

Deconstruction,  
Deconversion,  
&  
Blasphemy  
of the Holy Spirit

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*"Explaining spiritual realities with Spirit-taught words."*

1 Corinthians 2:13

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W.D. Furioso, Writer ~ Frances Furioso, Editor

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Deconstruction, Deconversion, & Blasphemy of the Holy Spirit

W.D. Furioso ~ ACTpublications (2024) ~ <https://www.AtChristsTable.org>

# Preface

*From a letter to a good friend of 40 years ...*

*“In all honesty, your spiritual drift has been and still is very upsetting to me. Some adjectives I’ve search for to try and express its effect on me in somewhat of a chronology: surprising, incomprehensible, grievous. After our initial communiques, I realized I had to love you where you are, as you are. I hope I’ve been doing that. I think I have because I DO love you and feel love for you. That is what I owe you. And that is really all I can do. The surprise and grievousness are waning. I still find it incomprehensible how someone can drift as you (and many others) have.*

*I choose the adjective, “incomprehensible” because I just don’t understand how it happened that you have migrated to where you are now spiritually. I believe I understand the philosophical and spiritual content, because, in ways, it is similar to where I was spiritually before faith in Christ. What I don’t understand is how it can happen the other way around.*

*So, I don’t know what more I can say – I’m sorry this has happened, and I’m sorry that you feel hurt. It has hurt me also. But I love and respect you and hope to continue relating to you that way.”*

# Introduction

The excerpt above is a response to my good friend of 40 years, after a number of communiques in which we discussed the “deconstruction of his faith”. The result has been a very hurtful situation for both of us. I want to make it very clear that what I am writing in this article is not out of hurt nor to further hurt for anyone. I am not angry with anyone except our common spiritual Adversary. In so far as spiritual warfare is Truth vs. Lie, I suppose this writing may be categorized as spiritual warfare. But primarily, it is a personal, and sincere investigation and discussion into this perplexing phenomenon of “Deconstruction” & “Deconversion”.

Recently, I listened to a talk on Postmodern Deconstruction of the biblical faith. It wasn't the first time I had listened to such a presentation. But this time, a particular issue came to mind – actually a specific question. So, here I am presenting that question along with scriptures which also came to mind. This perspective makes spiritual and scriptural sense to me, but I think it may be an unconventional perspective. So, I am presenting it as a speculative investigation rather than a dogmatic argument.

The question which came to mind was this:

*Is it possible that those who “deconstruct” their faith and “deconvert” – that is, depart from a biblically-based faith<sup>1</sup>, do not have the indwelling Holy Spirit?<sup>2</sup>*

If that is a possibility, it helps me to understand this whole Postmodern trend. I understand the phenomenon of Postmodernism as a secular philosophy. I also understand the benefit of applying some postmodern techniques of analysis to our Biblical Hermeneutics.<sup>3</sup> But I have a couple of close friends who have “**deconstructed their faith**”, and I have had difficulty understanding how they could come to faith in Christ as delineated in Scripture, and then later base their altered – “deconstructed” – faith on subjective personal experience rather than on Scripture.<sup>4</sup> I have had extensive conversations with these friends, yet still have been mystified by the phenomenon. So, I am pursuing an answer to my question – an explanation. I am

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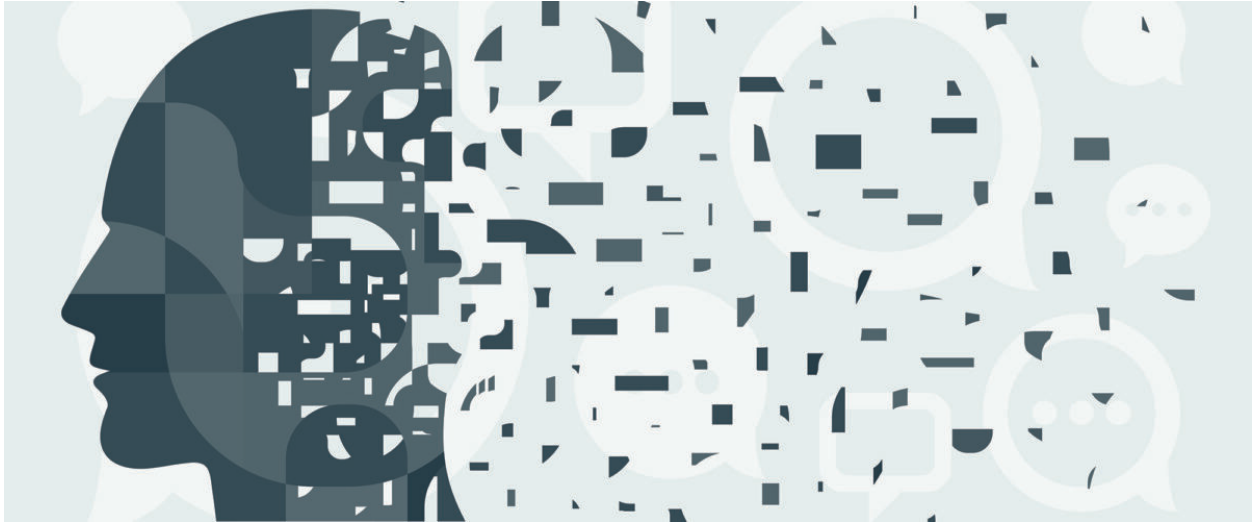
<sup>1</sup> Viz. The concept of “*sola scriptura*”: <https://www.gotquestions.org/sola-scriptura.html>

