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The Unforgivable Sin

Matthew 12:15-37

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Sovereign Heavenly Father we thank you for your grace and mercy. We thank you that you have drawn us out of the domain of darkness and that we are now full standing citizens of the Kingdom of your beloved Son. Today Lord as we peer into your word, we ask you to wound us. May our pride be broken. May our hearts and minds be convicted by your Word. But Lord as your word wounds, we know it has the power to heal. And we pray Lord that we would also be healed, that we be conformed to the image of your Son, and to the image of His righteousness. Lord there is none like you and we thank you so much for your Word, we thank you for creating in our hearts a hunger for your Word. And Lord, as we draw nearer to the end of the age we pray that we increase that desire, increase that thirst, increase that hunger all the more as we see that day drawing near. Lord we love you and we thank you and we pray that as we hear your Word today that we become well equipped to serve you and to honor you and to hold the banner of the Gospel high. In Jesus precious name we pray, Amen.

I know many of us are familiar with a classic work called the Pilgrim's Progress. This is one that is has been a classic for decades. And it was written by a man named John Bunyan. Now the Pilgrims Progress is an allegory really re-counting the struggles of the highs and lows of the Christian life. And this being written by an old Puritan by John Bunyan whose name is John Bunyan is interesting. And if you are familiar with the imagery written in this allegory you have Christian who was delivered out of the city of the destruction and he is on this journey to the celestial city. And there are many highs and lows and there are times for instance where Christian is stuck in the slow or the slew of despondence. And he is also locked in this placed called the castle of doubt.

And if you're familiar with the life of John Bunyan, you would know this is a man that struggled greatly with assurance of salvation. And it was these experiences that brought about these points in his allegory. And Bunyan was one that really struggled and was fearful of committing or having committed the unforgiveable sin. And in my life as a minister of the Word of God, I have found that many of the same questions and concerns are commonly shared by the people of God. And I have met several people that have been concerned or hearts become anxious as to whether or not they have committed the unforgiveable sin.

Now this unforgiveable sin is seen several times in the scriptures. We see it in the Gospel accounts and that's where is it called the sin which has no forgiveness (inaudible). But also in the Book of Hebrews, we see points where this brought up. And we already have saw one in Matthew rather in Hebrews Chapter 6, we are fast approaching the next one which is in Chapter 10.

But today we are back in the Book of Matthew, and we are going to see our Lord explain the dynamics of this sin which has no forgiveness either in this age or the age to come. And so we're going to take a look at this in its context, so we will explore it in its narrative when Jesus explains specifically what this is, what the unforgiveable sin is. So we can properly understand what is going on here. And then in light of this as we step back and look at this teaching, I want us to number one look and see our calling to fear, to fear that which is of is God. Because within this text, there is something indeed that should and could be fearful.

Secondly, I certainly want us to see this calling to comfort. Within the context here we are going to see something that should really scare us, something that is unforgiveable. Should make us tremble. And as remember around the table of the Last Supper, Jesus said one would betray Him, and everyone was asking "is it I", they were fearful. And of course Judas says "is it I" as well, playing the part. So we want to look at these dynamics, seeing that is indeed fearful, that was is unforgiveable, because we know there is a Holy God. But in light of these things, the Scriptures gives us great comfort in regards to this matter. So we're going unpack all of these things, understanding the unforgiveable sin. Seeing where the proper fear of this thing is, but also beholding and by God's grace the comfort that comes from the Comforter Himself.

