

Blasphemy Against the Holy Spirit

Gospel According to Luke

By Ken Wimer

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Bible Text: Luke 12:10-12

Preached On: Sunday, January 3, 2016

Shreveport Grace Church

2970 Baird Road

Shreveport, LA 71118

Website: www.shrevegrace.org

Online Sermons: www.sermonaudio.com/shreveportgracech

Open your Bibles to Luke 12 and my text is taken from verses 10 through 12 and I want to speak with you on what is described here as "that blaspheming against the Holy Ghost that shall not be forgiven." Now, we need to go back a little bit to the content up in verse 8. We saw last time about what it is to confess Christ and he said there, "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God." That word there used "denying him before men" is in the present tense. It's a manifestation of men's unbelief in spite of all that the Spirit of God reveals concerning Christ. Not only when Christ was here because he was given the Spirit without measure, but in his written word. We say this is the inspired word of God, that means it's Spirit written and for men to read what's written here of Christ irrespective of what they say against him, but the real issue is denying the light that the Spirit has given and shown upon Christ.

A lot of people run around today talking about the Spirit of God, "Spirit this, Spirit that." The Spirit is that light that shines upon the face of the Lord Jesus Christ. I remember when I was young my dad used to tell me to hold the flashlight while he was working on an engine at night and I'd be sitting there looking at the light and I'd be putting it on my face and making funny stuff with it and he would say, "Son, shine the light on the engine. It's not about you. It's not about the flashlight. It's about focusing where the light needs to be." That's a small illustration of what it is with regard to Christ. It's not about the Spirit. Christ said, "When the Spirit comes, he'll not speak of himself but he'll take that which concerns me and reveal it unto you." So the light of the Spirit is always upon Christ, always has been.

So to deny him in spite of all of the testimony of the Spirit, it's one thing to deny Christ and say, well, because we come into this world rebels, but when the Spirit shines that light on him to say of the Spirit that that is of no consequence, that's what we read here in verse 10, "whosoever shall speak a word against the Son of man, it shall be forgiven him." There's not a one of us sitting here that can say that we haven't spoken against the Son of man at some point, some time. Here it is, "but unto him that blasphemeth," again, that is in the present tense, in light of all that the Spirit of God reveals concerning Christ, to continue to say of him it's a small thing, that's really what that word "blasphem"

means; to treat it as a light thing. "It shall not be forgiven." You have just walked away from the one mercy that God has ordained for the salvation of sinners.

"And when they bring you unto the synagogues, and unto magistrates, and powers," here he says, again in the context of confessing him before men, "take ye no thought how or what thing ye shall answer, or what ye shall say," for that very same Holy Ghost that men deny, "the Holy Ghost shall teach you in the same hour what ye ought to say." Nothing about speaking or confessing Christ before men is scripted. I'm not going to organize classes here midweek when we get together and decide how we're going to talk to the Jew, or how we're going to talk to the Mormon, or how we're going to talk to this one or that, and we're going to learn scripts and then go out and pull door handles and try to convince them. That's what works religion does. Christ simply says here to his disciples, "Don't think," as he says, "Take ye no thought how or what thing you shall answer, or what ye shall say, for the Holy Ghost shall teach you in the same hour what ye ought to say."

Now, there are various approaches to this particular Scripture and you've probably heard all of them at one point. Some in reading here where it says in verse 10, "unto him that blasphemeth against the Holy Ghost it shall not be forgiven," they immediately conclude that they have committed the unpardonable sin. I've run into people like that. No matter what you say, they'll tell you, "As far as I know, I'm guilty of that unpardonable sin," and they don't believe there's any hope for them. I remember a dear lady over here at Landmark Nursing Home when I went there and preached to, some of you remember Dale Reynolds. I call her and Sam our classified ad couple because she had read the Gospel article in there and called me up and I remember her first question, she said, "Are you the preacher?" and I said, "Yes." She said, "Did you write what's in the classified ads here?" I said, "Yes, ma'am, I did." She said, "Well, do you believe it?" Then I said, "I do. That's why I put it in there." She said, "Well, I want to come and hear you." So I'm giving her directions to our church where we meet and she said, "I don't have a vehicle. I'm in a nursing home. I need someone to come and pick me up." And that's what started it all, and after we were up there at the college at the time and meeting in Kilpatrick Auditorium, and you remember she'd come and sit and when we would send out the messages, people would write me or call me and say, "Who's that lady that keeps interrupting you during your messages," because you remember she would interrupt, those of you that remember her. She'd be sitting right down there and all of a sudden she would say, "Do you believe that?" and I would say, "Yes, ma'am, I do." She'd say, "Well, so do I." That's what she'd say, "So do I."

