

The Blasphemy of the Holy Spirit, No Forgiveness in this life or the Next Forever

By Larry Wessels

Bible Text: Matthew 12:22-32, Mark 3:22-30

Preached on: Tuesday, May 5, 2020

Christian Answers of Austin, Texas

9009 Martha's Drive

Austin, TX 78717

Website: www.biblequery.org

Online Sermons: www.sermonaudio.com/christiananswers

Announcer. If you would like our free newsletters on various religious topics, just send us an email at cdebater@aol.com and free newsletters will be sent to you by mail. Just provide your postal address in your email.

The following are samples of some of the newsletters we have available: Does God believe in Atheists, part 1. Seventh Day Adventism, true or false? The agony of deceit. The origins of Muhammad's religion. Spiritual warfare. Are psychic mediums communicating with ghosts or demonic spirits? Testimony to the eternal Godhead, the Trinity. From tradition to truth: a priest's story. An evaluation of the Oneness Pentecostal Movement. Mormonism: counterfeit Christianity. Turn or burn. Jehovah's Witnesses: deceived deceivers. Links to these newsletters can also be found at our website www.biblequery.org. Once on the homepage, simply click on the menu icon at the upper lefthand corner, then click on the "newsletters" button. Feel free to print them out.

1 Peter 3:15 says, "But sanctify the Lord God in your hearts and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear."

Christian Answers of Austin, Texas

presents

The Blasphemy of the Holy Spirit

"...shall not be forgiven him, neither in this world, neither in the world to come."

with guest

Rob Zins, Author, Speaker, Apologist, Th.M. Dallas Theological Seminary

with host

Larry Wessels

22 Then there was brought to Him a demon-possessed man who was blind and dumb, and He healed him, so that the dumb man spoke and saw. 23 And all the multitudes were amazed, and began to say, "This man cannot

be the Son of David, can he?" 24 But when the Pharisees heard it, they said, "This man casts out demons only by Beelzebub the ruler of the demons." 25 And knowing their thoughts He said to them, "Any kingdom divided against itself is laid waste; and any city or house divided against itself shall not stand. 26 And if Satan casts out Satan, he is divided against himself; how then shall his kingdom stand? 27 And if I by Beelzebub cast out demons, by whom do your sons cast them out? Consequently they shall be your judges. 28 But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you. 29 Or how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man? And then he will plunder his house. 30 He who is not with Me is against Me; and he who does not gather with Me scatters. 31 Therefore I say to you, any sin and blasphemy shall be forgiven men, but blasphemy against the Spirit shall not be forgiven. 32 And whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age, or in the age to come."

Larry Wessels. Greetings and welcome once again to our program. I'm Larry Wessels, Director of Christian Answers of Austin, Texas. Our copyrighted name for this ministry a few people know is Christian Debater. We seem to do a lot of debating in this ministry that we have. We'll talk more about that later.

But anyway, I want to thank you for being with us for another program on a subject that a lot of people have been concerned about, in fact, the subject is the blasphemy of the Holy Spirit. Now I just said a lot of people have been concerned about, Rob, I'm thinking in, by the way, Rob is my special guest. Rob Zins, great to have you here, brother.

Rob Zins. Thank you, good to be here.

Larry. I want to introduce you here to everybody. I'll let you introduce yourself here in a moment, but a lot of people who I would say may not be committing blasphemy of the Holy Spirit are the ones who are worried about it. The ones that don't worry about the blasphemy of the Holy Spirit, they're probably the ones who are committing it. Now that's an interesting way of looking at it.

But before we get into all that, Rob, I'd like... you've been a guest with me here for almost 30 years now over all the decades. People that watch us on YouTube can see Rob and me get old together from back when we had most of our hair...

Rob. You keep bringing that up.

Larry. Yes.

Rob. Enough is enough.

Larry. But if anyone wants to see the young ones of us, they can go back to our shows we did back in 1990 and all that stuff, or anything in between. But, Rob, I'd like you just for our new viewers that haven't seen either one of us maybe before, just do a brief introduction to yourself, what you've been doing all these years and things like that, your background theologically and so forth.

Rob. Thank you, Larry. Well, my name is Rob Zins for those of you who don't know me. I am a graduate of Dallas Theological Seminary and I spent most of the early years of my ministry as a pastor/teacher in a local church, but there came a point in my life where I was very concerned about having a firm and certain solid witness to my friends and my relatives, my family who are all Roman Catholic, so I began a ministry called A Christian Witness to Roman Catholicism wherein I decided that it is worthwhile to take the biblical Gospel and contrast it with the Roman Catholic religion. So really, Larry, since 1990, oh my goodness...

Larry. I think that's when we did our first show. We did our first shows together...

Rob. 29 years ago.

Larry. That's right. That's right, at the time of this taping. Somebody might be watching us do this show 10 years from now on the internet for all we know.

Rob. I know. Well, I don't know, I can't account for all that time gone by but over the years I've had an opportunity to write a couple of books on the Roman Catholic religion and to debate Roman Catholic scholars and priests all over the United States and in Australia, England, Northern Ireland. We've had an opportunity to stand up and present the Gospel of Jesus Christ according to the Scriptures and contrast it with Roman Catholic religion, but since I have been involved with Christian Answers, we've expanded that to other topics as well. And so we haven't restricted ourselves to the presentation of God's word simply to the Roman Catholic religion, although we've done many many videos on that subject. We hope to present God's word in front of any kind of organization that claims to be Christian or claims to have a point of view that doesn't measure up with the Scriptures. We're all about the Scriptures. We're told that we are to be sanctified in the truth, the word of God is the truth, and every thought must be brought captive to the obedience of Christ and the only way you can do that is find out his revelation in the Scriptures.

So for us it's Sola Scriptura, the Bible alone for faith and practice and we try to compare what's going on outside in the world with what God has revealed in his word and make a comparison and if we feel that something is cultic or something is wrong or askew or misleading or heretical, whatever, we want to present it and let the viewer decide for himself. And that's an important point, you need to have your Bible open and you need to sit down and have a cup of coffee or Diet Coke or whatever you want, and begin to read with us and think with us and decide with us what does the Scripture say on any of a variety of topics that we might cover.