So let's catch back up where we have been thus far in Matthew. There we go. The Book of Matthew is this grand book of Messianic prophecy. Declaring Jesus of Nazareth as the fulfillment of the Law and Prophets. In fact back in Matthew Chapter 5, we see Jesus saying "I have not come to abolish the Law and Prophets, I have come to fulfill." And from the very out-set we see that Jesus is the son of Abraham. And as we look back into the Law, we see that the son of Abraham was promised to come and bless all the nations. And at the very beginning of the Gospel of Matthew, Jesus is called the son of Abraham. We also see Jesus declared as the son of David, the One to whom all authority would be given, the Eternal King. We see that in 2 Samuel 7, the Law, the Prophets. We see Jesus proclaimed as the Son of Man which is out of Daniel Chapter 7. The One who approaches the Ancient of Days and receives a Kingdom of which won't be destroyed. We see that in Daniel fulfilling the Law and the Prophets. And finally we have this servant of the Lord that we see in the Book of Isaiah. And we have seen that Matthew touch on this, but today we are going to see Matthew's specifically cite Jesus fulfilling the prophecies of Isaiah as this servant of the Lord. And this servant is on that is a humbling, humbled, suffering servant that makes atonement for the people. So we have seen this, Jesus is starting to now have conflict with the Pharisees and the Sadducees of that day. And if you recall, Jesus has just proclaimed just previous to our text, last time we were in this, as the "Lord of the Sabbath", who declares and dictates what the Sabbath is and what one can do on this Sabbath. Because He is the Lord of the Sabbath. And remember He healed on the Sabbath and the Pharisees conspired to kill Him in light of this.

And thus that brings us to where we are at in our text. Matthew 12:15. Lets' read through 21. "Jesus, aware of this, (that is speaking of their plot to kill Him) withdrew from there. And many followed Him, and He healed them all and ordered them not to make Him known. This was to fulfill what was spoken by the prophet Isaiah "Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon Him, and He will proclaim justice to the Gentiles. He will not quarrel or cry aloud, nor will anyone hear His voice in the streets; a bruised reed He will not break, and a smoldering wick He will not quench, until he brings justice to victory; and in His name the Gentiles will hope." (Matthew 12:15-21 ESV)

So Jesus aware of this, aware that the Pharisees were seeking to kill Him, withdrew from there. But He still went about. As Jesus withdrew many people followed Him. And as the people followed Him, He went about healing. But as He healed, He ordered people not to make Him known, not to make Him known. And we see this theme throughout the narrative of the Gospel accounts. Jesus heals, and He tells people to “keep it quiet”. Of course sometimes they don’t listen to Him and they go proclaim His name. But He tells them to keep it quiet. And one of the reasons we see is the fulfillment of Isaiah. We see that Isaiah’s servant whom the Lord is well pleased with, will not cry aloud nor will anyone hear His voice in the streets. So this is a demonstration of Jesus fulfilling what we see in Isaiah. And by the way this is in Isaiah Chapter 42. That is what the specific passage that Matthew is citing here. We see this servant that one as whom God has chosen for Himself, His beloved with whom my soul is well pleased. Now that should remind us of something that we looked at in Matthew already. When Jesus went to the waters in the Jordan, “Behold my beloved Son, with whom I am well pleased”. Jesus fulfilling that, and He comes about.

And remember the Messiah, and the expectations of the Messiah in the first century. The Jews were expecting a conquering force to come and throw off the burden of the Romans. And instead Jesus instead of assembling an army in order to throw off Rome, He kept things quiet. Because His first visitation was not about physically conquering the world, it was about conquering sin and making atonement. We see that in the servant songs in Isaiah. Jesus is this humble servant who will not cry aloud nor will anyone hear His voice in the streets. Now a time is coming when people are going to hear the voice of the Son of Man. When He returns and appears in the sky and all those in the grave will hear His voice and be raised from the dead, collected, gathered together with Him. And then He goes forth to make war in righteousness. But during His first visitation, it was a humble visitation. And we see a bruised reed He will not break, we see a smoldering wick He will not quench. A bruised reed is something that is already broken. Bruised, ready to be just snapped. But He’s gentle, won’t even snap it. Or a smoldering wick He will not extinguish, even though it is dim, He won’t extinguish it. Most people see that as caring, caring for the weak and the downcast, until He brings justice to victory, and in His name the Gentiles will hope. Again a key point, what did we see at the beginning? Jesus fulfilling the Law and the Prophets. In Genesis, “through Abraham’s offspring, I will bless all the nations”. And here we see in this servant of the Lord, who is Abraham’s offspring, who is David’s offspring, in His name the nations, the Gentiles will hope. And we have already seen this, have we not in Matthew? When Jesus was up on the region of Galilee, He runs into this centurion and Jesus proclaims that He has not seen any such faith in all of Israel. A Gentile placing their hope in the King, the servant, the son of Abraham, the son of David.

