

Introduction

1. We have met here for worship and certainly worship consists of a lot of things like singing, giving, prayer and the teaching and learning of the Word.

2. At this point I usually speak to the subject of prayer and that we will do in a moment, but first I will describe a formula which I think will strengthen your understanding of how powerful and successful are a believer's prayers and the important part the Holy Spirit plays in the process. There is a divine process for even the most insouciant believer. Now for the formula.

The Prayer Success Formula

1. The Problem: "We know not about what to pray"

Rom 8:26a In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray.

2. Problem Resolution – A Divine Prayer: The Holy Spirit intercedes and prays for us.

Rom 8:26b but the Spirit Himself intercedes for the saints in accordance with God's will.

3. Divine Presentation: Christ is delighted to receive a perfect prayer from God the Holy Spirit.

Rom 8:27a And Christ who searches our hearts knows the perfect mind of the Spirit

4. Result: The Father accepts the perfect prayer and provides a perfect answer and plan for the same believer who earlier did not know about what to pray.

Rom 8:28 And we know that all things work together for the good to them who love God, to them who are the called according to His purpose.

Tommie will now sing "God Our Father You Have Led Us."

Lesson

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 had just completed a review of the Book of Isaiah and were working on the *Doctrine of the Unpardonable Sin*-said to be a sin against the Spirit who lives in us.
2. Before we continue our lesson, I want to give you opportunity to rebound. Now for 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. Now let's see how verse fourteen has been translated in the NIV and then we will continue the study of the **Doctrine of the Unpardonables—Blasphemy and Sin.**

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 Unpardonables—Blasphemy and Sin

Background

1. Jesus had returned to His home on the northern shore of the Sea of Galilee in the city of Capernaum.

Comments--Capernaum

Mat 4:13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon (the 10th son) and Nephthalim (the 6th son):

Mat 4:14 That it might be fulfilled which was spoken by *Isaiah* the prophet, saying,

Mat 4:15 The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

Mat 4:16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.



Luk 7:1 Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

Luk 7:2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

Luk 7:3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

Luk 7:4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

Luk 7:5 For he loveth our nation, and he hath built us a synagogue.

Joh 6:15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

Joh 6:16 And when even was now come, his disciples went down unto the sea,

Joh 6:17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

Joh 6:18 And the sea arose by reason of a great wind that blew.

Joh 6:19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

Joh 6:20 But he saith unto them, It is I; be not afraid.

2. 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.

2.1 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."

Comments – **Beelzebub**

5.1 **Beelzebub** was the chief God of the Philistines.

5.2 **Beelzebub** was the chief God of those who worshipped Baal.

5.3 **Beelzebub** was thought to describe either the devil himself or the chief demon in the army of Satan.

5.4 **Beelzebub** in demonology is one of the seven chief demons in Satan's army.

5.5 **Beelzebub** is not only mentioned in Mark but also in Matthew, Luke and John:

Mat 10:23 When you are persecuted in one place, flee to another. I tell you the truth, you will not finish going through the cities of Israel before the Son of Man comes.

Mat 10:24 "A student is not above his teacher, nor a servant above his master.

Mat 10:25 It is enough for the student to be like his teacher, and the servant like his master. If the head of the house has been called **Beelzebub**, how much more the members of his household!

Mat 10:26 "So do not be afraid of them. There is nothing concealed that will not be disclosed, or hidden that will not be made known.

Mat 10:27 What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the roofs.

Mat 10:28 Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.

Mat 10:29 Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father.

Mat 10:30 And even the very hairs of your head are all numbered.

Mat 10:31 So don't be afraid; you are worth more than many sparrows.

Mat 12:24 But when the Pharisees heard this, they said, "It is only by **Beelzebub**, the prince of demons, that this fellow drives out demons."

Mat 12:25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

Mat 12:26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

Mat 12:27 And if I by **Beelzebub** cast out devils, by whom do your children cast them out? therefore they shall be your judges.

Mat 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

Mat 12:29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

Luk 11:15 But some of them said, "By **Beelzebub**, the prince of demons, he is driving out demons."

Luk 11:16 Others tested him by asking for a sign from heaven.

Luk 11:17 Jesus knew their thoughts and said to them: "Any kingdom divided against itself will be ruined, and a house divided against itself will fall.

Luk 11:18 If Satan is divided against himself, how can his kingdom stand? I say this because you claim that I drive out demons by **Beelzebub**.

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.

Luk 11:23 "He who is not with me is against me, and he who does not gather with me, scatters.

Luk 11:24 "When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, 'I will return to the house I left.'

Luk 11:25 When it arrives, it finds the house swept clean and put in order.

Luk 11:26 Then it goes and takes seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first."

Luk 11:27 As Jesus was saying these things, a woman in the crowd called out, "Blessed is the mother who gave you birth and nursed you."

Luk 11:28 He replied, "Blessed rather are those who hear the word of God and obey it."

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.

Comment:

7.1 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.

7.2 "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.

7.3 He now both spoke and saw, was that not proof that Satan himself had been bound. Satan had more than met his match.

7.4 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.

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

8.1 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.

9. 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**.

10. 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.

11. 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.

11.1 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.

12. Let me again 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:

13. 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.

14. 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.

15. 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.

16. He who rejects the overture of the Holy Spirit removes himself from the only force that can lead to forgiveness. That such a settled state can be reached in this life is explicitly stated in Joh 3:36.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

17. We cannot read hearts, and thus cannot judge when others have reached such a state, and it is really none of our business. Our job is simply to be ready to communicate our “hope” after the Holy Spirit does His job of convincing of sin, judgment and the futility of relative righteousness.