But she wanted me to come to the nursing home and preach. I remember one year we had our Gospel meetings there because the people there, she wanted everybody to hear. She would go and get them to come and I would go there and preach once a week. There was one dear lady there that every time I spoke about the Lord of mercies and Christ's death for sinners, she would literally cry out, "Not me. Not me." She was 80 something years old. I tell you, that's when the reality comes home. That's what we preach, preaching Christ to sinners. Unless the Lord gives a hearing, they'll not hear. This is not a mechanical thing that I'm doing here. This is a matter of the Spirit of God, the very same

Spirit that we read of here that Christ said will take and teach you the same hour what you ought to say. I think about that when I prepare messages. I do prepare but, you know, I'm not tied to these notes. It's as the Spirit directs to preach unto you and first to myself that the very thing that's revealed here concerning Christ be in our heart and not be hardened to say, "Not me. Not me." I couldn't make her hear but every time I got to where I spoke of the blood of Christ and his death, that's what she would cry out, "Not me." As far as I know she died in that state and I'm not going to be like some of these, "Well, let me get next to you here and give you some assurance."

You know, unless the Lord opens their heart, I don't care what age she is, any of us. We'll be left to ourselves and I often say if you're concerned about having permitted the unpardonable sin, there's a pretty good likelihood you didn't. That's not addressing you because this is addressing hardness in men's hearts in spite of all that's revealed here concerning Christ. I look for that cry, I look for that tenderness in myself and any for whom I preach because if there is that melting down of this heart before the Lord, that's a mercy and that's a grace. But I have to say too, that there are some that read this with indifference. It's pretty solemn, isn't it, when you read this? I don't know if it catches your attention, "but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." That means that throughout eternity, there will be a separation from God.

But there are some that read it with indifference for two reasons: some out of fatalism. I know some in circles that we know would just say, "Well, it is what it is. God's either predestined you to salvation or he hasn't." I say that people that reason that way in their thinking, they're hardened sinners. I know that may shock some, but to consider God in such a fatalistic view of like a steamroller, "Well, it is what it is," would be of concern to me because that's not what we find in Scripture. Even though we know that God ordains all things, yet I don't read any testimony in Scripture, not even of Christ himself with regard to his Father, ever treating lightly this matter of God having chosen and given him a people. There is that working out, there is that direction of the Spirit that causes the heart to ask and question, "Am I the Lord's or am I not?" and as the Scripture says, "To make your calling and election sure." There is an interest, isn't there, with you if the Spirit has done a work to know, to desire, "Am I the Lord's or am I not?" To enter in. That's a good thing, but just to preach this what they call "high doctrine. The Lord is sovereign. He is going to do what he is going to do." And people just sit there and think, "Oh well, oh well."

But on the other hand, other extreme, there are a bunch of people that never give this a thought today because there have been some preachers that have given them a false hope and as soon as they read that, there are preachers ready to say, "Oh, but that's not you. You know, and if you're concerned, meet me afterward. We can deal with this. If you'll just make it right right now with God, you can be as sure of heaven as your own name." It's like Christ described the scribes and Pharisees there in Matthew 23 when he said, "Woe unto you scribes and Pharisees, hypocrites," this describes modern day missions, "for ye compass sea and land to make one proselyte, one convert." And you know, maybe we've been out of those circles long enough we forget what it's like where every message ends with somebody having to get what they call "saved," where the invitation, so-called,

is many times longer than the message because that's what's important. We've got to get converts. That's who the Lord is describing here. And it says, "when he is made," in other words, by men and men's persuasion, "ye make him twofold more the child of hell than yourselves."