<sup>2</sup> The two possibilities: 1) They never did actually have the indwelling Holy Spirit. 2) They no longer have the indwelling Holy Spirit. I will be discussing both possibilities.

<sup>3</sup> I believe I can say that, in my research, study, teaching, and writing, my goal has never been to affirm conventional interpretations of the Bible. Rather, I have always tried to exposit Scripture with investigative objectivity. One example would be my book “*A New & Living Way: A Series of Essays Investigating New Covenant Worship. In Spirit & Truth*”.

<sup>4</sup> I do believe we should personally experience the doctrine of Scripture. But Scripture must remain the objective truth (outside of ourselves) by which we assess our subjective experience.

searching the Scriptures for an explanation. And I am sharing here my thoughts and analysis concerning this phenomenon.



## Postmodernism

To begin, we need to define the terms “**Postmodernism**” and “**Deconstruction**”. The usage and meaning of these terms vary considerably, and I don’t intend for this article to be primarily about these terms, so these will be brief and incomplete explanations. However, it is impossible to have a sensible discussion without clearly defining what we are talking about. So, what do we mean by the term “**Postmodernism**”? I think the following is a succinct and useful definition of the term:

*“A general and wide-ranging term which is applied to literature, art, philosophy, architecture, fiction, and cultural and literary criticism, among others. Postmodernism is largely a reaction to the assumed certainty of scientific, or objective, efforts to explain reality. In essence, it stems from a recognition that reality is not simply mirrored in human*

*understanding of it, but rather, is constructed as the mind tries to understand its own particular and personal reality.<sup>5</sup> For this reason, postmodernism is highly skeptical of explanations which claim to be valid for all groups, cultures, traditions, or races, and instead focuses on the relative truths of each person. In the postmodern understanding, interpretation is everything; reality only comes into being through our interpretations of what the world means to us individually.*

*Postmodernism relies on concrete experience over abstract principles, knowing always that the outcome of one's own experience will necessarily be fallible and relative, rather than certain and universal.<sup>6</sup>*

*Postmodernism is "post" because it denies the existence of any ultimate principles, and it lacks the optimism of there being a scientific, philosophical, or religious truth which will explain everything for everybody - a characteristic of the so-called "modern" mind. The paradox of the postmodern position is that, in placing all principles under the scrutiny of its skepticism, it must realize that even its own principles are not beyond questioning. As the philosopher Richard Tarnas states, postmodernism 'cannot on its own principles ultimately justify itself any more than can the various metaphysical overviews against which the postmodern mind has defined itself.'<sup>7</sup>*

**To briefly restate the above and how Postmodernism affects one's approach to biblical faith: Postmodernism tends to disregard**

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<sup>5</sup> Essentially, Postmodernism does not hold to the idea of Absolute Truth, or truth being absolute. This contradicts both biblical Hebrew (*emeth*, Strong's # 571) and Greek (*aletheia*, Strong's # 225) definitions of "truth" as being "firm", "faithful", and "unchanging".

<sup>6</sup> See footnote 4.

<sup>7</sup> <https://www.pbs.org/faithandreason/stdweb/info.html>

Source: <https://www.counterbalance.org>



the objectivity of biblical scholarship in favor of the subjectivity of personal experience. Essentially, this places experience over Scripture. Therefore, in practice, Postmodernism rejects the belief that there is “one faith” because there is “one Spirit”, and that the Holy Spirit is working towards “the unity of the faith”.<sup>8</sup> Instead, it contends that as human beings we cannot know Ultimate Truth<sup>9</sup> – but rather, only our personal experiences which are all equally valid, as there cannot be one “authoritative” view.<sup>10</sup>

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<sup>8</sup> Ephesians 4:5 & 13

<sup>9</sup> While some who deconstruct their faith end up in *atheism* – the belief that God does not exist, and that the concept of “God” is merely a human invention – but many end up in some form of *agnosticism* – the belief that there may be a “God”, but human beings cannot attain definitive understanding of whatever “God” actually is – specifically rejecting the idea that God has revealed Himself through Holy Spirit-inspired scripture.

<sup>10</sup> It seems to me that Postmodern mystics put faith in their personal experiences, whereas Postmodern secularist see personal experiences as merely “interpretations”, and at best, “useful information”.