So as we progress here we are going to see Jesus again displaying the power of the Kingdom. In verses 22 and 23, “Then a demon-oppressed man who was blind and mute was brought to Him, and He healed him, so that the man spoke and saw. And all the people were amazed, and said, “Can this be the Son of David?”. So we have the people seeing this, a man who was blind and mute one that was demon oppressed, heals them-heals him, and the people, the crowds who were following Him were amazed. And there was this is question, can be the son of David. And again remember, could this be the Messiah? The one we whom read about in 2 Samuel 7 and Daniel 7, can this be Him. They weren’t sure, and as we progress we are going to see the crowd’s response is going to be contrasted with the Pharisees as is already happened. The crowd is perplexed, can this be.

What's going on here? This demon possessed man who is blind and mute was healed and the power of the Kingdom of God was displayed. And they were wondering if this could be the King of this Kingdom because of the authority of which we see Him wielding.

So we see this power displayed. And this is going to be very significant that this demon oppressed man is seen. And as we progress here we are going to see what the Pharisee's response is. So we saw the crowd's response, could this be the son of David. Now the Pharisees again respond. And remember the Pharisees sought to kill Him. 24 through 27; But when the Pharisees heard it, they said, "It is only by Beelzebul, the prince of demons, that this man casts out demons." Knowing their thoughts, He said to them, "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand. And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges." (Matthew 12:24-27 ESV)

Ok so the Pharisees come and they see this, and they don't question the fact that this person was healed, was restored. But they point to the source of Jesus' power, and attribute it to this prince of demons, Beelzebul. Now who is this? Who is this Beelzebul? Now the term here is probably rooted out of an ancient quote unquote "god" called Baal-zebul. And the etymology of these words here Baal and zebul, Baal is a general word for lord as we are familiar with the Old Testament it is a very common term we find back then, Baal worship. Another false god. Baal and zebul, zebul it could be "lord on high", but it also could be and this how most people translate it, "the lord of the flies". Lord of the flies and a lot of people think this may have been a slight play on words with the Hebrew Jewish people to insult this deity. Because flies surrounding dung. And so basically calling Him the "lord of dung".

But what's interesting this quote unquote "god" was known for restoration or healing, and we read about this in other points in scripture. In fact turn with me to 2 Kings 1. Let's just read the first four verses here; "After the death of Ahab, Moab rebelled against Israel. Now Ahaziah fell through the lattice in his upper chamber in Samaria, and lay sick; so he sent messengers, telling them, "Go, inquire of Baal-zebul, the god of Ekron, whether I shall recover from this sickness." But the angel of the LORD said to Elijah the Tishbite, "Arise, go up to meet the messengers of the king of Samaria, and say to them, 'Is it because there is no God in Israel that you are going to inquire of Baal-zebul, the god of Ekron? Now therefore thus says the LORD, You shall not come down from the bed to which you have gone up, but you shall surely die.'" So Elijah went". (2 Kings 1:1-4 ESV)

So then as we see if you keep reading, Elijah calls fire down to destroy the messengers of Azaiah and ultimately Azaiah dies. But he sent to inquire of Baal-zebul, the god of Ekron. And Ekron was this city in Philistia to the west of Jerusalem. And as you can see he wanted to inquire to see if he is going recover or not. So Baal-zebul had an understanding that he was a god who could bring restoration and/or healing.

So that kind of gives an interesting different perspective on what the Pharisees may have been thinking of. They had to do something on what Jesus was doing here. No-one could deny it. So what did they do, they attributed it to the god of the Philistines. And they understood this Beel-zebul as the prince of demons. And Jesus then challenges them and basically tells them your logic doesn't work. "Every kingdom divided against itself is laid waste, and no city or house divided against itself will stand".

So what they're saying is that the prince of demons are casting out demons. And He said this kingdom will not stand at all. And furthermore He declares to them "if I cast out demons by Beelzebub, by who do your sons cast them out".