I played this game. I remember messages where I would wonder, "Well, is that me?" Then someone would say, "Well, you know, write the day you made your profession. Put it in your Bible and drive the stake because that's just the devil." So there are people that read it with indifference, that they go, "Well, I'm good." Why are you good? "Well, the preacher said I'm good." Really?

But then, thirdly, and here I pray this is my case and yours today, to read such a portion as this with a trembling heart. To know that I don't deserve forgiveness of sins. I don't want any of us to take that lightly; to stop and think what it is for God to forgive sin. This isn't just a matter of looking the other way, it required the death of his Son. He spared not his Son but delivered him up that he might be a just God and Savior.

You know, we dare not get used to or treating lightly what it is that God purposed in his eternal purpose, but what it is that Christ accomplished, and take lightly, even, the fact that here I am believing this. It didn't come naturally. It didn't come through logic. We're talking about a revelation of the Spirit of God to the heart that broke through all that darkness and hardness because I'm guilty of speaking a word against the Son of man. I did it in my profession. From a child up, that's one of the problems with training children to say the right things. They can say it, but it doesn't necessarily mean they believe it. As Christ said, "You honor me with your lips but your heart is far from me." The constant thing we need to remind our children is they're wretched, condemned sinners unless God is pleased to turn that heart in grace, unless Christ has paid their debt. It's a reminder and we dare not take this lightly.

So we read this with a trembling heart and yet all the while, if we're the Lord's, he gives us the grace to look to the Lord Jesus Christ by this selfsame Spirit as one of those whose sins are forgiven. I couldn't worship today if I didn't have that assurance that my sins are forgiven. Could you? If you've got something weighing on your mind and you're feeling the guilt of it, can you think? Can you even converse? It's on your mind. It's on your heart. And the problem is there's a whole generation of people out there that understand at least that they're sinners, they may not know the sinfulness of their sin, but they like the woman with the issue of blood, go from doctor to doctor without help. And you've got these preachers that just are willing to try to patch it up. They patch the wound and there's no healing of it. They say, "Peace, peace," when there is no peace.

But if I can sit here today or you can with me, and contemplate, "Yes, I am deserving of every condemnation of God against my soul," and yet at the same time have that blessed assurance that, "Jesus is mine," oh, what a foretaste of glory divine. To be forgiven. I don't know, I'll tell you, unless you've ever been charged before the law and had the law against you and all of these charges against you, to hear that word "forgiven," that word means literally "completely loosed from any condemnation before a holy God." We're not

talking about in the courts of men, we're talking about before a holy God. If you've ever been in that condition to be pardoned, there's no even earthly example that we can give that aptly expresses even what it is to be pardoned. Gerald Ford, when he became President and replaced Nixon, Richard Nixon, he pardoned Nixon, but even to this day, Nixon's come and gone but when you mention Nixon's name to anybody that lived in that day, it's as if the pardon never existed. They're all thinking, "How on earth?"

But when God pardons a sinner, there's not even a trace of that sin. We're talking about God remembering those iniquities no more. Now, when I hear that, I'm thinking, "This is not a light thing." But it is for some. I literally have had people over the years tell me, "Can't you get onto another subject?" What that tells me about them is that they've never understood what it is to be lost. And they're full of doctrine. They're full of Scripture. But if someone says to you, "Can't you get onto another subject?" No, I can't because I'm one of those guilty ones that apart from the work, first of all, the Spirit of God even showing me who I am, but then pointing me to Christ, I'd be just like these Pharisees still today walking around pompous and talking about all that I am and all I've done, all these things in the name of Jesus, and all for nought.

You see, when we consider here even the first part, a lot of people jump to the second part of verse 10 but when it says, "whosoever shall speak a word against the Son of man, it shall be forgiven him," even that in and of itself is amazing. That's the positive side that there is forgiveness of sin. When I read there in the book of Romans that God says, "I will be merciful to whom I will be merciful, and I'll have compassion on whom I have compassion," I hear that word "merciful." "I will be merciful. I will have compassion." Oh, to enter into that. To think how I've been one of these who has spoken a word against the Son of man and yet to be forgiven of him.