18. As for the Pharisees of Jesus' audience, it is not stated whether or not they had committed this blasphemy of refusing the convincing ministry of the Holy Spirit, but the warning is clear.

19. Their considerable instruction made their responsibility great; their previous hostility showed their determined unbelief. The scribes were uniquely accountable because of their considerable knowledge of what the prophets had said of Israel's Messiah. By their rejection of Christ's kingdom offering and the conviction of the Holy Spirit, were thus, in danger of:

- willful sin

Heb 3:26 For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

- blasphemy against the Holy Spirit

Mat 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men.

- resistance to the Holy Spirit,

Acts 7:51 Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye.

- and insulting the Holy Spirit.

Heb 10:29 How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace?

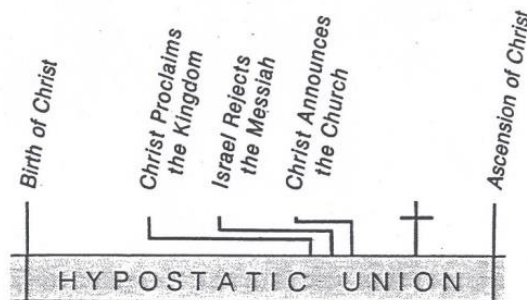
20. *Expositors* writes: “No longer does He attempt to reason with them. Now he solemnly warns them. ‘You do not really believe your own theory; you know as well as I how absurd it is, and that I must be casting out devils by a very different spirit from Beelzebub. You are therefore not merely mistaken; you are men in a very perilous moral condition.’”

21. H. A. Ironside has concluded and rather well, “To Sin against Him as Man is pardonable—but to reject Him as God is fatal.”

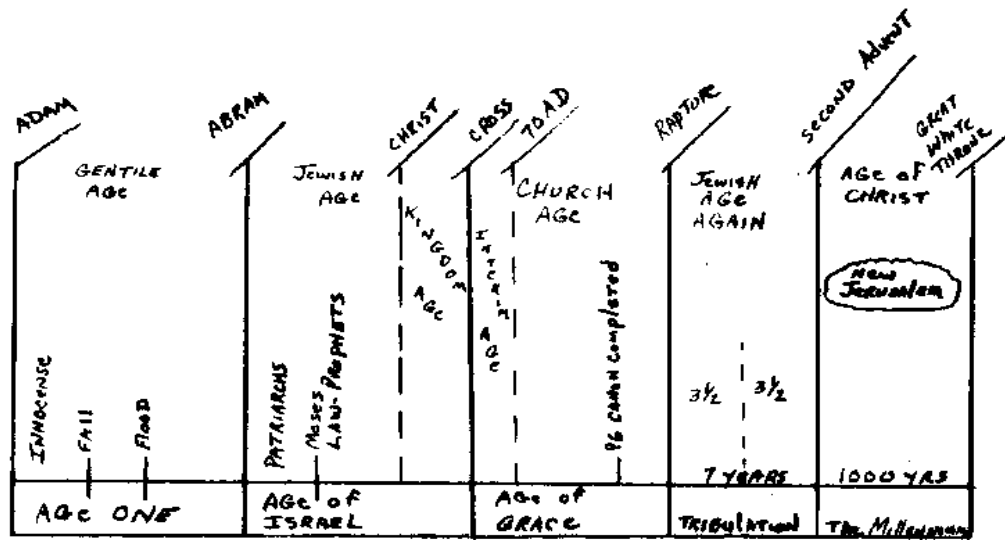
22. Kenneth Wuest concludes, “The words recorded in Mar 3:28-30 speak of the actions of the scribes, who deliberately and knowingly attributed the work of the Lord to Satan, and to do this is to break the attesting power of the miracles that Jesus was performing. This is the so-called **unpardonable blasphemy.**”

23. No less a Bible teacher than Col. R.B. Thieme has concluded the unpardonable blasphemy was a blasphemy unique to the age of the **hypostatic union.**

24. Col. Thieme also has taught that the unpardonable sin is a failure to heed the convicting ministry of God the Holy Spirit, ergo, a failure to believe on the Lord Jesus Christ for salvation.



25. I think we can safely conclude the so-called **unpardonable blasphemy** could only have been performed in the Age of the Hypostatic Union, also known as the Kingdom Age.



Conclusion:

1. Sustained by the Spirit, Jesus had set His face steadfastly to go to Jerusalem. As at the beginning, so at the end, Jesus resisted Satan's ever-present temptation to save His people and establish His Kingdom by means other than that of dying in their place for their sins.

2. Our Savior was sustained by the Spirit in all of His redeeming work. With the assistance of the Spirit He could say: "It is finished" and could commend His spirit unto the Father.

Heb 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

2.1 It was finished indeed. Jesus died but rose again from the dead. He ascended to heaven. Now He is glorified. In accordance with His promise He did send forth His Spirit.

3. At the first New Testament Pentecost the church entered into a new age.

3.1 Before leaving for heaven, Jesus said to the Twelve: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

3.2 The wall of partition between Jew and Gentile was now finally removed and the unity of the Spirit was now possible.

Gal 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Eph 4:3 Endeavoring to keep the unity of the Spirit in the bond of peace.

Eph 4:4 There is one body, and one Spirit, even as ye are called in one hope of your calling;

Eph 4:5 One Lord, one faith, one baptism.

End Lesson

We do not authorize any third party to solicit donations on behalf of the Church.