And what do we mean by “deconstructing our faith”? Hopefully, some quotes from an excellent article by Jon Bloom will suffice for our purposes here, although he felt his article was also a somewhat “reductionistic” presentation of “Deconstruction”<sup>11</sup>:

*“For Derrida<sup>12</sup>, there is no meaning outside the text of a philosopher’s written work — no absolute truth that the writer is shedding light on for the reader. There’s only the writer’s construct of meaning, of truth, represented in the text he wrote.*

*Which means that there is no absolute truth inside the philosopher’s text either. Just a reflection of how the author interpreted what the world means. Which, according to Derrida, is what meaning is for all of us: a human psychological construct shaped by multiple influences.”*

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<sup>11</sup> His article traces the meaning of the term from its origins, in the 1960s, as used by a French philosopher named Jacques Derrida, its meaning in the fields of linguistics and philosophy, and then specifically how Evangelicals use the term. These quotes are primarily regarding the latter.

<sup>12</sup> Jacques Derrida (1930-2004) was an Algerian-born French philosopher. He developed the philosophy of Deconstruction, which he utilized in a number of his texts, and which was developed through close readings of the Linguistics of Ferdinand de Saussure and the Phenomenology of Husserl and Heidegger.

*“Over the decades since Derrida introduced his philosophy of deconstruction, the term has worked its way into the common vernacular where it now has come to generally mean “a critical dismantling of tradition and traditional modes of thought.”*

*In other words, “deconstruction” has become a kind of shorthand term that, in addition to critically questioning traditional ways of thinking, also implies a refusal to recognize as authorities those who see themselves (or are perceived to see themselves) as ones who “claim to speak from a privileged perspective” about what truth is.*

*In the Christian world, this translates to critically questioning traditional modes of Christian belief, and often refusing to recognize as authorities those perceived as occupying privileged Christian institutional positions who ‘supposedly speak for God.’”*

As Jon Bloom discusses in his article, evangelicals may practice deconstruction in different ways:

- Some continue to identify as “evangelical” but seek to *dismantle some cultural conventions* of what it means to be an evangelical Christian - not a dismantling of historical orthodox Christian beliefs, or rejecting the oversight of New Testament - but *dismantling cultural influences that distort and redefine the faith in unbiblical ways.*
- Some who identify as “**Progressive Christians**” practice “deconstruction” as a *dismantling of evangelical beliefs*

*which they consider experience, education, and scientific discoveries have rendered obsolete or harmful. This is accompanied by a refusal to recognize the authority of historical biblical scholarship.*

- Most who use the term “deconstruction” – particularly on social media – use it to describe *a departure from Christianity as a belief system* in such a way that “deconstruction” is synonymous with “deconversion” – and is *a rejection of the fundamental tenants of evangelical faith.*

## *Lacking Understanding*

Hopefully, the definitions above will suffice. Now, to get to my personal observations of the “**deconstructing the faith**” phenomenon: After listening to people – both my friends and the deconstructionist gurus - give their explanations as to why they have departed from biblical orthodoxy, I always come away thinking: “This person has little understanding of the Bible.” They offer illogical use of scripture references which belie a lack of a grasp of the **inherent consistency** of the whole of Scripture. In fact, it is that “inherent consistency” which they now reject.

This observation has brought this scripture passage to mind:  
**10”For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. 11For**

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who among people knows the thoughts of a person except the spirit of the person that is in him? So also, the thoughts of God no one knows, except the Spirit of God. 12 Now we have not received the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God. 13 We also speak these things, not in words taught by human wisdom, but in those taught by the Spirit, combining spiritual thoughts with spiritual words. 14 But a natural person<sup>13</sup> does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually discerned. 15 But the one who is spiritual<sup>14</sup> discerns all things, yet he himself is discerned by no one. 16 **FOR WHO HAS KNOWN THE MIND OF THE LORD, THAT HE WILL INSTRUCT HIM? But we have the mind of Christ.”**

1 Corinthians 2:10-16

Paul is saying that one MUST have the Holy Spirit in order to receive and understand the things God reveals and freely gives *by the Spirit*. So, those without the Holy Spirit can neither receive nor understand the things of God.

So, the question naturally arises: Those who have “deconstructed their faith” and “deconverted” – did they ever have the Holy Spirit to begin with? We, of course, cannot know. “There is only One Lawgiver and Judge”.<sup>15</sup> But we can make an **assessment** based

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<sup>13</sup> i.e. A person without the Holy Spirit.

<sup>14</sup> i.e. A person who has the Holy Spirit.

<sup>15</sup> James 4:12; Cf. Romans 14:4

on their spiritual “fruit”.<sup>16</sup> In the case of the friends I mentioned, I saw “fruit of the Spirit”.<sup>17</sup> Granted, this is merely a human assessment.