That's the light. You see, what is described here in verse 10, you've got light and then you've got darkness. The last part of the verse is what it is to be left in darkness and never see the light. I think about the Shekinah glory, the cloud there in the Old Testament. It lit the side of Israel for them to be able to see and be warm, but on the other side toward Egypt, it was dark. That meant that the Egyptians couldn't see the light. It wasn't for them. And I truly believe that's what's being described here. In this wicked evil generation, there are those who are guilty of speaking against the Son of man. There is not one sinner that could claim innocence in that regard, and if it was based on that, no one could be saved. Can you imagine if Christ made that condition? "I'll save you so long as you have never thought anything against me. So long as you have never said anything against me." Not even Saul of Tarsus could have been converted on that basis because the Lord said of him, "How long will you kick against the pricks?" when he stopped him.

So it must be that it's speaking of those that God has purposed to forgive and in spite of all of their words against the Lord, in time, they come to learn of that forgiveness because that's why Christ came. He came to pay their sin debt. That's why they're forgiven. There is no forgiveness apart from the blood shed of the Lord Jesus Christ, you know that. Every one for whom he paid the debt is forgiven. If you look over to Colossians 1:14, that's clear. You see, I want us to focus on the positive here in verse 10 because the

negative is addressing those in darkness, those left to themselves, that in spite of the light of the Spirit, they continue on in their unbelief. There is no forgiveness for them; no pardon for such.

But here in Colossians 1 we read in verse 12, "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints," notice the word, "in light." That's the Spirit. He's the light. Christ is the light but it's Christ's Spirit that shines in our hearts to give us that knowledge of Christ to look to him. And it says there in verse 13, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." How? Verse 14. A lot of people think that "translated us into the kingdom of his dear Son" refers to when you believe, but there's a colon there, right? Read on, "In whom we have redemption through his blood, even the forgiveness of sins." That's when all who are the Lord's were translated from the kingdom of darkness into the kingdom of his Son. I wasn't even around yet. The transaction is done between the Father and the Son and that's how I enter in.

When the Spirit of God opens this heart and reveals Christ in me, that's how I come to find out that my sins have already been forgiven and I'll tell you, for any that the Lord has so taught, that's not a light thing. It still isn't for me when I weigh and consider who I am before a holy God still, and he constantly shows me the sinfulness of my sin and yet, those sins have already been put away. If they weren't we're in trouble. Either Christ put them away or he didn't. You see, it ties forgiveness to redemption, "In whom we have redemption through his blood." The word "even" is in italics so it's not even in the original, "the forgiveness of sins." What is redemption through his blood but forgiveness of sins.

So if you're looking back to some profession you made or some decision you made and you're thinking at that point is when the Lord forgave me of my sins, you've missed it. I had somebody ask me not too long ago, a religious person, "When were you saved?" Do you know what I told him? When Christ paid the debt, that's when I was saved. My testimony doesn't begin with when the Lord even opened my heart. When he opened my heart, that's when I found out I had already been saved, but it's when Christ paid the debt. That's salvation, isn't it? Redemption through his blood. The forgiveness of sins. Oh, what a blessed truth that is.

If you look in Colossians 2, you know, we usually go to Romans, we go to Ephesians to see some of these, but here in Colossians it's so plain, how can you miss it except for we're blind. Notice in verse 12, and you that have heard me preach before on this, it's not talking about water baptism here, it's talking about the death of the Lord Jesus as a baptism. He asked his disciples, "Are you able to be baptized with the baptism with which I am to be baptized?" because they're all talking about who is going to sit at his right hand. And if you go up to verse 11, you'll see why, "In whom also ye are circumcised with the circumcision made without hands." There is a spiritual circumcision that took place and notice here when it took place, not when you believed. Everybody likes to talk about the cutting away of the flesh of the heart but here, "in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism."

It's talking about at the cross. There was a cutting away of the flesh. It's just using a physical terminology, by his death the removing of that flesh which is what? The condemnation of the law against his people and casting it over there, and it's graphic language, but putting it on the foreskin pile and that's where it rots and dies, never to be picked up again. So definite was the death of Christ. That took place at the cross. It was a baptism in that when Christ died, those for whom he paid the debt died in him. When he raised again, those for whom he was raised were raised with him. That word "baptism" means "immersion."

