

2Ti 1:14

9-22-2019

1. Earlier, I taught in part 2Ti 1:14 by way of the *Doctrine of the Holy Spirit*. When the clock tolled 11:30 we were reviewing several examples of how Old Testament prophets were taught by God the Holy Spirit.
2. Before we continue that study, I want to give you an expanded translation of 2Ti 1:13.

Expanded Translation

2Ti 1:13 My dear Timothy, the doctrine you have heard from me, I want you to keep as a pattern of faith and love as you spread the Word of Christ Jesus in Ephesus and through-out the Province of Asia.

3. I want to review some of that previously learned and then begin new material at point 9 on page 2.

NIV

2Ti 1:14 Guard the good deposit that was entrusted to you -- guard it with the help of the Holy Spirit who lives in us.

Doctrine of the Holy Spirit

1. The Holy Spirit is responsible for the convincing of sin, righteousness and judgment.
2. The Holy Spirit is declared to be an agent of regeneration and renovation.
3. The Holy Spirit is Deity, and one of the personalities of the Trinity. He is co-equal, co-eternal and co-infinite with the Father and the Son.
4. Clearly, there is a difference between the indwelling and the filling. We never lose the indwelling which believers receive at point of regeneration. We lose the filling every time we sin. We regain the filling of the Spirit by means of rebound. 1 Joh 1:9.
 - 4.1 We are commanded to be filled with the Spirit in Eph 5:18.
 - 4.2 We are never commanded to be indwelt by the Spirit.

4.3 There is a sealing ministry of the Spirit. He validates, authenticates and declares our divine ownership.

5. At salvation the Holy Spirit baptizes each of us into Christ as an act of unification. Eph 4:4; Gal 3:26-27

5.1 The Spirit convicts and pleads with sinners to return to God. 2Pe 3:9

6. The Spirit bears witness of Himself to men in many ways; not the least of which is by teaching believers the Word of God. The Lord just before His transfiguration, predicted what would take place in the Church Age.

Joh 14:18 I will not leave you as orphans; I will come to you.

Joh 14:19 Before long, the world will not see me anymore, but you will see me. Because I live, you also will live.

Joh 14:26 But the Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.

Joh 14:27 Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid.

Joh 16:12 "I have much more to say to you, more than you can now bear.

Joh 16:13 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

Joh 16:14 He will bring glory to me by taking from what is mine and making it known to you.

7. We spent a great deal of time last week reviewing the teaching ministry of God the Holy Spirit in 1Co 2:9-16

8. In the period of the Old Testament the Spirit prepared the people of God to yearn for their redemption through the coming Messiah.

8.1 We also learned how Moses and the prophets often spoke of the Messiah to come. Gen 3:13; Num 24:17

9. The Holy Spirit broke down the attitude of rebellion in Israel when they refused to obey the word of promise.

Isa 63:10 But they (national Israel) rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them.

Isa 63:11 Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him?

Isa 63:12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

Isa 63:13 That led them through the deep, as a horse in the wilderness, that they should not stumble?

Isa 63:14 As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

Mic 3:8 But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9.1 He taught David, the sweet singer of Israel, and through him many others, to say: "... thy spirit is good; lead me into the land of uprightness."

Psa 143:10 Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.

9.2 In the Kingdom Age the Spirit was active before the beginning of the life of Jesus up to His ascension.

Luk 1:13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

Luk 1:14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

Luk 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

1Pe 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but made alive by the Spirit:

9.3 Jesus was conceived by the Holy Spirit.

Luk 1:35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

9.4 The Spirit descended upon Christ at the time of His baptism.

Mat 3:16 And Jesus, when he was baptized, went up straightaway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

Mat 3:17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

9.5 Then, being "full of the Holy Spirit" Jesus "was led by the Spirit into the wilderness." (Luk 4:1-13)

Luk 4:1 Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert,

Luk 4:2 where for forty days he was tempted by the devil ...

9.5.1 The Spirit empowered and qualified the Messiah for His official task of destroying the kingdom of Satan and of establishing the kingdom of God.

9.6 Soon after His declaration of war against Satan, the Saviour "returned in the power of the Spirit into Galilee" to preach the gospel of the kingdom.

Luk 4:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

9.7 He read (Isa 61:1-61:2a) in the synagogue from the scroll of Isaiah about the coming Messiah: "The Spirit of the Lord is upon me..." (Luk 4:18) and said: "This day is this scripture fulfilled in your ears" (Luk 4:21).

Luk 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Luk 4:19 To preach the acceptable year of the Lord.

Luk 4:20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

Luk 4:21 And he began to say unto them, This day is this scripture fulfilled in your ears.

9.8 Jesus told Nicodemus that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Joh 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

9.9 By the Spirit Jesus cast out demons and warned of the sin of blasphemy.

10. We have learned a great deal about the Holy Spirit in this study. One thing certain, the Holy Spirit is an essential and equal member of the Trinity.

11. I want to review a series of verses which has proven troublesome to many: *The Doctrine of the Unpardonable Blasphemy*.

The Doctrine of the Unpardonable Blasphemy

Background

1. Jesus had returned to His home on the northern shore of the Sea of Galilee in the city of Capernaum. He had just arrived from a near-by mountain retreat, where He had selected His twelve disciples. Crowds followed Him, flocking at His door.

Mar 3:20 Then Jesus entered a house, and again a crowd gathered, so that he and his disciples were not even able to eat.

2. The phrase in Mar 3:20 "Jesus entered a house" is better translated, "*Jesus had come home to house-life as distinct from hill-life.*" The formal manner in which this is stated suggests a lengthy sojourn.

3. How he was occupied there is not known. It is quite possible the Lord spent time teaching His disciples. He may have taught the large group that followed Him up the “hill” and then held special classes just for the “Twelve” who would be sent out to witness.