And there was evidence back in the first century that people within the Sanhedrin there was a practice of exorcism. But I think there is an irony here or an implicit challenge. Certainly none of the sons of the Pharisees and Sadducees came even remotely close to what the Son of Man was doing. We have already seen in the Book of Matthew the declaration of the power of Jesus of Nazareth. Healing the sick, healing the lepers, raising the dead, calming the storm, by the mere Word the demons flee out of a man and into swine. Jesus' power is absolute, and thus I think the issue here is your not condemning in the least bit these ones who barely can do anything and you point to the Son of Man and attribute His power to the prince of demons? These people will be your judges on the day of judgment.

So a house divided cannot stand, their logic does not work, there are inconsistencies in their thinking. And by the way, it wasn't that this understanding ceased after Christ died, and raised from the dead. It was still frequently voiced in the unbelieving Jewish circles that this was what going on with Jesus. They didn't deny His power to work miracles but they said it was done demonically.

Now let's see what Jesus declared regarding this. A very serious matter has just occurred. And Jesus declares in 28 through 32; "But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. Or how can someone enter a strong man's house and plunder his goods, unless he first binds the strong man? Then indeed he may plunder his house. Whoever is not with me is against me, and whoever does not gather with me scatters. Therefore I tell you, every sin and blasphemy will be forgiven people, but the blasphemy against the Spirit will not be forgiven. And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come." (Matthew 12:28-32 ESV)

First off remember but what we see here, if it is by the Spirit of God, I cast out demons. We see in Isaiah the prophecy that this servant, God is well pleased and His Spirit lays upon Him. And if the Spirit of God is how Christ was casting out demons, the proclamation was directed right at the Pharisees. "If I am doing this by the finger of God, by the power of the Holy Spirit, then the Kingdom of God has come upon you". And they are opposed to it. The Kingdom of the God of Abraham, Isaac, and Jacob, the King has come and they are opposing it.

Jesus gives a short analogy here. "How can someone enter a strong man's house and plunder unless he first binds the strong man". I think this is declaring Jesus coming to bind Satan, and ultimately this is going to happen at the Cross with the forgiveness of sins. And plundering his house is bringing people out of his house those that are under the power of Satan in this world as we read in Hebrews. Jesus comes, binds him and plunders his house, ultimately this comes through the Cross. But it is through His power. And then we get into this explanation of what has transpired, it says "every sin and blasphemy will be forgiven people, but the blasphemy against the Holy Spirit will not be forgiven".

Now we see, let's just make sure we look here and understand what is going on here. First off, blasphemy is an act of speech, OK? It is an act of speech. They have blasphemed and remember "by the Spirit of God I cast out demons".

So we look back at the context here we see the power of Jesus, healing a blind and a deaf man. Which they should of seen as fulfilling Isaiah. This was powerful testimony regarding this person and instead of bowing their knees to the King of Kings, their depravity was demonstrated through their tongue and they attributed this work of the Holy Spirit to the prince of demons. And thus we see it was that act Jesus referring to attributing that of which was blasphemous, they attributed the work of the Holy Spirit to the work of Satan himself.

Now we see this and I just want to look back here, who commits this? Number one, this is Jesus here, Jesus knows the heart. Thus Jesus is the true judge, He is the Son of Man. We don't know, thus it is never up to any of us to know whether or not someone has committed this unforgiveable sin. Jesus knows, we don't. But it is fairly evident here that blaspheming the Holy Spirit is unforgiveable. And I think that in this age or the age to come, say it is at this point that if someone blasphemes the Holy Spirit in a sense they are sealed in their unbelief. There is no more an opportunity for them to be saved.

And let's remember what the Spirit is doing here, and just a couple matters regarding context before we move on. And I will re-address this in the time of application. But first remember what the Holy Spirit was doing here. The Holy Spirit was testifying to the power and work of Jesus of Nazareth. The Pharisees words revealed their depravity and that depravity found its way out of their mouth. Now I am going to re-address this in our time of application because I want us to understand what's going on here and I also want to sooth anxious hearts. Because again I think when we read this, how terrifying something that cannot be forgiven even in this age. But the Word of God gives true believers soothing assurance and we will certainly get to that. But let's proceed to see Jesus further teach on this.

"Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit. You brood of vipers! How can you speak good, when you are evil? For out of the abundance of the heart the mouth speaks. The good person out of his good treasure brings forth good, and the evil person out of his evil treasure brings forth evil. I tell you, on the day of judgment people will give account for every careless word they speak, for by your words you will be justified, and by your words you will be condemned." (Matthew 12:33-37 ESV)

So first we see Jesus again bringing up again this analogy of a tree. A good tree brings forth good fruit and a bad tree brings forth bad fruit. Now good could be seen could be seen here as healthy. A healthy tree, a whole tree is going to bring forth a bountiful good harvest. A tree that is unhealthy, is decrepit, is going to bring forth bad fruit. So then we see Jesus pointing at the Pharisees and calling them a brood of vipers, a brood of snakes. Saying how can you speak good when you are evil. So we see out of the abundance of their heart, this wasn't a slip up here, they didn't say this and then say what I was I thinking there. No! They were dead set against Jesus of Nazareth. And out of that, their evil intentions in their heart, words came forth, which were blasphemous words. They were speaking evil. Their hearts were full of wickedness, they were bounding in wickedness and thus and expressed that wickedness, expressed itself through the tongue. Now again let's remember good here. Good isn't mean what is naturally good but the tree which is good, or the person which is good is good by God's grace or healthy by God's grace not by nature. And those who are evil are evil by their nature apart from God's grace.

And then we have another wounding word from the Word of God. “I tell you, on the day of judgment people will give account for every careless word they speak” (Matthew 12:36 ESV). Careless there is idle. So Jesus is now going to the lesser saying every word you speak in this lifetime you will give account for. And if every idle word you need to give account for, how much more will one have to give an account for blaspheming the Holy Spirit of the Living God.

So let's proceed here and the first point of application and building and dove tailing on what we read here, it is our calling as the people of God to watch over our tongue. Watch over your tongue, we see that every idle word is going to be brought into account. Watch over it. James Chapter 3 gives us great teaching regarding the danger of the tongue. 5 through 12; “So also the tongue is a small member, yet it boasts of great things. How great a forest is set ablaze by such a small fire! And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell. For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by mankind, but no human being can tame the tongue. It is a restless evil, full of deadly poison. With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God. From the same mouth come blessing and cursing. My brothers, these things ought not to be so. Does a spring pour forth from the same opening both fresh and salt water? Can a fig tree, my brothers, bear olives, or a grapevine produce figs? Neither can a salt pond yield fresh water.” (James 3:5-12 ESV)

Again we see this that out of the abundance of our heart, things come out of our tongue. That every idle word is going to be needed to given an account for on the day of judgment. So brothers and sisters, may we put under the Word of God and beneath the mighty hand of God in humility and ask Him to help us control our tongues. Watch what you say to believers, because what you say to a believer you are speaking to a child of the living God one whom Christ died for, one whom Christ is interceding for. Watch over your tongue. Watch what you say to unbelievers as you are carrying the banner of the Gospel. You are God's ambassador. This extends beyond just our tongue too. What do you post on Facebook? What do you forward emails? Are they the truth or not? Are they honoring to Christ or not? We really need to watch over what we say, how we say it. Every idle word is going to be brought to account. So brothers and sisters, all of us, every single one of us need to be so careful with our tongues, because God has given us an awesome gift. We are His children, we are saved, we are brought before the King of Kings, and we are His ambassadors, and He has given us the privilege to use our tongue to confess Jesus as Lord and to announce the only message that can save people from sin.

May we humbly go before the Lord, asking Him to help us. We are all in such dire need of help in this area. No-one is exempt. May we be slow to speak and quick to listen because the Judge is indeed coming and we are going to need to give account.