Larry. And that's exactly what the Scripture says to do. You know, the Bereans were more noble than the Thessalonians because they searched the Scripture daily to see what the things that Paul was saying was true or not based on those Scriptures. So, you know, what is that Scripture? 2 Timothy 2:15 I think it says study to show thyself approved, a workman that needeth not to be ashamed, rightly dividing the word of Truth.

Rob. Right, and that's the goal, rightly dividing the word of truth, and sometimes that's not so easy. Sometimes that's very very difficult because we feel satanic influences that overcome the outside world introduce religion to their lives and even introduce the Bible to their lives, so it's the way they interpret it, the way they understand it, the way they apply it can be very problematic unless we're willing to sit down and carefully take it apart, examine it and expose it if it is error or heresy, as you say.

Larry. Right. Right. Okay, so viewers of this particular program have seen a passage from Matthew 12:22-32, I believe it was, and this concerns probably, I mean, there's a lot of terrifying verses in the Bible, okay, but this is right up there because you've got Jesus saying that there's something called the blasphemy of the Holy Spirit and this sin is so great in God's eyes that you'll never get forgiven for it either in this life or the next life. You know, and we know on the other side of death you've got either heaven or hell waiting for you. Now we've done lots of videos on purgatory and if you've seen those, you know there is no such thing as purgatory so it's either..

Rob. ...one or the other.

Larry. ...heaven or hell. And if you receive no forgiveness for committing the sin of blasphemy of the Holy Spirit, well, there's only one destination for you and that's gonna be hellfire for all eternity. That's not a....

Rob. I think that's why this is such an important passage to unpack in its context and try to come to grips with what the word is really teaching us and telling us and that's what we hope to do.

Larry. Yes. Yes. And I know, Rob, you as usual prepare for these video presentations on certain topical issues and so at this moment, I mean, I've got a lot of prepared material here but I'm gonna wait, let you do all your research material here for the folks at home, and then I'll throw in my two cents worth as we go along.

Rob. Good. Feel free to cut me off anytime you want to.

Larry. Oh, I usually do that anyway.

Rob. I know you do.

Larry. I've got 30 years experience, 29 in this case.

Rob. Well, Larry, I'd like to begin by going back to the passage in Scripture and I'm actually going back to Matthew 12 and I want to read a little bit out of verses 1 through 22 so that we can get a background for the statement that our Lord says in verses 31 and 32 to close the passage. We read in Matthew 12:1,

1 At that time Jesus went on the Sabbath through the grainfields, and His disciples became hungry and began to pick the heads of grain and eat. 2 But when the Pharisees saw it, they said to Him, "Behold, Your disciples do what is not lawful to do on a Sabbath." 3 But He said to them, "Have you not read what David did, when he became hungry, he and his companions; 4 how he entered the house of God, and they ate the consecrated bread, which was not lawful for him to eat, nor for those with him, but for the priests alone? 5 Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath, and are innocent? 6 But I say to you, that something greater than the temple is here. 7 But if you had known what this means, 'I desire compassion, and not a sacrifice,' you would not have condemned the innocent. 8. For the Son of Man is the Lord of the Sabbath."

Now I bring this passage up to date by reading these first eight verses to highlight the fact that Jesus is at a point in his ministry where he is beginning to receive a lot of flack from the Pharisees. They don't like him. They don't like the way he operates. They don't like what he's saying. They don't like the way he carries himself. And now they...

Larry. I think the word "like" is not good enough. I think you should change it to "hate." They hate him enough to kill him.

Rob. Ultimately. Ultimately that's where this whole thing is going to head. We know that reading through Scripture. But I want to just bring us into the, what we call the paragraph itself or the pericope or the portion of Scripture that we have to deal with.

You can see that Jesus is being challenged by the Pharisees because his disciples are picking the heads of grain and eating it. Now there's nothing in the Old Testament that specifically says you can't pick the grain of a head and eat it. It doesn't violate the law of Moses. But there's a lot in the law of Moses that prohibits certain activities on the Sabbath. So the Pharisees picking up on the law of Moses decided that his disciples were not just picking the heads of grain and eating but they were harvesting and hence they were working on the Sabbath.

Larry. They switched the meaning.

Rob. So they tried to trap him and so our Lord listens to them and he turns on them and he gives them two illustrations that he wants them to understand. The first is the illustration of David. He throws it right back in their face actually. He wants them to go back into their own Old Testament and read the story for when David and his men went into the house of God and they ate the consecrated bread, the bread that was reserved for

the priests alone, "What do you think about that? What do you think about that? What happened to David? Was he condemned for that? Was he thrown in prison for that? Was he disqualified as a leader of Israel for that?" And he asked these Pharisees, "Why don't you condemn David?" Of course, they would never dare condemn David for anything, right? So this is the first illustration he's using. He's building up to something.

The second illustration he uses is inherently within the law of Moses is the priesthood, and the priest have responsibilities. They have responsibilities to prepare the bread. They have responsibility to clean up after themselves, to get everything ready, and they do it all on the Sabbath. So in essence technically the priests by preparing for the Sabbath break the Sabbath. What Jesus is telling them is that, "Your interpretation, the rigidity of your interpretation of the law of Moses doesn't fly. It's no good. And you are absolutely going to fall into a pit with this one," and ultimately their hypocrisy will be exposed.

Larry. Now won't they, I want to point out to the audience as you describe this is the logic of Jesus. He uses logic not just emotional outbursts and feelings that have no rationality to them. It's like a chess player, it's just logical flow, this means this and because of this, this means that, and that's the way Jesus presents it.

Rob. Right, and I think that the Lord is doing something greater here than that. He is really going to get under their skin because of this one little statement right here in verse 6, all this happened with the house of God in the Old Testament and David, right? And then in verse 6, "I say to you, that something greater than the temple is here."

Larry. That'll get them mad.

Rob. Now when Jesus says this, you can imagine the reaction of the Pharisees.

Larry. Oh yes.

Rob. They are grinding inside and, well, they should be because he is just absolutely telling them that he's greater than the temple of God and he's here right in front of them.

Larry. To them, that had to be a blasphemous statement.

Rob. Well, they're adding up the blasphemies right now.

Larry. That's right.

Rob. They're adding them up and Jesus is telling them, "If you had known what this means, 'I desire compassion, and not a sacrifice,' you would not have condemned the innocent." David was innocent in what he did. His companions were innocent in what they did. "The priests who prepare on the Sabbath, they're innocent in what they're doing, but my disciples cannot pluck a grain and eat it on the Sabbath? And I'm telling you that I'm greater than the priests, I'm greater than David, and I'm greater than the house of God and I'm standing right in front of you and these are my companions. What have you got

to say about that?" That's exactly what he's doing and they are beginning to stew, they're beginning to boil, they're getting upset.