Buried with him in the immersion of his death, "wherein also ye are risen with him," and it says, "through the faith of the operation of God." It doesn't say your faith. You could read that "through the faithfulness of the operation of God." This was God working. This is a transaction between the Father and the Son and so satisfied was God the Father with what the Son accomplished in that baptism and that circumcision, that when Christ raised, we were raised with him. He was put to death for our offenses and raised for our justification because of. Everything was complete. When he raised, there is nothing more to be done.

It says, "who hath raised him from the dead." You see, it's all in the context of his death. But read on, "And you, being dead in your sins and the uncircumcision of your flesh," so what it's talking about there is what was our state of being because it used the word "being," before Christ died. This is why I say this matter wasn't settled until it was accomplished at the cross. What was the state of even the elect of God before Christ paid the debt? Dead in sins and the uncircumcision of your flesh. In other words, that law hadn't been handled yet; hadn't been satisfied.

So that foreskin was there spiritually, but notice here it's not talking about personal belief here because it says, "hath he quickened together with him." So this is a one time transaction. The death, the burial, and the resurrection all in Christ. I wasn't even there but I was in my representative. But here's the part I want you to see, "having forgiven you all trespasses." It doesn't say to pave the way so you can now be forgiven. God would not have raised his Son had there been anything left undone, but the fact that he raised him, is proof positive that sins were put away. "Having forgiven." That's when it occurred.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us." He's talking about God's elect and here, to me, I would say to those that would say, "Well, we're forgiven when we believe," they put it at faith. You haven't read the Scriptures. And I would say the same thing to those that say, "Well, it was done from eternity." Well, you haven't read the Scriptures because it says, "Blotting out the handwriting of ordinances that was against us." There was a condemnation under which even the elect of God lived until Christ finished his work.

It says it "was contrary to us," but it says, "took it out of the way, nailing it to his cross." When was it taken out of the way? Some say, "Well, as soon as God thought it in eternity it was done." That wasn't when it was taken out of the way.

"Nailing it to his cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it." Therefore, "Let no man judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ." You know, you use the word "body," you use the word "flesh," all these things that had to be dealt with, Christ did. Therein is the forgiveness. That's why the Lord is able to say here, "whosoever shall speak a word against the Son of man, it shall be forgiven him." That's where forgiveness is, it's him bearing that sin upon himself.

So then you say, "Then what does it mean here now in verse 10, the negative?" "But," there is a division here, dividing of sheep and goats. Sheep are described in verse 10, goats described the last part. "But unto him that blasphemeth against the Holy Spirit." That word "blasphemeth," it's in the present tense. It means "to continue in a state of," the word "blaspheme" actually means "treating lightly; speaking lightly of sacred things; of those things which pertain to God and thinking lightly of them." Think of why the children of Israel perished in the desert. They had the Gospel preached to them every day there with the tabernacle and the altar and the sacrifice and the priesthood, but the writer of the Hebrews says it wasn't mixed with faith. Then you go back and read, the testimony of God is that they loathed the manna. The manna was a picture of Christ. To loathe it means that this ain't getting it done, and that's really what works religion says. In spite of all that is said of the person and work of Christ, they, like Cain, still think, "I've got to come with the works of my hands." That's as much as to say that what he did, he didn't get it done. It still requires something on my part. I'll tell you, any that are left in that state of thinking and continue to think that way, they actually speak lightly of the Holy Ghost. Why? Because everything that is revealed right here is just the opposite to that.

If you look back here in Deuteronomy. Here's an example of such. Judas would be an example of one that blasphemed the Holy Spirit. In spite of all that was said and done, in spite of all, even the Spirit giving Christ without measure, yet when it came down to it, he was a son of perdition. No forgiveness of sins. No ransom. The only difference between him and Peter is that Christ told Peter, "I have prayed for you." He had an intercessor. But Judas, left to himself, went out and hung himself. That's the end of those that in spite of the light that's given concerning Christ, they go their way. Cain is another example. The Lord told Cain, "Do good, otherwise sin lies at the door." What was he saying? "Go get a sacrifice." But given that opportunity, in spite of all the light of the Spirit directing him to do so, he still clung to his works; left to himself, even killed Abel and such was his end.