Next point I want us to consider, that we are called to greatly fear the testimony of the Holy Spirit. Greatly fear the testimony of the Holy Spirit. The Spirit of God has come into the world to bear witness to the person and work of Jesus of Nazareth. And in John Chapter 15:26-27, we see Jesus declaring “But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me. And you also will bear witness, because you have been with me from the beginning.” (John 15:26-27 ESV)

So the Holy Spirit was going to come and bear witness and indeed He was already bearing witness to the person of Christ. We see that in our text today in Matthew, the work that He was doing was bearing witness that this was the servant of Isaiah, the One whom the Father loved. Thus we need to greatly fear the testimony of the Holy Spirit because we seen the repercussions of those who blaspheme His work. Fear His testimony and remember brothers and sisters He is a person, this isn't just a mere force. The Holy Spirit is a person, true God. And be careful, always be careful of what you attribute to the work of Satan. Indeed we are called to test all things, but we need to remember that the Holy Spirit is omnipotent and omnipresent. He is not controlled by us. We are called to see this powerful work that has gone forth to all the nations of testifying the person and work of Jesus and tremble before it.

Now as I noted in the beginning of the message today, John Bunyan was one that was terrified of committing this sin or that he had committed the sin. And countless of other people through the history of the church have read such things in say Matthew or even in Hebrews and have become terrified that asking "is it I Lord", "have I done this". And let me first and foremost say having a fear of that is an extremely good sign. Because of a fear of the Holiness of God, a fear of the person and work of Christ, is a sign of a regenerate heart. And by definition a regenerate heart cannot forget or commit the unforgiveable sin.

And my final point today is brothers and sisters if you are a believer, rest in thankfulness because the Holy Spirit protects you from the unforgiveable. Now this promise is only for believers. And thus let me announce the message that has the seal of the Holy Spirit on it today and that message is the good news of Jesus of Nazareth. And we have seen today that Jesus is the fulfillment of the Law and Prophets. We see that the coming of Christ was not an accident or not an after thought, but rather it was the fulfillment of the anticipation of the ages. Began in the garden, when the Lord promised to send a seed from the woman's line who would crush the serpent's head. And that promise continue to weave it's way through human history, until a virgin was found to be with-child. We read in the Book of John, that the Word was with God and the Word was from God and the Word became flesh and dwelled among us. True God and true man, the Word was made flesh, the Word dwelt among us in order to redeem us. He lived a perfect sinless life. He was tempted in all ways like us yet without sin. Perfectly wielding the sword of the Spirit, deflecting any temptation that came His way as we read in the wilderness when Satan came to test Him three times.

But He was born ultimately to die. And as we look in the promise of the servant of the Lord, when we get to Isaiah 53 even before in Isaiah 52 as well, we see that this servant came to suffer in order to make intercession for the transgressors. He was led as a lamb to the slaughter. The Lamb of God who takes away the sin of the world. Thus He went on the scene of human history, by the plan and fore-knowledge of God. At the hands of godless men, He was nailed to the Cross but it was the Father's good pleasure to crush Him. Because it was through that act of sacrifice, the willing sacrifice of the great High Priest, that Jesus purchased His Kingdom. It was through that act that He plundered Satan's house, bringing out souls and securing them by the grip of His powerful grace. And death could not hold Him, He was raised three days later, and He is raised forevermore, true God and true man forevermore to reside and redeem with us. And He is coming again. And the only prescribed response that is approved by the Scriptures, that is pleasing to God, is to repent of your sins, to turn from sin, from Satan, from self, and believe in the good news. If you believe, you will be saved. Saved from yourself, saved from your sin, saved from Satan himself, that is the good news.

And if you have not believed, the call has reached you today to repent and believe. And if you do believe, you truly believe, you are given the Holy Spirit and He will protect you. He will not ever allow you to blaspheme His name.

Now I want to read you really a trilogy of Scriptures here, and through these my goal is to impart comfort to you. Because believe me it's natural for us as believers, as children of God, to have hearts of concern because why, He is our Father and we know He is Holy and we want to be pleasing to Him. And in John 6:37 and Jesus Himself says "All that the Father gives me will come to me, (and that is speaking of belief there) and whoever comes to me I will never cast out. So if you are coming to Jesus in a heart of repentance and faith, Jesus gives you assurances here. And in fact the Greek is more emphatic than the English here. It is basically, "I will by no means ever cast out". So if you are coming to Him, Jesus said "I am not going to cast you out". That is His Word.