And then he gives the clincher to them in verse 8, "For the Son of Man is Lord of the Sabbath." Now there can only be one Lord of the Sabbath and that's God who instituted the Sabbath, right? So Jesus Christ is telling him, "I am who I am. I am God Incarnate standing in front of you. I am Lord of the Sabbath." Only God can be Lord of the Sabbath so now he's really in confrontation with them, okay? Quietly, gently telling them, speaking to them.

So they're not happy with him and he knows it. Let's read on in verse 9 and see what happens.

9 And departing from there, He went into their synagogue. 10 And behold, there was a man with a withered hand. And they questioned Him, saying, "Is it lawful to heal on the Sabbath?"—in order that they might accuse Him.

Again, they're trying to accuse him according to the law.

11 And He said to them, "What man shall there be among you, who shall have one sheep, and if it falls into a pit on the Sabbath, will he not take hold of it, and lift it out? 12 Of how much more value then is a man than a sheep! So then, it is lawful to do good on the Sabbath." 13 Then He said to the man, "Stretch out your hand!" And he stretched it out, and it was restored to normal, like the other.

The Pharisees are burning inside. They're burning in side. They're burning because they not only see his defiance against their interpretation of the law of Moses and the application of the law of Moses, they saw something they didn't want to see, they saw a miracle. They saw a miracle, an absolute miracle and they know inside that it takes more power than they've ever seen in their lifetime to do something like this. So now the question is where is this power coming from? And they're burning. They can't say God. They can't say because they hate him. They hate him. They hate his interpretation. They hate every interpretation...

Larry. Now we're back to what I said, it's not liking it's hating.

Rob. Right. Right. They're building to it.

So verse 14,

14 But the Pharisees went out, and counseled together against Him, as to how they might destroy Him.

That's where your word "hate" comes in.

15 But Jesus, aware of this, withdrew from there. And many followed Him, and He healed them all, [and he did so] 16 and warned them, 17 in order that what was spoken through Isaiah the prophet, might be fulfilled, saying, 18 "Behold, My servant whom I have chosen; My Beloved in whom My soul is well-pleased; I will put My Spirit upon Him [underline that in your Bible or in your mind] I will put My Spirit upon Him, and He shall proclaim justice to the Gentiles. 19 He will not quarrel, nor cry out; nor will anyone hear His voice in the streets. 20 A battered reed He will not break off, and a smoldering wick He will not put out, until He leads justice to victory. 21 And in His name the Gentiles will hope."

We're talking salvation to the Gentiles. We're talking at Christ doing it quietly, without rancor, without bitterness, without creating a Civil War, without political upheaval. He simply stands in front of those who are following him and he said, "I am the servant of God. I have come and His Spirit is upon Me." Now that's important here because let me get to the point where the Pharisees aren't going to accept that at all. They're not going to accept it that his Spirit is upon Jesus Christ, and they're not going to accept that he has come to bring salvation to the Gentiles. All that is absolutely foreign to them, alright? So in fulfillment of Old Testament prophecy not only is the Lord defiant in front of the Pharisees, he's reinterpreting the Old Testament for them and applying it to himself, not only to himself but to his mission, not only to himself and to his mission but also to the Gentiles, and he's also claiming that it is the Spirit of God who is performing all this before their very eyes.

So having said all that to the Pharisees, look at verse 22,

22 Then there was brought to Him a demon-possessed man who was blind and dumb, and He healed him, so that the dumb man spoke and saw. 23 And all the multitudes were amazed, and began to say, "This man cannot be the Son of David, can he?"

That's it, that's enough, that's enough. You can just if you're a Pharisee, you had enough. Now you're calling him....

Larry. It's too much they can take.

Rob. The long awaited prophet, David's successor, the Messiah, the Lord to come.

Larry. The Lord of the Sabbath.

Rob. And they're asking, the crowd is saying, "Can it be? Can it be?" And the Pharisees can't say, "Of course it is. Bow down." No, their answer is found,

24 But when the Pharisees heard it, they said, "This man casts out demons only by Beelzebul the ruler of the demons."

Larry. That's just another name for the devil, Satan.

Rob. Another name for the devil, Satan. It will be at this, this is a turning point but it's a turning point in one sense but I just wanted to remind all of you out there that this is not the only time that Jesus has faced this in Matthew. You see, this is building. In Matthew 9:32-34 we read this,

32 And as they were going out, behold, a dumb man, demon-possessed, was brought to Him. 33 And after the demon was cast out, the dumb man spoke; and the multitudes marveled, saying, "Nothing like this was ever seen in Israel." 34 But the Pharisees were saying, "He casts out the demons by the ruler of the demons."

That's Matthew 9:32-34. Then turn forward to Matthew 10:24, Jesus said,

24 A disciple is not above his teacher, nor a slave above his master. 25 It is enough for the disciple that he become as his teacher, and the slave as his master. If they have called the head of the house Beelzebul, how much more the members of his household!

Jesus is used to them calling him Beelzebul. He's also used to them accusing him of casting out demons by the power of Satan or Beelzebul.

So that's perhaps why this passage is so important and Mark picks it up in his writing, Mark 3:28, he repeats what Matthew says in Matthew 31 and 32. Again Luke in 12:8-11 repeats what Mark says in 3:28-30 in Luke 12:8-11. All three synoptic accounts carry the pericope wherein Jesus finally turns to these Pharisees and he tells them exactly what they are on the verge of doing and what will happen if they continue and perhaps they've already done it. That's what this is all leading up to. Every time he speaks, every time he heals, every time he does something miraculous, they are in effect accusing him of being governed and empowered by Satan, and they finally say it in our passage here and Jesus' response is perfect.

25 ... "Any kingdom divided against itself is laid waste; and any city or house divided against itself shall not stand."

By the way, this is the verse that Abraham Lincoln used as President of these United States to try and hold the union together. He knew a house divided against itself could not stand.

26 And if Satan casts out Satan, he is divided against himself; how then shall his kingdom stand?[It can't stand.] 27 And if I by Beelzebul cast out demons, by whom do your sons cast them out? Consequently they shall be your judges.