## *Losing the Holy Spirit*

But, still, a more complicated question arises: Is it possible that these people had the Holy Spirit, *and then lost the Holy Spirit?* Is there a scriptural basis for the possibility of *the Holy Spirit being removed?* I believe so. Let’s survey the Scripture historically for evidence of *God removing His Spirit.*

### Old Testament References

**“Then the LORD said, “My Spirit will not remain with man forever, because he is also flesh.”** Genesis 6:3 Here the Lord has declared that because human beings were corruptible and are corruptible, His Spirit will not *always “remain”* with people. The Hebrew word translated “remain” is *din*, which actually means execute judgement, strive with, or quarrel with.<sup>18</sup> There comes a point, when God will *stop striving with people, and remove His Spirit.*

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<sup>16</sup> Matthew 7:16, 20; 12:33; Luke 6:43-44.

<sup>17</sup> Galatians 5:22

<sup>18</sup> Strong’s # 1777

In the Old Testament, God's Spirit was manifest as a pillar of cloud and a pillar of fire<sup>19</sup>, which were referred to as His "glory". This "glory", which was the presence of God's Spirit, would dwell in the Tabernacle<sup>20</sup> and later in the Temple<sup>21</sup>. But we also see the Ichabod phenomenon, where God's "glory" departs.<sup>22</sup>

## New Testament References

In Matthew 23:38, we see Jesus saying to people at the temple in Jerusalem, "Your house is left desolate". Notice that He did not say "My house", but rather, "Your house". God's Spirit had departed – He was no longer living in the temple.

Paul identified people – individually and collectively – as "the temple of the Holy Spirit".<sup>23</sup> Are there New Testament scriptures which tell us God will never withdraw His Spirit? **"I will never leave you or forsake you."** (Hebrews 13:5; Cf. Deuteronomy 31:6) clearly refers to material provision, rather than the presence of God's Spirit in the body. Jesus words, "I should not lose one" (John 6:39), and "no one will snatch them out of My hand" (John 10:28), *seem* to go against the idea of God's Spirit being

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<sup>19</sup> Exodus 13:21

<sup>20</sup> Exodus 40:34; Leviticus 16:2; Numbers 9:15-16

<sup>21</sup> 2 Chronicles 5:14; 7:2; 1 Kings 8:11

<sup>22</sup> 1 Samuel 4:21-22

<sup>23</sup> 1 Corinthians 6:19-20; Cf. 1 Corinthians 3:16; 6:13; 2 Corinthians 6:6; Romans 8:9

withdrawn. But in both cases, they do not actually say that God will not withdraw His Spirit. They say that no one will be able to overpower God. We can voluntarily leave God, and God can voluntarily leave us.

In the Old Covenant, God's Spirit was present with His people in the Tabernacle and in the Temple. In the New Covenant, God's temple is now the human body. God's Spirit is present with His people – collectively and individually – in the human body.<sup>24</sup> In the Book of Revelation, Jesus referred to the temple He indwelt – His Body - as a “lampstand”.<sup>25</sup> He also referred to the possibility of removing His Spirit – that is, specifically removing the lampstand in which housed His Spirit.<sup>26</sup> Although this is not literally a picture of God removing His Spirit from an individual, it is a case of God deciding to remove His Spirit and no longer dwelling in that place. By extension, I am proposing the possibility of God deciding to withdraw His Spirit from an individual as well. In support of this, I offer that in Revelation 1:4-5; 3:1<sup>27</sup>; 4:5<sup>28</sup> and 5:6 Jesus refers to the lampstands as the “seven spirits of God” – possibly meaning the fulness of His Spirit.<sup>29</sup> Therefore, based on the scriptural

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<sup>24</sup> 1 Corinthians 3:16; 6:13, 16, 19-20; Cf. John 2:21; Romans 8:9

<sup>25</sup> Revelation 1:20

<sup>26</sup> Revelation 2:5

<sup>27</sup> Cf. John 5:26

<sup>28</sup> Zechariah's Vision, 4:2.

<sup>29</sup> Cf. Isaiah 11:12



survey above, *I believe there is a solid case for the idea that God can and does remove His Spirit.*

In the rest of this article, I will discuss the following propositions:

- Some who were once believers, and become “non-believers”, can *lose the indwelling Holy Spirit.*
- This process of a believer becoming a non-believer, which can be referred to as “Deconversion”, results in *an inability to understand the things of God without the ministry of the Holy Spirit.*
- With the removal of the Spirit of Life, there is a return to the state of Death – this being the result of “**a sin which leads to death**” (1 John 5:16) – “**the blasphemy of the Holy Spirit**”. (Matthew 12:31-32; Mark 3:29; Luke 12:10)



## Deconversion

*This article is focusing specifically on those people who may or may not retain the label of “Christian”, but have either abandoned orthodox biblical doctrines, or as is more often the case, have redefined terms and doctrines in ways which are hermeneutically confused or inconsistent with the whole of Scripture.<sup>30</sup>*