Remember the Pharisees weren't coming to Him. It wasn't as if they were bowing before Him and said "forgive me". No they were opposed and they were sealed in their disobedience. Jesus declares that "everyone the Father gives to me and the one who comes to me, I will never cast out, by no means will I cast out." So if you are coming to Christ hide this Scripture in your heart and if anxiety or anything regarding whether you could be lost, cling to this because His Word is true.

Secondly the Holy Spirit Himself, if you are a believer, is given to you. Not temporarily but forever. Therefore by His very power, the same power which cast out that demon whom the Pharisees blasphemed, that same power is keeping you. We read of that in John 15:16-17 "And I will ask the Father, and he will give you another Helper, to be with you forever even the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him. You know Him, for He dwells with you and will be in you" (correction John 14:16-17 ESV)

And in Ephesians 1:13 we read that everyone who read this word of truth of the Gospel is sealed in the Holy Spirit. 1:13; "In Him you also, when you heard the word of truth, the Gospel of your salvation, and believed in Him, were sealed with the promised Holy Spirit" (Ephesians 1:13 ESV). Sealed meaning it's a stamp of God's ownership. And we see in John 15 that when that Spirit is given, He will not take it away. When that Spirit finds it's home, it remains there forever, He will be in you.

So, we see this Holy Spirit dwells with us, seals us, and indeed protects us from ever getting to the point where we would do something that would be quote unquote "unforgiveable". And we see Jesus Himself saying the one who comes to me, the one who comes to me by the power of the Holy Spirit, I will by no means cast out. So brothers and sisters be comforted in that. If you are a believer, be comforted in that. Tremble before His might power, but be comforted.

For as we step back and look at what our great God has done, our great God, the Father, the Son, and the Holy Spirit, have collectively planned, accomplished, and continues to apply our great redemption, our great salvation. The Father planned it, sent it to motion, sent the Son to save us. As we read in Isaiah 53, it pleased Him to crush Him. Why? Because it was through that act of sacrifice that He purchased His Kingdom and brought many sons to glory. It pleased the Father to send the Son, and both of them to send the Spirit, to save, to sanctify, to renew and to raise. This one God has saved us, so it's our privilege to stand before Him and rest in His sovereign care.

Let's go before Him in prayer. Father, we thank you that we can come before you and call you Father. We thank you for the words of your Son who has given us great comfort, and in whom we don't deserve these things, but Jesus has said the one who comes to Him, He will by no means He will cast out. Father we thank you for Him and we know apart from your grace we would be lost and we most certainly fall into that to which is unforgiveable. But Lord we thank you for your sovereign care, we thank you that you kept us from such depraved evil. But Lord we don't consider ourselves better than anyone else, we know that it is by your grace and your grace alone we stand forgiven. And any time we do something that is considered "good", it is only because of your grace and mercy. You get all the credit Father. And Lord if there any anxious hearts in here right now that are truly believers Father we pray that you would grant them great comfort. And Lord may the comfort be where it should be. If we look inward Lord we will never find true comfort but if we look upward toward the one who made an end to all our sin, to the one who is ever interceding for us, Lord we have un-ending eternal comfort. Thank you so much for Him. And Father as we go forth now as your ambassadors, help us not take your name in vain. Help us not walk in a way that dishonors you. Help us control our tongues Father. Help us not speak evil of anyone. Help us honor those in authority. Help us bless and not curse. Lord give us boldness to announce the Gospel to a dying world. Forgive us Father for all the areas where we fall short. Once again our comfort, our eternal comfort is in the One who endured the Cross, or King, whom we love, whom we long to return. Thus we say Maranatha. In Jesus name we pray, Amen!

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Sermon by: Ryan Habbena

Conquering King Fellowship

Location: Black Hawk Middle School
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Service: Sundays 10:00 AM CST

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