You say your sons cast them out by the Spirit of God. I cast them out and you say it's by Satan. Your own sons will cry out against you because it's impossible to cast out demons by demons. That's a house divided. He wants to make that point, cement it home to these Pharisees.

29 ... how can anyone enter the strong man's house and carry off his property, unless he first binds the strong man?

I do not get my power from the strong man, I bind the strong man else I cannot carry off his house and plunder his house. Then he says this, look, verse 30,

30 He who is not with Me is against Me; and he who does not gather with Me scatters.

Now I would say that that is probably a much more terrifying verse in this passage.

Larry. Now that's fascinating. That's fascinating.

Rob. I would say that this is the most terrifying verse.

Larry. Please expound on that.

Rob. Well, the reason I say that, Larry, is because this is not a directional response to something the Pharisees had said to him perfectly clear man to man, alright? This is a broadcast. This is a general statement of Jesus Christ for his time and for every time subsequent to his time, including our time.

Larry. And for all people.

Rob. For all people of all time. It's a general statement. He says and those of you who are in the audience now following us with Scripture, "He who is not with Me is against Me; and he who does not gather with Me scatters." He doesn't give you a choice. You're either with him or you're against him. There's no neutrality. We talk to people all the time about the Gospel and we ask them what do they believe and they say, "Oh, I don't know. I guess, ah, no, I don't really believe this. I'm kind of agnostic or I lean more toward atheism." I think this passage needs to be invoked. Look, Jesus Christ said, "You're either for Me or you're against Me."

Larry. Yeah, but someone will say, "I go to church at least at Christmas and Easter!"

Rob. Right. Well, to be for him is to believe his word and to believe his word is to believe the Gospel, and to believe the Gospel is to be saved.

Larry. Amen. Amen.

Rob. Okay, so you're either for him, you're either saved or you're unsaved. You're either for him or you're...

Larry. One or the other. Cain or Esau, or Cain or Abel, one of the two.

Rob. So I think that that verse, to me, is terrifying because it sets the parameters for his entire ministry.

Larry. Well, I'd have to agree totally now that you've brought that out because I hadn't really thought about it much like that before. In the context that we're talking about the blasphemy of the Holy Spirit which is specific to certain individuals, but this verse goes way beyond that to include everybody on the planet.

Rob. There is no neutrality afforded you. You either are for him or you are against him.

Larry. That's right.

Rob. And you may not think you're working against him but by virtue of not being for him, you are dead in your trespasses and sins and you are an offense to God. That's what he's saying here.

So therefore Jesus says in light of what the Pharisees have said to him, and remember what the Pharisees have said, "This man casts out demons only by Beelzebul, the ruler of demons." He said,

31 Therefore I say to you, any sin and blasphemy shall be forgiven men, but blasphemy against the Spirit shall not be forgiven. 32 And whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit, it shall not be forgiven him, either in this age, or in the age to come.

Now for the rest of our time together, we need to understand what he has said, how to apply it and if it's applicable to us, okay? And that's what I'd like to do.

I'd like to do that kind of systematically. Sometimes when you do things systematically, it works out a little bit better so bear with me as I try to move forward in a little more systematic fashion.

Larry. No problem.

Rob. Alright, let's start out with just the idea of blasphemy. What on earth is blasphemy? It's not a common word that we normally use in the English language so a little bit of research here would help us out. The definition of blasphemy really some scholars think it's an Anglicatized form of the Greek term "blasphemia" and probably believes this word "blasphemia" comes from two Greek words, "blapto, to injure, and pheme, to speak." So if we could use a broad definition of blasphemy it would be "to speak injuriously or for

injury of speech toward another person, place or thing." So to blaspheme something is to speak injury to it or to offend it, or to speak in such a manner as to...what are some examples? Rail against it. To revile it. Speak evil of it.

Larry. Slander.

Rob. Slander it.

Larry. Now it's interesting too because, you know, my paperwork here, I have a definition of it which people can see on their screen at home. It says the term blasphemy may be generally defined as "defiant irreverence." The term can be applied to such sins as cursing God or willfully degrading things relating to God. Blasphemy is also attributing some evil to God and denying him some good that we should attribute to him. This particular case of blasphemy, however, is called "the blasphemy against the Holy Spirit" in Matthew 12:31. The Pharisees, having witnessed irrefutable proof that Jesus was working miracles in the power of the Holy Spirit, claimed instead that the Lord was possessed by a demon, Matthew 12:24. Notice in Mark 3:30 Jesus is very specific about what the Pharisees did to commit blasphemy against the Holy Spirit, "He said this is because they were saying, 'He has an impure spirit.'" Now please continue.

Rob. Yeah, I agree. The word is used, blasphemy is used some 59 times in the New Testament so it's not restricted to this use of it. You can revile things, you can rail against things, you can speak against things injuriously and you can curse them, you can do things like that. So one thing that we have to get straight upfront is that blasphemy is a sin of the tongue, okay? It's what you speak to hurt somebody, hurt their reputation, hurt their feelings, call them down, criticize, or else ascribe to them things of a nature that are so highly critical and offensive that you would use the word "blasphemy" for it.

So we come to grips with the term that it is a sin of the tongue. It's a sin of the mouth. It comes from the heart, to be sure, but it's not like striking somebody or hitting somebody. It's a sin of the tongue and the mouth, okay? Now in context here, we know that it at least means to speak against something for he says, "Therefore I say to you any sin and blasphemy shall be forgiven them but blasphemy against the Spirit shall not be forgiven and whoever shall speak a word against the Son of Man," that's blasphemy against the Son of Man, "it shall be forgiven him..."

Larry. That's Jesus.

Rob. "...but whoever shall speak against the Holy Spirit." So if you speak against the Holy Spirit, that's blasphemy, okay?

Larry. Now one thing I want to point out here and bring attention to our viewers is, you know, when you're dealing with a lot of cults and anti-Trinitarians and people like this that deny the biblical Godhead which is the Father, the Son and Holy Spirit, it's interesting to me that when you're dealing with people like Jehovah's Witnesses or something, they don't believe the Holy Spirit is the third person of the Trinity, within the

nature of the one God, the one true God with eternally distinct persons. So it's interesting to me that Jesus says, "Well, you can blaspheme the Son," which is Jesus, he's not talking about the Father, he's talking about the third person of the Trinity, the Holy Spirit, "but if you blaspheme the Holy Spirit, well, that's it." You're out of here, buddy.