Confused and inconsistent hermeneutics is nothing new. It has been going on since the first century, throughout church history, and apparently increasing in our generation. Jesus and Paul told

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<sup>30</sup> I honestly find it puzzling that many who deconstruct their faith want to retain the label of “Christian”. “Christ”, who is the Archetype Christian, is revealed and defined by biblical scripture. It seems disingenuous to me for someone to reject the accuracy and authority of Scripture, embrace a different “christ” than the One revealed in Scripture, yet still identify as “Christian”. I believe the change of perception and belief warrants a change of name. I sincerely think that if I were doing that, I would be looking for a new and different label to identify my belief system.

us that corrupted teachings would be on the increase.<sup>31</sup> Indeed, through a variety of agendas, the Adversary has launched aggressive and effective advances in undermining the authority of Scripture.

I believe these passages from Paul's letters accurately identify this phenomenon:

**"... shifting your allegiance and deserting Him who called you by the grace of Christ, for a different [even contrary] gospel; <sup>7</sup> which is really not another [gospel]; but there are [obviously] some [people masquerading as teachers] who are disturbing and confusing you [with a misleading, counterfeit teaching] and want to distort the gospel of Christ [twisting it into something which it absolutely is not]." Galatians 1:6-7 AMP**

**"<sup>4</sup> For [you seem willing to allow it] if one comes and preaches another Jesus whom we have not preached, or if you receive a different spirit from the one you received, or a different gospel from the one you accepted." 2 Corinthians 11:4 AMP**

At towards the end of the first century, John also commented on the phenomenon:

**<sup>18</sup> "Children, it is the last hour [the end of this age]; and just as you heard that the antichrist is coming [the one who will oppose Christ and attempt to replace Him], even now many antichrists (false teachers) have appeared, which confirms our**

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<sup>31</sup> Matthew 24:4-5; Mark 13:4-6; Luke 21:8; and Acts 20:28-31; 2 Thessalonians 2:5-8; 2 Timothy 3:8

belief that it is the last hour. <sup>19</sup> They went out from us [seeming at first to be Christians], but they were not *really* of us [because they were not truly born again and spiritually transformed]; for if they had been of us, they would have remained with us; but *they went out* [teaching false doctrine], so that it would be clearly shown that none of them are of us.” 1 John 2:18-19

Here, John presents the possibility that *those who “deconvert”*, *may not have been converted to begin with* – specifically, “they were not truly born again and spiritually transformed”.

<sup>25</sup> “This is the promise which He Himself promised us— eternal life. <sup>26</sup> These things I have written to you with reference to those who are trying to deceive you [seducing you and leading you away from the truth and sound doctrine].” 1 John 2:25-26

9 “If we receive the testimony of men, the testimony of God is greater; for the testimony of God is this, that He has testified concerning His Son. 10 The one who believes in the Son of God has the testimony in himself; the one who does not believe God has made Him a liar, because he has not believed in the testimony that God has given concerning His Son. 11 And the testimony is this, that God has given us eternal life, and this life is in His Son. 12 He who has the Son has the life; he who does not have the Son of God does not have the life.” 1 John 5:9-12

And here John again brings up the issue of the necessity of having the Holy Spirit: He is writing about “life” and “death”. As Paul also taught, receiving the Spirit of Christ is absolutely

necessary to have the life of Christ.<sup>32</sup> But here, John is also teaching that **believing the “testimony” leads to life, and not believing the “testimony” leads to death.** The testimony is **“the testimony that God has given concerning His Son”**. This testimony which John is referring to - where was that testimony given? In the gospel accounts of the Living Word<sup>33</sup>, but also, in all of the messianic prophecies and types and shadows found in the Old Testament. In short, **“the testimony that God has given concerning His Son”** is *the recorded Scripture*. Some statements which Jesus made about His testimony support this perspective: **“But he said to him, ‘If they do not listen to Moses and the Prophets, they will not be persuaded even if someone rises from the dead.’”** Luke 16:31 And, **“If you believed Moses, you would believe me, for he wrote about me. But since you do not believe what he wrote, how are you going to believe what I say?”** John 5:46-47

### *“A Sin that Leads to Death”*

A few verses down in 1 John 5 (v.16), there is a very ambiguous reference to **“a sin that leads to death”**, with no specific definition. If we attempt to interpret this within its context, we

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<sup>32</sup> Romans 8:1-11

<sup>33</sup> There is ample evidence for the following dating of the Gospels” Matthew, 60’s AD; Mark 40’s / early 50’s AD; Luke late 50’s; John, 70’s / 80’s (or as early as the 50’s / 60’s) but definitely prior to John’s epistles (AD). [Evidence for an Early Dating of the Four Gospels](#) by James M. Rochford.

could reason that since “the sin leading to death” would be *not believing* that the recorded “testimony of God” is, in fact, the “testimony of God”, rather than merely the testimony of men.<sup>34</sup> Thus, “the sin leading to death” may not be doing something wrong, but rather *no longer believing* something essential to faith in God and His Christ.