4. In Capernaum Jesus healed a demon possessed man of his demon possession. The people were amazed thinking He just might be the long-awaited Messiah.

Mat 12:22 Then they brought him a demon-possessed man who was blind and mute, and Jesus healed him, so that he could both talk and see.

Mat 12:23 All the people were astonished and said, "Could this be the Son of David?"

5. The Pharisees, however, were jealous and sought to discredit our Lord.

Mar 3:22 And the teachers of the law who came down from Jerusalem said, "He is possessed by Beelzebub! By the *prince* of demons, he is driving out demons."

6. The religious leaders were trying to break the force of the attesting power of our Lord's miracles done in the energy of the Holy Spirit. By saying He performed them in dependence upon Satan, they thus thought to discredit His claims of “Messiahship” and link Him with the Devil.

7. Jesus, not overawed by the religious leaders, invites them to drop by the house to discuss the matter. He then teaches them by parable. Our Lord begins with a question, “How can Satan drive out Satan? Jesus by His question is declaring; “It is impossible for Satan to cast out Satan.”

Mar 3:24 If a kingdom is divided against itself, that kingdom cannot stand.

Mar 3:25 If a house is divided against itself, that house cannot stand.

Mar 3:26 And if Satan opposes himself and is divided, he cannot stand; his end has come.

Mar 3:27 In fact, no one can enter a strong man's house and carry off his possessions unless he first ties up the strong man. Then he can rob his house.

Luk 11:19 Now if I drive out demons by Beelzebub, by whom do your followers drive them out? So then, they will be your judges.

Luk 11:20 But if I drive out demons by the finger of God, then the kingdom of God has come to you.

Luk 11:21 "When a strong man, fully armed, guards his own house, his possessions are safe.

Luk 11:22 But when someone stronger attacks and overpowers him, he takes away the armor in which the man trusted and divides up the spoils.

Commentary

1. If the "casting out" of these evil spirits was not Satan's voluntary act, what was his motivation? There was only one answer—Satan had been conquered and overpowered. Our Lord provides the true explanation. Far from being Satan's ally, Jesus was Satan's spoiler.

2. "No one," He said, "can enter into the house of the strong man, and spoil his goods, except he first binds the strong man. No one can rescue the slaves and captives of Satan, unless he first over-come Satan himself. The fact that Jesus had done it, e.g., the man formerly afflicted with a blind and dumb spirit was rescued from the grip of Satan. He now both spoke and saw, was that not proof that Satan himself had been bound. Satan had more than met his match.

3. That is the account Christ gives of this mighty deliverance; that is the great claim He makes for Himself. He is the "stronger than the strong." He has "bound the strong man." He has "cast out" Satan. He can "spoil his house." He can rob him of all his captives and slaves. And no one else can do it.

4. To call the event described by Matthew "the unpardonable sin" is technically a misnomer.

4.1 The lack of forgiveness is not due to the inadequacy of the atonement, nor may we infer any peculiar sacredness of the Third Person of the Trinity.

5. For this reason there seems to be credible evidence that refusing the convicting ministry of the Holy Spirit as described in Joh 16:7-11 is more appropriately termed the **unpardonable sin** and the **unpardonable blasphemy** is best used to describe the action of the scribes who credited Beelzebub as the source of Jesus' exorcisms.

Joh 16:7 But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.

Joh 16:8 When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment:

Joh 16:9 in regard to sin, because men do not believe in me;

Joh 16:10 in regard to righteousness, because I am going to the Father, where you can see me no longer;

Joh 16:11 and in regard to judgment, because the prince of this world now stands condemned.

6. The context of Mark's account relates to our Lord being accused of casting out demons by the power of Satan rather than the power of the Holy Spirit.

Mar 3:22 And the teachers of the law who came down from Jerusalem said, "He is possessed by Beelzebul! By the prince of demons He is driving out demons."

7. Clearly, the bizarre attribution could not take place today given the fact Christ is no longer incarnate. Matthew and Mark's account seems to give more credibility to the theory that this **blasphemy** is only a Kingdom Age phenomenon.

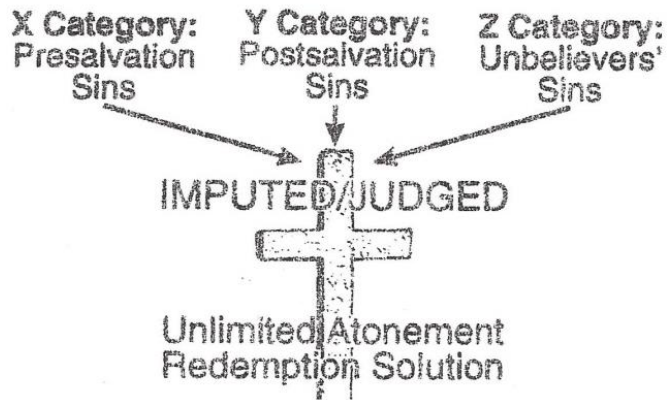
8. Let me now speak to the so-called **unpardonable sin**. The definition is rather simple: it is "saying no" to the Holy Spirit's convicting ministry described in Joh 16:8.

Joh 16:8 When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment:

9. That every sin shall be forgiven is an integral part of unlimited atonement. Atonement provided by Christ was sufficient to remit the guilt of all sins, for both the believer and unbeliever.

10. Sin is no longer an issue because Christ paid the price for all sin. 1Jo 2:2

1Jo 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.



11. A particular function of the Holy Spirit is to convince the unbeliever that he falls terribly short of God's standard, thereby facilitating salvation. The Holy Spirit lays open the terrible sore of personal sin, judgment for sin, and relative righteousness.

End Lesson

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