the continual, immediate guidance, unction, and teaching of His Holy Spirit in redeemed man! How then can one more profanely sin against the Holy Spirit, or more expressly turn men from God to Satan, than by denying a faith and hope that look solely to the Spirit's continual operations for all that can be holy and good in man? And here let men beware of setting a standard of life lower than Christ's, and through denying to the Holy Spirit His full redeeming work in their hearts, limiting His power in men's lives in the present day to less than full authority and triumph. "Not my will, but thine be done" is not only a submission to the lordship of Christ, but in truth a belief that He will work His good pleasure in us—and thus is the faith that overcomes the world.

That which is here taught is the whole objective to which all Scripture directs us. For the most learned knowledge of the Bible is but empty and fails of its only purpose, until it brings us into that essential union with God that is so solemnly urged upon us by all Scripture words. A refusal to give ourselves to this work of God's Spirit within us is a sin from which there can be no salvation, no matter how sound our knowledge of every Scripture doctrine. For without this life of God in our souls conforming us to the image of Christ by the control of the Holy Spirit, we are still dead to God and under the power of Satan, who is the god of this world, and in whom the whole world lies in wickedness.

"When he, the Spirit of Truth is come, he will lead you into all Truth," said the Lord. Can any man then be in the truth, who resists the leading of the Holy Spirit? Impossible, says the Scripture, despite all the reasonings of men who would compromise the gospel. To present our bodies a living sacrifice to God is our reasonable service, said Paul; yet Christian leaders imply that such a standard of holiness is unreasonable because it demands our all, just as when Peter, full of human love for Christ, advised Him to avoid His sufferings. But our Lord rejected him with a "Get thee behind me, Satan," and only gave this reason for that seemingly harsh statement: "For thou savourest not the things that be of God, but the things that be of men." A plain proof that whatsoever is not of and from the Holy Spirit of God in us, however plausible it may outwardly seem to men, is yet in itself nothing else but the power of Satan working in us his ancient and persistent rebellion against the will of God.

Christ "through the eternal Spirit offered himself without spot unto God." And thus will the Holy Spirit work the same submission to the will of God in those who are Christ's, even that willingness to take up the cross and follow Him. "I am crucified with Christ," Paul said. And had he not yielded to and trusted in this sanctifying work of the Holy Spirit in his own heart and life, he could have never said in truth, "Nevertheless I live, yet not I, but Christ liveth in me." But without this he could have known no salvation, nor can any man who is not willing thus to yield to the work of God in his heart through the eternal

Spirit. Such a man has rejected the salvation that God offers, and for this sin there is no pardon, either in this life or in the one to come.

The apostle said of himself, "By the grace of God I am what I am." So every wise disputer about Scripture doctrines, and every professing Christian not looking solely to the Spirit of God to be everything in and to him may as truly say of himself, "Through my turning and trusting to something else than the grace of God and the inspiration of His Spirit, I am what I am." And for this sin there is no possible salvation. For what makes any man incapable of finding that which Paul knew when he said, "I can do all things through Christ who strengtheneth me"? Just his refusal to allow Christ's Spirit to live through him, and his choosing fleshly reason rather than to be such a fool for Christ as to renounce all that He renounced, and to seek no more earthly honor and praise than He sought. Christ said, "Except a man deny himself and take up his cross and follow me, he cannot be my disciple." And this path can be known and followed only when we say like Christ, "I delight to do thy will, O my God...I can of mine own self do nothing...the words I speak, I speak not of myself, but the Father that dwelleth in me, he doeth the works."

Here and here alone lies the Christian's full and certain power of overcoming self, the devil, and the world. But Christians seeking and turning to anything else except to be led and inspired only by the one Spirit of God and Christ, will bring forth a Christendom that in the sight of God will have no other name than a spiritual Babylon, a spiritual Egypt, a Sodom, a scarlet whore, a devouring beast, and red dragon. For all these names belong to all men, however learned, and to all churches, whether greater or less, in which the spirit of this world has any share of power. This was the great sin of the Church, even within the apostolic age, which grieved the Holy Spirit and brought about her fall into an apostasy and corruption that Paul foretold before his martyrdom, and which has largely gripped the Church ever since.

Therefore all human reformations finding their root in ecclesiastic learning or doctrinal decisions will signify little or nothing until, willing to die to self, to their own will, and their own wisdom, men seek for no redeeming power but from that Spirit of God which converted heathen, publicans, harlots, and Jews into a holy apostolic Church at the first. Then and only then will the Church today be a proof of the wisdom and power of God that has made fallen men once more His own, and works in them His will to His glory.

*"Beware,"* said Paul to the religious leaders of his day, "lest that come upon you which was spoken of by the prophets, saying, Behold, ye despisers, and wonder, and perish, for I work a work in your day, which ye will in no wise believe, though a man declare it unto you." The great work of God being done today, the miracle of miracles, is the same as in apostolic times—the transformation of fallen men into children of God, through whom the words and works of Christ are manifest by His Spirit. Let us beware, lest by limiting in our minds that work which we think God is doing or can do today, we despise His real work, and thereby resist and blaspheme the Holy Spirit, and thus commit the unpardonable sin.

Some men preach as though Christ said, "By their doctrine ye shall know them"; others write as though He said, "By their gifts ye shall know them." But faithful disciples have recorded that our Lord said, "By their fruits ye shall know them." Keep close to this truth as a divine guide from the Saviour! Know that where the fruit of the Spirit is manifest in mortal flesh—that love, joy, peace, humility, patience, gentleness, and goodness which belong to Christ alone—*there* is the Holy Spirit triumphantly at work in a sinner saved by grace. To resist this work of the Holy Spirit uniting us to God, enthroning Christ in our hearts, manifesting through us His life and works, is to reject the whole end of the gospel; and thus is that unpardonable sin for which there is no further redemption. †††