*I propose that not believing the recorded Scripture which is, in fact, “God’s testimony concerning His Son”, may be “a sin which leads to death”.*

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<sup>34</sup> In a nutshell, this is essentially the proposition of most deconstructionists.



## Blasphemy of the Holy Spirit

Could deconstructing the faith sometimes end in “blasphemy of the Holy Spirit”? I am not trying to be sardonic here, it is a sincere question. Could this be a scriptural explanation of this phenomenon of “deconversion”?

First let’s have Scripture define “blasphemy of the Holy Spirit”. Then, we can decide if deconstructing the faith which leads to deconversion is “blasphemy of the Holy Spirit”:

In the three Synoptic Gospels, Jesus is recorded as saying:

**<sup>28</sup> “Truly I say to you, all sins will be forgiven the sons *and daughters* of men, and whatever blasphemies they commit; <sup>29</sup> but whoever blasphemes against the Holy Spirit**

never has forgiveness, but is guilty of an eternal sin” — <sup>30</sup>because they were saying, “He has an unclean spirit.”

Mark 3:28-30<sup>35</sup>

In the gospels of Mark and Matthew, the context of that statement is also recorded: Jesus had cast out a demon. The scribes and pharisees accused Him of doing so by the power of Satan. Jesus said it was by the Spirit of God. And He went on to say that anyone who says it was done by Satan has blasphemed the Holy Spirit.<sup>36</sup> Notice that in Mark’s account, Jesus that this was blasphemy of the Holy Spirit “... because they were saying, “He has an unclean spirit.””<sup>37</sup>

In this gospel account, Jesus was actually referencing an Old Testament passage which mentions “the blasphemy of the Holy Spirit”:

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<sup>35</sup> Matthew 12:31-32 “Therefore I say to you, every sin and blasphemy shall be forgiven people, but blasphemy against the Spirit shall not be forgiven. And whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit, it shall not be forgiven him, either in this age or in the *age* to come. And Luke 12:10 “And everyone who speaks a word against the Son of Man, it will be forgiven him; but the one who blasphemes against the Holy Spirit, it will not be forgiven him.”

<sup>36</sup> Matthew 12:22-32 & Mark 3:22-30

<sup>37</sup> Mark 3:30



30" But the person who does *wrong defiantly*<sup>38</sup>, whether he is a native or a stranger, that one is blaspheming the LORD; and that person shall be cut off from among his people. 31 Since he has despised the word of the LORD and has broken His commandment, that person shall be completely cut off; his guilt<sup>39</sup> *will be on him.*" Numbers 15:30-31

The Hebrew word translated "does wrong" is *ramah*<sup>40</sup>, meaning "to strike or aim a blow at"<sup>41</sup>; and this was being done *beyad*<sup>42</sup>, meaning "high-handedly, presumptuously, or defiantly". The person who does this is said to *gadaph*<sup>43</sup>, meaning to revile, reproach, or blaspheme the Lord.

I find Adam Clarke's commentary on Numbers 15:30 to be in accord with this understanding:

*"But the soul that doeth aught presumptuously - Bold daring acts of transgression against the fullest evidence, and in despite of the Divine authority, admitted of no atonement; the person was to be cut off - to be excluded from God's people, and from all their privileges and blessings. Probably the presumption mentioned here implied an utter contempt of the word and authority of God, springing from an idolatrous or atheistical mind. In such a case all repentance was precluded, because of the denial of the word and being of God. It is probably a case similar to*

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<sup>38</sup> Literally, "with upraised hand" (NASB footnote)

<sup>39</sup> Literally, "wrong doing" (NASB footnote)

<sup>40</sup> Strong's # 7411

<sup>41</sup> Brown-Driver-Briggs

<sup>42</sup> Strong's # 3027

<sup>43</sup> Strong's # 1442

*that mentioned Heb 6:4-8 (note); Heb 10:26-31 (note); on which passages see the notes.”*

So, these verses in Numbers give us the very nature of the blasphemy of the Holy Spirit – namely, that which Jesus was referring to: It is an act of DEFIANCE. And the act of defiance is the DESPISING OF THE WORD OF GOD.