Rob. Right. And we need to get to the bottom of this, of what he means when he says that because it seems awfully peculiar to give liberty or license to blaspheme Jesus Christ but not the Holy Spirit.

Larry. Yeah, and to me that's almost another way of showing the Holy Spirit is God, the third person, because if he's just a power being like the Jehovah's Witnesses say, you know, that's an electric current. Why would that send me to everlasting damnation?

Rob. It certainly puts them on even ground but there's an issue here, does it not by excluding the unpardonable sin from blasphemy in Jesus elevate the Holy Spirit a little higher? Some would say that.

Larry. Some people would say that, you're right.

Rob. That's the problem, so that's why we've got to be careful.

Larry. Exactly, I agree.

Rob. Let's just be infantile in all of this and talk about what the unpardonable sin is not. You mentioned earlier in the introduction that there are people who are concerned that they may have committed the unpardonable sin.

Larry. Yes.

Rob. And I've done a little bit of research on this. What's the most common things that people think that could be the unpardonable sin? Well, some people think murder. If I murder somebody, I can never be forgiven. They can't forgive themselves, God will never forgive them, and it's the unpardonable sin. Well, rest assured it's not murder, okay?

Larry. Right. Right.

Rob. And we know this from Scripture, the best example is in the life of David. David was a murderer, he murdered Uriah. He was an adulterer. He was an offense to God and he was an offense to mankind. "Against thee only have I sinned and done this evil in thy sight," David cries out after in confessing his sin to Nathan. He says, "I have sinned against God." David knew what he did. He knew how bad he was but he was reassured that even though you have done all this, God had forgiven this sin and will not kill him. It is not the unpardonable sin to murder or commit adultery. There is forgiveness of sin for these wretched and miserable sins that some people commit. If you want to read about it, read in 2 Samuel 12:9. David confessed his sin to Nathan, repented and the prophet told

David, "The Lord also has put away your sin. You shall not die." Okay, the Lord has put away that sin.

So it's not murder, it's not adultery, it can't even be an overall sense of blaspheming that we're talking about. The Apostle Paul was an insolent man and he was a murderer and he railed against the body of Christ, and I think in his own testimony, let's just take a look at 1 Timothy 1, if you will and find it very quickly here. Alright, yes, 1 Timothy 1:12,

12 I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service, even though I was formerly a [what?] blasphemer and a persecuter and a violent aggressor. And yet I was shown mercy.

So you can't say that blasphemy against the Holy Spirit is the general sin of blasphemy because Paul was a great blasphemer and is also a murderer and he was a violent aggressor etc. etc. We know his story and yet he was forgiven. Not only was he forgiven, he was given a great ministry as the apostle to the Gentiles.

So it's not murder. It's not adultery. It's not general blasphemy. Some have thought that the unpardonable sin is just generally unbelief. You just don't believe it. You're just an unbeliever. You've heard the story, you heard the testimony, you've read some Scripture, you've listened to the Gospel and you have flat out said, "I don't believe it."

Larry. But you and I both know that can't be true because....

Rob. Then I'm not saved.

Larry. Before, we weren't born as born again Christians growing up to be theologians and Bible teachers, we had a different life and we weren't really believers even though we might have been raised in a religion or something, but then people get converted and become Christians.

Rob. Right. So it's not the unpardonable sin to be what one person calls a stubborn condition of persisting in unbelief. It's not that otherwise nobody would be saved.

Larry. That's right.

Rob. Okay, we get past the common objections but there is one more objection here that we should get to and that is this little statement, let's go back to Matthew 12, Jesus says, "Whoever shall speak a word against the Son of Man, it shall be forgiven, but whoever shall speak against the Holy Spirit, it shall not be forgiven him either in this age or in the age to come." Two things. Roman Catholics believe that there is a purgatory and it's in the age to come for the person who dies. So they believe that this is validation of a purgatory because Jesus says, "You'll not be forgiven in this age or the age to come," with the assumption that there is an age to come where there is forgiveness, but you won't be forgiven in that age but there is an age to come where there is forgiveness but you

won't be forgiven. Get the idea? Not in this age nor in the age to come, that means that there is an age to come where there will be forgiveness but not you, okay? Well, we've already done enough videos on purgatory to know that that's a Roman Catholic invention and it's not biblical and that's not what this passage is teaching.

Larry. I want to interject something. I put up a video not too long ago by one of my favorite theologians, you may be familiar with him, Jonathan Edwards, and anyway on the screen the viewers at home are seeing that video of Jonathan Edwards giving 35 brutal, scary and terrifying Bible realities about everlasting damnation and hellfire. One of the things he covers in this video is purgatory like you were just talking about, and just totally annihilates that argument, but I'm not going to play a clip from that, what I want to play here is just a clip of him talking about the blasphemy of the Holy Spirit and how it proves that hell exists just on its own merit. So the viewers at home are just gonna hear this little clip from Jonathan Edwards.

[Audio clip]

16. That all shall not be finally purified and saved is manifest from Matthew 12:31 and 32. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Also, Mark 3:28-29, "Verily I say unto you, All sins shall be forgiven unto the sons of men, and all blasphemies wherewithsoever they shall blaspheme; but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation." From each of these places it is manifest, that he that is guilty of blasphemy against the Holy Ghost, shall surely be damned, without any deliverance from his punishment, or end to it. The various expressions that are used, serve much to certify and fix the import of others. In Matthew 12:31, it is said, "The blasphemy against the Holy Ghost shall not be forgiven unto men." The negative is general, and equally respects all times. If this sin should be forgiven at a remote time, it would be as contrary to such a negative, as if it were forgiven immediately. But, to determine us that Christ has respect to all times, even the remotest, and that he means to deny that he shall be forgiven at any time whatsoever, in Mark it is said, "He shall never be forgiven; or, hath never forgiveness"; and, lest this never should be interpreted to mean, never as long as he lives, or never in this world, it is said in Matthew 12:32, "It shall not be forgiven him, neither in this world, nor in the world to come." And lest it should be said, that, although he never is forgiven, yet that does not hinder but that there may be an end to his punishment; because he may suffer all he deserves in suffering a temporal punishment, or punishment of a limited, long duration; and he that is acquitted in paying all his debt, is not said to be forgiven his debt: another expression is used in Mark, which shows that he shall always suffer damnation, and never have deliverance from his misery, whether by forgiveness or without it. "Hath never forgiveness, but is in danger of to come," show the meaning of the word eternal here, to be such as absolutely excludes any period, any time of favor, wherein condemnation and punishment shall have ceased.

