

## Message of Blasphemy

INTRO: How many have been taught that there is a sin in which God cannot forgive?

Many call this the unpardonable sin!!!

To believe this is to believe and state that Satan is more powerful than God!

The devil wants man to believe in the great, wonderful God, but also to believe that even God has a weakness! He wants you to believe that there is a sin you can commit that God himself cannot forgive!

### **Just what do you believe is the sin of blasphemy against the Holy Spirit?**

I Can man commit that that sin and not know that he committed that sin? (Mt. 12:22-30, Mk 3:20-27). Luke. 12:10

- A. This important teaching of our Lord referring to the blasphemy against the Holy Spirit is found in Mt. 12:31, 32 and Lk. 12:10.
  1. It speaks of God's willingness and ability to forgive anybody any sin and all of them put together.
  2. It is to be noted that these words of the Lord were spoken immediately after the accusation against Him that the work He was doing was in the power of Beelzebub, the chief of the demons (see Mt. 12:22-30, Mk 3:20-27).
- B. The words of Christ become far more understandable if we examine what occasioned them
  1. What the Lord wanted to teach after this discussion regarding the activity of the devil among men was that this The devil is really not the countertype of the Lord Jesus in the plan of man's salvation.
  2. But he is the countertype of the Holy Spirit whose function is to convict unto repentance

3. Or reprove the world of sin, of righteousness, and of judgment (Jn. 16:8-15). The devil counteracts this conviction.
- C. The verb that is translated as "reprove" in John 16:8 means "to bring under conviction."
1. The Holy Spirit here is presented as the one who brings judgment upon the devil. Mt 12:31
  2. The two are counteracting each other.
    - a. The first statement that is made by Christ is that each sin (*hamartia*, 266) and all of them together (*pasa*, 3956) and blasphemy (*blasphemia*, 988) shall be forgiven.
    - b. Mk. 3:28, instead of saying every sin and blasphemy, say *panta*, "all things," the neuter plural of *pas* (3956).
  3. The word "Blasphemy" in vs 31 means to **willfully and deliberately say something in the face of a person which hurts a person, as to attribute the works of the Holy Spirit to that of the Devil.**
  4. *Hamartia* is the inclusive name of all kinds of sins, missing the mark of any kind which God has set for man's goal.
  5. What is stated in this first word is that God is both ready and able to forgive anything.
- II. In order to comprehend this, we must first understand the meaning of the word "forgive," (*aphiemi*, 863).
1. **It means to send away, to remove the sin from the sinner, so that he is free from it in order that the sin can never be found and charged against him before the judgment seat of God.**
  2. It is not overlooking the sin, but moving the sin from the sinner

3. Next, observe that this verb is in the passive voice, which means any and all sins will be removed by God.
4. God must be understood as the agent who removes the sin from the sinner.
5. This is particularly the function of Jesus Christ who took upon Himself man's sin.
6. We must remember, however, that no personality of the triune God acts independently, but always in complete and united agreement and cooperation with the other personalities of the Trinity.
7. Thus the agent of "shall be forgiven," (*aphethesetai*), must be understood to be God in general and Christ in particular.
8. Now, this verb "shall be forgiven" is in the punctiliar future which means that it will be taken away each time that it is necessary to do so, and it will be done repetitively. I John 1:9
9. **It indicates that the forgiveness which man experiences from God is available whenever man asks for it in true repentance.**

III. In Mk 3 28 we have *panta ta hamartemata*, "all the sins."

- 1 The word for "sins" here indicates the result of an action.
  - A. The comprehensiveness of the forgiveness which God can give to the sinner is made very clear here.
  - B. Not only all sin (*hamartia*) or sinfulness in itself,
  - C. But also the individual acts of sin, as well as their ill repute brought upon the sinner, are removed.
  - D. This forgiveness, however, we know from other Scriptures is not automatic, but depends on our true repentance.

IV. **Every sin is forgiven by God consequent to man's repentance, and man's repentance is consequent to the activity of the Holy Spirit in a man's life.**

1 If man resists that activity of the Holy Spirit, he will be unconvicted of either his sinfulness in general or his sin in particular and its ill repute;

**2 if man is unconvicted by the Holy Spirit, he will not repent.**

3 Consequently, God will not remove that sin or its effects.

V. Mark adds something which the other two evangelists do not in this first statement about God's readiness and ability to forgive all sin and blasphemy

1. The Lord is here declaring that no matter how careful we are, we can never live in such a perfect way as to always cause others to believe all that they should about our God whom we represent among them.
2. Our actions portray a different God than what our mouths proclaim.
  - A. Many times we give the wrong impression to others about our Lord whom we profess to follow.
  - B. These wrong reputations of God, ***blasphamiai***, will be forgiven.
  - C. We who love Him allow His Holy Spirit to convict us of these shortcomings in adequately representing God among others.
3. As a result of that conviction, there is the removal of the harm which we perform and cause among others in regard to God.

VI. Far a more complete understanding of what these blasphemies are which are generally spoken of by Mark, we must go to Mt. 12:32.