**I offer this proposition:**

Just as Jesus said, His power was by the Holy Spirit, *Scripture testifies that it has been inspired by the Holy Spirit*. In the first case the blasphemy was attributing the power to Satan. Jesus said it is by the Spirit, and they – despising the word of God - said, “No it is not.” In the second case, *the blasphemy is attributing the inspiration to mere men. The Holy Spirit says He inspired the writing of Scripture, and some – despising the word of God – say “No He did not.”*

*Those who deconstruct their faith to the point of deconversion – in various ways, denying the Divine inspiration of Scripture – are **blaspheming the Holy Spirit** – and are “completely cut off”<sup>44</sup> – specifically, the Holy Spirit is removed, and they are no longer able to understand the things of God.<sup>45</sup>*

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<sup>44</sup> Numbers 15:31

<sup>45</sup> 1 Corinthians 2:10-16

Can this proposition be supported by other New Testament references? I believe so. In his commentary, Adam Clarke said that Numbers 15:30-31 was probably a case similar to that mentioned in Hebrews 6:4-8 and Hebrews 10:26-31. So, let's look at those passages as well.

**4 “For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, 5 and have tasted the good word of God and the powers of the age to come, 6 *and then have fallen away*<sup>46</sup>, it is impossible to renew them again to repentance, since they again crucify to themselves the Son of God and put Him to open shame. 7 For ground that drinks the rain which often falls on it and brings forth vegetation useful to those for whose sake it is also tilled, receives a blessing from God; 8 but if it yields thorns and thistles, it is worthless and close to being cursed, and it ends up being burned.” Hebrews 6:4-8**

**26 “For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a terrifying expectation of judgment and THE FURY OF A FIRE WHICH WILL CONSUME THE ADVERSARIES. 28 Anyone who has set aside the Law of Moses dies without mercy on *the testimony of two or three witnesses*. 29 How much severer punishment do you think he will deserve who has trampled underfoot the Son of God, and has regarded as**

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<sup>46</sup> There is no “if” in the Greek text. These are people who have *then* fallen away.

**unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace? 30 For we know Him who said, “VENGEANCE IS MINE, I WILL REPAY.” And again, “THE LORD WILL JUDGE HIS PEOPLE.” 31 It is a terrifying thing to fall into the hands of the living God.” Hebrews 10:26-31**

These two passages from the Letter to the Hebrews are obviously very difficult to interpret absolutely, particularly with regards to the idea of *the indicated “impossibility” of repentance and renewal of someone who had the Spirit and then lost the Spirit.* For centuries Calvinists and Armenians have been debating the issues surrounding the doctrines of Perseverance of the Saints and Eternal Security. And as with everyone else, the word “impossible” is terrifying to me. So, I join the ranks of Bible teachers who admit, *“I don’t know exactly how to interpret that.”*

However, I will offer this for consideration:

**“And again, I say to you, it is easier for a camel to go through the eye of a needle, than for a rich person to enter the kingdom of God.” When the disciples heard *this*, they were very astonished and said, ‘Then who can be saved?’ And looking at *them*, Jesus said to them, ‘With people this is impossible, but with God all things are possible.’”**

Matthew 19:24-26<sup>47</sup>

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<sup>47</sup> Cf. Mark 10:24-27; Luke 18:24-27

The “impossibility” may be only in the human realm: It is without a doubt humanly impossible to get a camel to go through the eye of a needle. And it may be humanly **“impossible to renew them again to repentance those who have fallen away”**. **“But with God all things are possible.”** Now that may be either overly simplistic theology, or the faith of a little child. But that is all I have to offer on that issue.

# Summary

- Some who were once believers, and become “non-believers”, can *lose the indwelling Holy Spirit*.
- This process of a believer becoming a non-believer, which can be referred to as “Deconversion”, results in *an inability to understand the things of God without the ministry of the Holy Spirit*.
- With the removal of the Spirit of Life, there is a return to the state of Death – this being the result of “**a sin which leads to death**”<sup>48</sup> – “**the blasphemy of the Holy Spirit**”.<sup>49</sup>

As we have discussed, if someone uses Postmodern analysis to “deconstruct their faith” to the point of attributing to men what the Holy Spirit inspired, the consequence of this blasphemy is that God may withdraw His Spirit. The Holy Spirit has said: “**All scripture is inspired by God.**”<sup>50</sup> And these people are saying, “*No. That is not true. God didn’t say that. Paul said that.*” This is **blasphemy of the Holy Spirit – “the sin that leads to death”**. This person then has moved from Life back to Death. And being without the Holy Spirit, he can no longer understand the things of

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<sup>48</sup> 1 John 5:16

<sup>49</sup> Matthew 12:31-32; Mark 3:29; Luke 12:10

<sup>50</sup> 2 Timothy 3:16

God “because they are spiritually discerned”.<sup>51</sup> God “gives them over to a depraved mind”<sup>52</sup>, and they are “without understanding”<sup>53</sup>. I find this to be a plausible explanation for their choosing to believe reasonings which lack a biblically consistent hermeneutic.