[End of audio clip.]

Larry. Well, you just heard Jonathan Edwards and he has just annihilated the arguments that people make about purgatory and annihilation as when you cease to exist and all that stuff. Actually the blasphemy of the Holy Spirit actually proves an everlasting eternal fire in hell. So anyway, with that I just wanted to throw that in. I wanted to interject it real quick and get you back on topic here. Go ahead.

Rob. Right, we just said that Roman Catholics like to use a passage like this to prove their purgatory because they assume that there is a forgiveness in the age to come, just this sin will not be forgiven, okay? But there's another group of theologians who have thoughtfully come to the table and said, "Well, could this possibly mean that Jesus is saying there's no forgiveness in this age, the age of his Incarnation which is the age of the Mosaic law, the age of the nation of Israel, nor in the age to come which means in the church there will be no forgiveness of this? And if there's no forgiveness of this in the church, then that means that the church can commit this sin." You see where they're going? They're saying...

Larry. Talking about convoluted thinking.

Rob. Well, you've got to give them credit for ingenuity there because they're talking about this age, right, the age of Israel and the age to come post-resurrection age, that's the church age, and there will be no forgiveness there. Well, if there's no forgiveness there for this sin then obviously this sin can be committed there, right? So that's... We don't think the Bible teaches that. We think that that's wrong thinking and it's bringing to the text your presuppositions rather than letting it speak for itself.

Larry. What that makes me think of is 1 Corinthians 2:14 which says they can't understand the things of God neither can they know them for they're spiritually discerned. And so anyone who would come up with an argument like that based on the rest of the context of Scripture, Old Testament, New Testament, is simply denying what other Scriptures would torch their argument with.

Rob. Well, just in this one little thought here, I think that a normal reading of the text, Jesus is saying that it shall not forgive him either now or forever.

Larry. Yes.

Rob. I think that's what he's saying and we're backed up by this because if we turn forward into Mark 10:30, Jesus is speaking but he's talking about the rewards, he shall receive a hundred times as much now in the present age, houses, brothers, sisters and mothers, children and farms along with persecutions and in the age to come eternal life. So for him, the age to come is eternal life, it's not a temporal period.

Larry. Well, see, that's what I was just saying. You just proved my point spot on because anyone that would make that argument you just came up with is denying other Scripture in context that prove that argument totally fallacious.

Rob. Yeah, I think it's eternal and I think if we turn to Mark earlier in Mark, we're gonna get it straight up. I think it's the passage in Mark 3:29? Yeah, Mark 3:29, it's the passage where Mark reiterates the entire story and Jesus, he has Jesus saying in verse 28,

28 Truly I say to you, all sins shall be forgiven the sons of men, and whatever blasphemies they utter; 29 but whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of [what?] an eternal sin.

That's seals it. It's an eternal sin. It's not just for this age and then not....

Larry. You just torched that argument without my help so very good.

Rob. Some things come to the table and you look at them and you say, "Wow, they really are saying that?"

Now there is a question as to whether or not this accusation of the Pharisees should be so heinous to the Lord that he would turn and deliver such an uncompromising statement to them, right? But I think if you read through the New Testament and you consider the life of Christ and you consider the Pharisees' resistance to him, probably the worst possible thing they could say would be, "You're of the devil. You have an evil spirit. You have a wicked spirit." So I consulted a little bit of Israeli history, Jewish history on this and if someone was found to be profiting or speaking false prophets, or carrying about the kinds of things that are supernatural, beyond the natural and were proven to have done this from the framework of satanic worship and satanic involvement, they were killed. That's an offense liable to death.

Larry. Yes. When you look at those Levitical laws....

Rob. And I just saw a series on Netflix, I'll bring this in as an illustration, called "The Last Tsar," the story of Nicholas and Alexandra of Russia and the Bolshevik revolution of 1917, 1919, and Alexandra his wife fell under the spell of a false prophet, his name was Rasputin, the mad monk, okay? Well, they showed the history of Rasputin, what he was involved in. This guy is satanic from the get-go, alright? Everything about him.

Larry. Any kind of debauchery, he was into.

Rob. But the, so good was he that he took the entire nation down with him because he got inside the head of the Tsarina, the wife of the Tsar, and also got in the head of the Tsar, and also got in the head of the Tsar's family. And there was a point where all of Russia was lauding him as their holy man and he was satanic to the core.

Larry. Yes.

Rob. Okay, so I thought of this passage and I thought if the Pharisees had known Rasputin, of course they couldn't in history, but anybody like him, and then they had

called Jesus, "You're nothing but a Rasputin. That's all you are. Everything you're doing is satanic. Everything you say, all your healing, all this power, it's demonic. You are of the devil himself and that is deserving of death. You've got to die." I think that's what's going on here, Larry, and I think that's why he turned and said this.

So we're not quite to the end of it but we have to consider one more thing and then we'll try to get to the kind of conclusion of our little study here that we're doing together. There is a sense where some people want to tie in the fact, they believe that you can commit the unpardonable sin, that you can actually do this, and it's on the strength of 1 John 5:16 and 17, the sin unto death where John said, "All sins will be forgiven on the last day, but there is a sin unto death," and the assumption is that the sin unto death is committing the unpardonable sin.

Larry. That's an assumption. That's the key word here. That's the key word.

Rob. That's the assumption. I don't buy that. I don't and the reason I don't buy that is because John doesn't specify what the sin unto death was.

Larry. Exactly. He would have gone into detail like Jesus had done.

Rob. Right. Right.

Larry. He didn't and so there are sins that Christians could actually commit that could lead to their physical death....

Rob. Physical death, right.

Larry. Physical death here where God just takes you out. Okay, you're not gonna repent for that and I'm giving you space to repent, like he said I think to Jezebel in Revelation or something, but you didn't do it and so now I'm gonna throw into the sick bed and that's it. So that's what that really means in context.

Rob. And it could be that we would say the same thing, your sin of an unbeliever who has heard the Gospel over and over and over again, a member of your family or somebody like that, it's possible that sin unto death is they just reject Jesus Christ and his Gospel right up until their death and there's no hope for them after they die. That's it. That's a sin unto and up to death. But what is the sin unto death? What does "unto death" mean?