But here in Deuteronomy 32, you can see this. This was after the Lord had already destroyed a whole generation in the desert and now Moses is going back over and describing what had taken place. You can see how it begins there in verse 1, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." That's calling God to witness. But what I want you to see here is in verse 14, "Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape." It's talking about all of the graces of God in Christ. But verse 15, "But Jeshurun," that's another name for

Israel, "waxed fat," and what? "Kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him," and look at here, "lightly esteemed the Rock of his salvation." That word "lightly esteemed" would be the Hebrew equivalent of what we're seeing here, blaspheming against the Holy Spirit. Lightly esteeming the testimony of the Holy Spirit concerning Christ. Now, if you're a child of God, there's nothing you can lightly esteem concerning him but if you're not, that's what you do. You will continue in that state and frame of darkness.

"They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils." What's devil worship but as Paul describes, works religion. It's a doctrine of demons. "You are of your father the devil," Christ said to the Pharisees. They were purists in their own mind. "To gods whom they knew not, to new gods that came newly up." Everybody is coming up with a new type of god, new approach. "Whom your fathers feared not." But here we go, verse 18, "Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee." To be unmindful of these things. There is nothing worse. You know, if that's your state of mind, then there's reason to fear if God leaves you in that frame of mind.

But as I said, those that fear, I believe as we look at it if we're taught of the Lord, we fear ever going back there. Our prayer is, "Lord, keep me looking to your Son, the Lord Jesus Christ, and away from this flesh would easily draw me aside." There is a concern there, but not for those left to themselves.

Over in the epistle to the Hebrews, chapter 10, this is how it's written here in verse 26, "For if we sin wilfully after that we have received the knowledge of the truth." Now that doesn't mean just sinning because we all sin, but to sin willfully, how? As it says in verse 25, "forsaking the assembling of ourselves together." Why do we gather together but to worship Christ? But for one to sin willfully, to walk away from Christ and all that's revealed concerning him after having received the knowledge of the truth. It talks about having heard it at least with physical ears. "There remaineth no more sacrifice for sins." Where are you going to go? You get upset and you can say, "All he does is preach Christ, Christ, Christ. All he does is preach Christ crucified." Well, where are you going to go where you can find forgiveness of sins. Where? Tell me. There is no other sacrifice that can ever give you forgiveness of sins, or me. That's why I stay here. That's why I rest on this word.

"But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." You're taking your lot with those that are described here as blaspheming the Spirit. Treating lightly the things concerning Christ, and it goes back to the law. This is amazing, verse 28, because we run into a lot of people that say, "Alright, now that we know Christ, let's go back. Let's leave Calvary and go back to Sinai. Let's see if we can pick that up." It didn't take ten commandments to plunge the world into disobedience and condemnation, it just took one. Everybody is working on ten today. It took one for Adam and that was it.

"He that despised Moses' law died without mercy under two or three witnesses." Why would you want to go back there? Why would you think that you're going to rival the work of Christ now and go back to that? That's what the Pharisees were doing.

Verse 29, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?" You say, "Well, that, you know, I've done that." But look, there's an "and." This is the thing, this is why it says here in Luke 12:10, if you've spoken against the Son of man, it shall be forgiven but when it comes to blaspheming the Spirit, what is it that is to treat lightly? It's not just the person of Christ but his work.

"Hath counted the blood of the covenant, wherewith he was sanctified," counting it, "an unholy thing, and hath done despite," look at there, "unto the Spirit of grace?" because that's where the Spirit of grace draws, those are the Lord's. It's to Christ, to his death, and all that he accomplished, but to be left to ourselves is certain condemnation. It's an evidence that our sins have never been forgiven if God leaves us there.

One other portion over here in John 3 and then I'll finish for today. John 3. Everybody likes to quote John 3:16 and certainly it's a blessed Scripture where it says, "For God so," and that word "so" means "in this manner loved the world." Well, in what manner? You have to go up in verse 14, "as Moses lifted up the serpent in the wilderness, even so," that word "so" is the same one as in John 3:16, "even in this manner must the Son of man be lifted up." So God in this manner loved the world and that word "world" doesn't mean everybody in the world, it means Jew and Gentile without respect of persons. God loves sinners in the world, how? "That he gave his only begotten Son," and right here is a good reason to see it wasn't for everybody because it says, "that whosoever believeth in him," it's not everybody, "should not perish but have everlasting life." You can read that the other way too, those that have everlasting life do believe in him because that life is in his Son.