So, in the case of those who “deconstruct their faith” to the point of “deconversion”, there is the possibility of losing salvation not because of “doing something wrong”, but because of *no longer believing something*. “Leaving the faith” is no longer believing that faith, and rejecting the salvation which comes through that faith.<sup>54</sup> It is not a case of “doing something wrong” and God removing the salvation. It is a voluntary walking away – leaving<sup>55</sup>, falling away<sup>56</sup> – from “the faith that was once<sup>57</sup> for all *time* handed down to the saints”. Jude 3

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<sup>51</sup> 1 Corinthians 2:11-16

<sup>52</sup> Romans 1:28

<sup>53</sup> Romans 1:31

<sup>54</sup> Ephesians 2:8-9; Cf. Acts 16:31; Romans 3:28, 4:5, 5:1; Galatians 2:16, 3:24; Ephesians 1:13; Philippians 3:9.

<sup>55</sup> 1 Timothy 4:1-2. Greek: *aphistemi*, Strong’s # 868, leave, depart

<sup>56</sup> Hebrews 6:4-6. Greek: *parapesonatas*, Strong’s # 3895, fall away

<sup>57</sup> Greek: *hapax*, Strong’s # 530: singular in time and number, from *hapas*, Strong’s # 537, absolutely all. the whole.

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**“Take care, brothers, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living God. But exhort one another every day, as long as it is called “today,” that none of you may be hardened by the deceitfulness of sin. For we have come to share in Christ, if indeed we hold our original confidence firm to the end. As it is said,**

*“Today, if you hear his voice,  
do not harden your hearts as in the rebellion.”<sup>58</sup> ...*

**So, we see that they were unable to enter because of unbelief. Therefore, while the promise of entering his rest still stands, let us fear lest any of you should seem to have failed to reach it. For good news came to us just as to them, but the message they heard did not benefit them, because they were not united by faith with those who listened. Hebrews 3:12-15, 19; 4:1-2**

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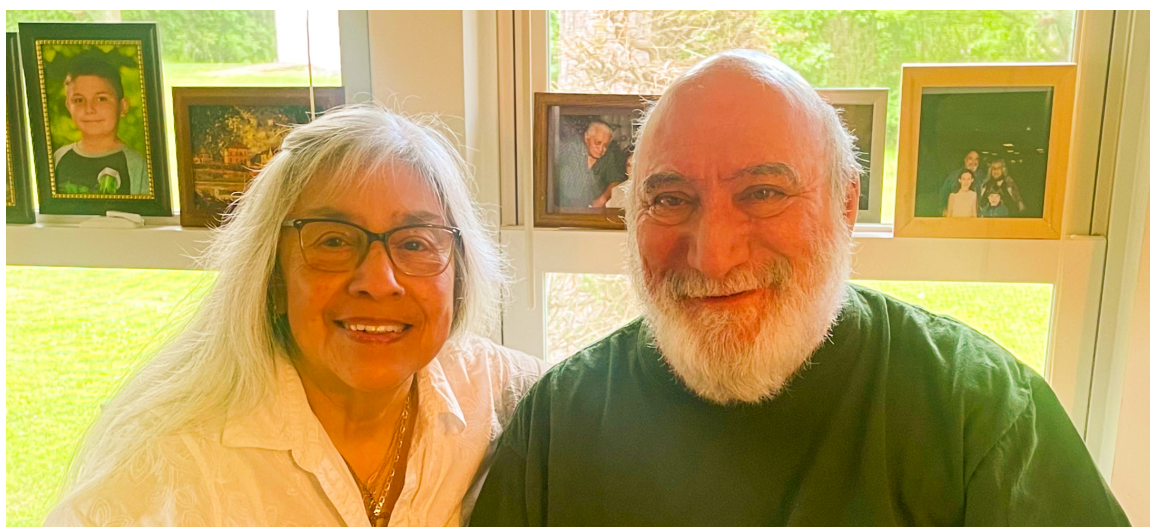
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<sup>58</sup> Cf. Psalm 95:1-11; Hebrews 3:7-11



Bill & Frances Furioso

## ~ At Christ's Table ~



Bill Furioso and his wife, Frances, have been married for more than 40 years, and have two children, four grandchildren, and two great-grandchildren.

Bill and Frances served as missionaries in South Africa for thirteen years making disciples, establishing churches, and training church leaders. Over a span of 40 years, they also traveled extensively in an itinerant Bible teaching ministry which took them to hundreds of gatherings on four continents ministering in churches, conferences, spiritual formation seminars, and home gatherings. They have shepherded several churches, discipled many to Christ, and mentored church leaders in the USA and abroad.

Being an avid student by nature, Bill has done both formal and informal study in various fields including Education, Music, Philosophy and Theology. As a writer, he has authored many publications which are distributed worldwide. Because of Bill's disabilities resulting from a spinal cord injury, he can no longer travel, so their ministries of writing, recording, distributing, mentoring, and correspondence are now shared primarily via the Internet... [www.AtChrist'sTable.org](http://www.AtChrist'sTable.org)

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