Larry. Well, I've always interpreted it as just physical death and I have been on the verge and I've told a lot of people this, that there are a lot of times I've had opportunities to do things I knew were wrong and I could get into that sin and do things and I just couldn't do it. I have a healthy healthy fear of God and I've often told people the only reason I'm still here is because I was too afraid of God to do all the things I had opportunity to do because I knew God would take me out. There would be a sin unto death because it would lead to all kinds of tragedies in my life and those around me, and so it was just the

fear of the Lord is the beginning of wisdom, brother, and so I feared that result in that case, and I've always interpreted it that way.

Rob. Yeah, here's the text, Larry, and we're not here to discuss this text per se, we're here to disconnect it from Matthew 12 because John doesn't make that connection. Whatever the sin unto death is, it's not connected anywhere in Scripture to blasphemy of the Holy Spirit. John says,

16 If anyone sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death. There is a sin leading to death: I do not say that he should make request for this. 17 All unrighteousness is sin, and there is a sin not leading to death.

That's another video.

Larry. Yes. Yes. Yes, it is.

Rob. It is. Now you've got me a little bit intrigued about we need to talk about this but not in this study, alright? What we're saying in this study is that there really is no internal connection between what John is saying about the sin to death with blasphemy of the Holy Spirit.

Larry. That passage that you just read, a sin unto death, that correlates actually with 1 Corinthians 11 about the Lord's Supper, you know, like taking the Lord's Supper unworthily. There are many that are sick and some that sleep, that means they've died. And so I see a correlation there but not with the blasphemy of the Holy Spirit.

Rob. If you take it as physical death. The clause that might mitigate it is that "I do not say that he should make request for this," in reference to the sin to death. So we'll have to get into that another time.

But the disconnect is because the Scriptures disconnect. They make no correlation to it. So the million dollar question is this: can the unpardonable sin be committed today? We're coming to the end of this and I want to go back and let me preface it with some comments here.

Larry. Now before you do that, let me interject something else here. I want to mention to folks that there's a book I recommend to everybody out there, it's called "Hard Sayings of the Bible," it's edited by Walter C. Kaiser, Jr. I've actually seen him on the John Ankerberg show and some other stuff. Peter H. Davids, F. F. Bruce, you may have heard of him, Manfred T. Braunch. This has all the hard sayings and it covered this in this, you know, the blasphemy of the Holy Spirit along with a lot of other tough texts that a lot of people have a lot of difficulty swallowing. "Hard Sayings of the Bible," I wanted to put in a recommendation for that.

Rob. Now even if they disagree with me, I agree with you that these things need to be explored.

Larry. Exactly.

Rob. There are men who have spent a good bit of time and study that are familiar with the original languages that are familiar with context and that are familiar with trying to be faithful to all of Scripture, not just a narrow portion.

Larry. Now with that said and then you'll get to hear this, you can then contrast if you disagree or slightly differ in it but I'll just read something about this.

Blasphemy against the the Holy Spirit has to do with accusing Jesus Christ of being demon-possessed instead of Spirit-filled. This particular type of blasphemy cannot be duplicated today. The Pharisees were in a unique moment in history. They had the law and the prophets, they had the Holy Spirit stirring their hearts, they had the Son of God himself standing right in front of them and they saw with their own eyes the miracles he did. Never before in the history of the world and never since had so much divine light been granted to men. If anyone should have recognized Jesus for who he was, it was the Pharisees yet they chose defiance. They purposely attributed the work of the Spirit to the devil even though they knew the truth and had the proof. Jesus declared their woeful blindness to the unpardonable. Their blasphemy against the Holy Spirit was their final rejection of God's grace. They had set their course and God was going to let them sail into perdition unhindered.

Reading now from the "Hard Sayings of the Bible" mentioned before from page 414 and on to page 415. According to Mark, scribes or experts in the Jewish law came from Jerusalem to Galilee to assess the work which, as they heard, Jesus was doing there, and especially his ministry of exorcism – expelling demons from the lives of those who suffered under their domination. This language indicates a real and sad condition, even if it would commonly be described in different terms today. The scribes came to a strange conclusion, "He is possessed by Beelzebul, and by the prince of demons he casts out the demon," Mark 3:22. Beelzebul had once been the name of a Canaanite divinity, "the lord of the high place," but by this time it was used by Jews to denote the ruler of the Abyss, the abode of demons. When Jesus knew of this, he exposed the absurdity of supposing that Satan's power could be overthrown by Satan's aid. Then he went on to charge those who had voiced this absurd conclusion with blaspheming against the Holy Spirit. Why? Because they deliberately ascribed the Holy Spirit's activity to demonic agency.

For every kind of sin, then, for every form of blasphemy or slander, it is implied that forgiveness is available – presumably when the sin is repented of. But what if one were to repent of blasphemy against the Holy Spirit? Is there no forgiveness for the person who repents of this sin?

The answer seems to be that the nature of this sin is such that one does not repent of it because those who commit it and persist in it do not know that they are sinning. Mark

tells his readers why Jesus charged those scribes with blaspheming against the Holy Spirit, it was because "they were saying He has an evil spirit," Mark 3:30. Jesus was proclaiming the kingly rule of God in his bringing relief to soul-sick, demon-possessed mortals was a token that the kingly rule of God was present and active in his ministry. "But if I drive out demons by the finger of God," he said, "then the kingdom of God has come to you," Luke 11:20. In Matthew 12:28 where these words also appear, "finger of God," is replaced by "Spirit of God." If some people looked at the relief which he was bringing to the bodies and minds of men and women and maintain that he was doing so with the help of their great spiritual oppressor, the prince of the demons, then their eyes were so tightly closed to the light that was for them light had become darkness and good had become evil. The light is there for those who will accept it but if some refuse the light, where else can they hope to receive illumination?

Rob. Larry, I think that analysis of the chapter we're in probably hit some pretty good points here. I want to just feather that out a little bit with my own understanding as we're moving through the text here and I hope everybody is staying with us with the text because we're right in the word here with you.