"For God sent not his Son into the world to condemn the world," he didn't have to. It wasn't Christ passing by sinners that then therefore it was they're condemned. They were condemned already. So for God to leave a sinner to himself is God giving them over to that condemnation that they are already in in Adam, in the fall, in darkness. But he came, it says, "that the world," this world that he came to save, "through him might be saved." That's the word "purpose" there. In order to save those in the world he came to save.

But it says, "He that believeth on him is not condemned." It doesn't mean that at the moment he believes then he's not condemned, it means he never was condemned. The Lord giving you faith by the Spirit to look to Christ is an indication that from eternity God purposed you to be saved and Christ accomplished it there at Calvary and when he causes you to believe, then you see there is no condemnation.

"But he that believeth not," that's describing those left to themselves, "is condemned already, because he hath not believed in the name of the only begotten Son of God." That's just God leaving them to their own reprobate minds.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Have you ever thought about that? That that's the condemnation? Men love darkness. They love their works religion, they love their profession rather than light. I've had people say to me, "What if somebody really wants to be saved? You're saying they can't be saved?" I'll tell you, if God has given them the want to, it will be in the way that he's ordained and that just shows right there there's no condemnation. But I'll say on the other hand, these people in works religion that God has left to themselves, they don't want salvation in God's way that's why they're still where they are. In spite of all of the light that is given by the Spirit concerning Christ and his word, men love darkness rather than light because their deeds are evil.

"For every one that doeth evil hateth the light." In this context, what is it to do evil? It's not out there chopping people's heads off and robbing banks and all that you hear. This is talking about what Christ called an evil generation. The Pharisees, works religion, everyone that continues in that, hateth the light. People tell you, "I just can't see it." You don't want to see it. That's the issue.

"Neither cometh to the light." Are you telling me that people around here still don't know what Shreveport Grace Church is about after 20 years of preaching? I'll tell you they know what it's about. You say, "Well, why aren't they here worshiping with us?" Because they hate the light. It's just that plain and simple. It's not because it's not clear. I don't know how you make it any clearer than what's already written here in the word. It's not me making it clear, it's the word making it clear.

But it says here, "neither cometh to the light, lest his deeds should be reproved." That's why people get upset, because what it's saying is, "Your profession is worth dung. It's nothing." But people hold onto it. "Do you mean I've been serving the Lord..." You haven't been serving the Lord. Quit using that term, because they think, "I've been serving the Lord all these years and you're telling me it's not worth it?" You haven't been serving the Lord else you wouldn't be talking about that as being of any value before a holy God, you'd be talking about the work of Christ.

"But he that doeth truth cometh to the light." What is it to do truth? It's right there. Have you ever had one of those questions where the answer is already in the thing and you just missed it? People see the word "do" and they think, "Oh, okay, I've got to get busy doing." It says, "he that doeth truth cometh to the light." "All that the Father giveth me," Christ said, "shall come to me." To whom coming. We never stop coming. That's the Spirit drawing his heart because we know there's forgiveness nowhere else.

But it says, "But he that doeth truth cometh to the light, that his deeds may be made manifest." You see, that's an amazing thing. If I'm a sick person and I know I've got cancer, I want that doctor looking as deep as he can figuring out, I don't care if he's got 3-d, 4-d, figure out where it is and get it out. That's how we come. We don't come hiding anything. When you go into the doctor's office and you've got these sores all over your body, first thing he does is say, "Let's take a look." And you're like, "Oh no, I'm not

going to have you look. Just take my explanation for it." No, you're saying, "Man, take a look."

"That his deeds may be made manifest, that they are wrought in God." If God has given you a burden for your sinfulness and given you eyes to see Christ, then God did it. "That these be wrought in God." That's the blessing but be left to yourself, there is not greater condemnation. There's a lot more there and I pray the Lord will use what we've heard to teach us of Christ.