1. Jesus said, "And whosoever speaketh a word against the Son of man, it shall be forgiven him."
2. The Son of Man here is Jesus Christ.
3. He effectually takes our sin upon Himself only as we confess and forsake it (Rom. 10:9; I Jn. 1:7-10).

4. But, in order that we may be convicted of our sin, it is necessary for us to allow the Holy Spirit to work in us.
5. In other words, any sin that we confess to the Lord Jesus Christ He will forgive, being able and ready to remove it from us.
6. But, if we do not have conviction about that sin, how are we going to confess it?

VII. And this is what makes the next statement of our Lord in Mt. 12:32 understandable:

1. "But the blasphemy against the Holy Ghost shall not be forgiven unto men."
2. In Mk. 3:29 it says, "But he that shall blaspheme against the Holy Ghost hath never forgiveness."
3. And in Lk. 12:10 we read, "But unto him that blasphemeth against the Holy Ghost It shall not be forgiven."
4. Which is, "to say at one particular time with, full understanding of what one says.
  - A. Both words eipe, "say," and ***blasphemesanti*** (being an aorist participle), "having blasphemed," are indicative of the fact that this saying or blasphemy is a one-time blasphemy either once or on different occasions,
  - B. and not a continuous life of blasphemy, i.e...  
Constantly attacking the person and work of the Holy Spirit and His reputation among men.
5. The declaration is that no one who resists the convicting power of the Holy Spirit can be saved.
6. The secondary meaning is that no one, not even the believer, will be able to escape the consequence of his willful sin if he does not allow the Holy Spirit to convict him of these specific sins, or

sinfulness In general, which has hurt God's reputation among men  
(Heb. 10: 29)

7. In Mk. 3:29 we have, "***But he that shall blaspheme against the Holy Ghost.***"
8. In Greek it does not say "against" but "unto" which means "unto or in the face of."
9. In **Lk. 12:10** we have the same preposition used.
  - A. Actually the use of this preposition, ***eis***, makes the blasphemy worse.
  - B. With ***kata***, "against," we may understand that the blasphemy is spoken against the Holy Spirit to others,
  - C. but with the preposition ***eis*** we may understand that **the blasphemy is hurled directly in the face of the Holy Spirit.**
10. It is as if man is **defying** the Holy Spirit and saying, "There is nothing you can do to "divert" me from my present sinful course.
11. I am going to have my own way regardless of the shame brought the name of Christ,"
12. Words of a debased mind
13. Revealing the depraved mind of man.
  - A. Look at Romans 1:21
  - B. Satan's plan to destroy man
  - C. Knew God – see vs. 18, 19 (in them)
  - D. Refused to Glorify God – first to go
  - E. Gratitude is gone
  - F. Become futile in thoughts – Carnal reasoning
  - G. Hearts darkened – degraded mind
  - H. Romans 1:28 debased mind=abominable mind, a mind to be abhorred by God and man

14. Consequently, the answer of the Holy Spirit is "Unless you acknowledge your sin, I cannot convict you unto repentance, and God, and especially Jesus Christ, cannot remove your sin from you or its consequences in the pay of Judgment."
15. Satan wants us to believe in a strength and weakness of God
16. The truth is we need to believe in the strength and weakness of man!
- A. Weakness in man as in the depraved mind
  - B. Unable to repent or make a change of mind or heart
  - C. The man of a reprobate mind will choose never to repent.
  - D. If a man come to my office and states that he is afraid he has committed the unpardonable sin, He has just given absolute proof that he has NOT!
  - E. A reprobate mind would never come to a Christian to help him repent!
17. Mt. 12:32 says, "It shall not be forgiven him, neither in this world, neither in the world to come."
18. Matthew says, "Shall not be forgiven him," (auto), meaning, "will not be removed from him."
19. Matthew, however, is the most explicit in saying, "neither in this world, and neither in the world to come."
- A. "i.e., neither in this generation of grace nor in the future generation of judgment,
  - B. This is proof that the fate of man as it is determined in this age cannot be altered in the next age. If one does not submit to the convicting power of the Holy Spirit and repent, in the future God is not going to grant that person exemption from the consequences of his failure

to repent during his earthly life. The bed that one makes in this life will be the one he must lie in for eternity.

- VIII. Only Mark 3:29 has the concluding phrase, "but is in danger of eternal damnation."
1. He is guilty right now, not that he will be guilty.
  2. The guilt is always upon the man who does not recognize the Holy Spirit's conviction.
  3. There is no chance of repenting in the here after.
- IX. There is of course, the question of the sins we commit willfully on this earth, for which, if we repent and desist, there is forgiveness, but what about the irreversible consequences of our sins?
1. For those sins there is the doctrine of counteracting mercifulness (Js. 2:13). **Mercy rejoices against judgment.**
  2. Hope for the believer!
  3. II Thess 3:3 "...will keep you from evil."
  4. II Tim 2:13 "He cannot deny himself"
  5. I John 5:16 Premature death for the unrepentant Saint
- X. Eternal judgment is based upon the judgment of sin on this earth.
1. In eternity God is going to respect our will which we have exercised in the here and now.
  2. If the carnal man should chose to defy God here and the convicting power of the Holy Spirit, then God is going to defy us in eternity and let us reap the results of the choice which we made.