When he says, "whoever shall speak a word against the Son of Man, it shall be forgiven me," we got that, right? "Whoever shall speak against the Holy Spirit, it shall not be forgiven him," we've got that. The question is: is it possible to commit this same sin. Now there are a lot of people who say, "Yes, it's possible because there's blasphemies all over the place," but I want them to remember now, all blasphemies, Mark 3, we'll read it in a minute, shall be forgiven but not this one. Well, what's so unique about this one? I think it's possible that it's unique because the circumstances can never be repeated. There will never be another opportunity under which a person will stand before God Incarnate and accuse him of doing what he does from satanic sources and to be invigorated and impelled by Satan himself. They'll never have that opportunity.

So in that sense, it can never happen again. It can't be done. But here's the second thing that I think is more reasonable and perhaps adds a greater force to the argument. There is no other mention of the unpardonable sin in any biblical passage written after the resurrection of Jesus Christ.

Larry. That's a good point. That's a good point.

Rob. It's never mentioned and when you think about it, if this were the unpardonable sin, you would want the Apostle Paul who was a great blasphemer after the resurrection, you would think that he would countenance that and make mention of it. It's not in the catalog of sins which is contrary to the fruit of the Holy Spirit. It's never mentioned. It's never mentioned by Paul in any catalog of sin. It's never mentioned. When he mentions "such were some of you but you have been washed, you have been cleansed,"...

Larry. That's 1 Corinthians 6.

Rob. Yeah, 1 Corinthians 6, he doesn't mention this and the sense is that this is probably the most profound sin on earth. If you can still commit it, wouldn't there be more mention of it in the rest of Scripture? I'm not saying that God would have to...

Larry. That's a good argument. Now here's a caveat for you. I think Judas was as guilty as those Pharisees of committing the blasphemy of the Holy Spirit in that his sin was so grievous that he would end up in perdition. What do you think?

Rob. He didn't commit that exact sin. He never looked the Savior in the eye and said, "You do this by power of Satan himself and it is demonic."

Larry. Good point. Very good. Very good. He ended up in the same place as those Pharisees.

Rob. Yes, he did.

Larry. He was demon-possessed by Satan himself and he was face to face with Jesus, God in the flesh. So there are so many similarities between him and the Pharisees who were blaspheming Jesus right there to his face.

Rob. Right, we're not saying that hell is any less for you if you go to hell outside of Christ because you refuse to believe the Gospel, we're simply saying that if you have committed this sin, God won't save you. He won't save you. Now the reason he won't is because it's unpardonable. That's God's decree. It is unpardonable and you've done it, but what have they done? We're trying to get to what have they done here? Is it repeatable? I think that I would say it's unrepeatable because of those two basic premises.

Larry. Yeah, because you see, you refuted the point about Judas, that's why I threw it out there as a little curve ball, because he didn't just, he just did what Jesus told him to do, "What thou doest, do quickly," and he being Satan possessed, he just jumped up and went out there to betray Christ. But it wasn't the same as what those Pharisees were doing there in Matthew 12. So good point.

Rob. And I think you're right and that's why everybody who rejects the Gospel, everybody who says it's a bunch of baloney, everybody who said it's just another ism, everybody who says that that's your point of view, everybody who says, "Eh, Jesus, good philosopher," they are in some sense blaspheming the whole kit and caboodle, right? But they're not doing this to his face, in front of him in this historical moment, and that's why I say it's unrepeatable.

Larry. Right, and so for our viewers out there, Rob agrees with these scholars in this book I recommend, "Hard Sayings of the Bible." Get a copy at your local bookstore although I warn everybody local bookstores have almost more heresy in a lot of these modern writers than they do good theological books so maybe it's better to order it online through amazon or something just so you don't get all that heresy at a Christian bookstore, so-called Christian bookstore. I wanted to just throw that in.

Rob. Yeah, there are all kinds of explanations of that. The most unique one that I have read was when Jesus said in Matthew 12, "Whoever shall speak a word or blaspheme against the Son of Man, it shall be forgiven him," and they say, well, all that means is that when Jesus is Incarnate he calls himself the Son of Man. It's a particular title of his Incarnation. But once he's resurrected and he's back in heaven as the Son of God, you can't blaspheme him either. That's the unpardonable sin.

Now I read that and I think through that and I think, "I don't think so." Are we gonna lay that much emphasis on him calling himself the Son of Man in this instance and saying, "You can do it while I'm Incarnate but you can't do it when I'm in heaven because that's unpardonable." You see, I can't follow that trail even though some people have suggested it, that we should lay that much emphasis on Son of Man. I don't think so.

Larry. So have you completed your presentation here or do you have anything more to say?

Rob. Well, I guess I'm done.

Larry. Okay, so now with that established, I didn't want to cut you off if you had anymore research you put together, but let's say someone out there, you know, they've enjoyed the show or maybe they disagree with us on something or maybe they think despite what we've said you can still commit the blaspheming and they're worried about it, right, I wanted to read for someone one of my favorite theologians, if I can find the paperwork here, have you ever heard of a guy named R. C. Sproul?

Rob. Oh, I think R. C. is great. I like R. C.

Larry. Yeah, I like him too so I recommend R. C. Sproul's Ligonier Ministries. I like what the man has to say. Now I've got a quote here by him. Now this is for those people that don't understand what we've just said in this video. We've just said that blasphemy of the Holy Spirit doesn't apply anymore because it's a one time event found in Mark 3, Matthew 12 with those Pharisees there and stuff like that. But let's say you don't believe us. Let's say you take a different tack here and you're worried about it. I like what R. C. Sproul said about it to people that are worried about that, and here's what he said and I'm reading from a reference to one of his books here. It says Dr. R. C. Sproul writes in his commentary, Mark, "Worrying about whether one has committed the unforgivable sin is one of the clearest evidences that the troubled person has not committed this sin for those who commit it are so hardened in their hearts that they do not care that they commit it." Blasphemers of the Holy Spirit are so hardened against God that they do not care about sin, so if you are repentant we can be sure we have not blasphemed the Spirit.

And so he just says if you're worried about it, then you couldn't have committed it, and if you did commit it, if you're one of those that believes you can still do it, well, you're not, you're never going to be worried about it because you could care less.

Rob. Do you think the Pharisees were worried about it?

Larry. Heck no.

Rob. No.

Larry. They wouldn't be.

Rob. No, they killed him.

Larry. That's right.

Rob. They put him to death. They're not worried about it so if you're worried about it, you haven't done it.

Larry. That's right and I've got another statement here from another ministry that I like called carm.com with Matt Schlick. I don't know if you've ever heard of him.

Rob. I have heard. How do you forget a name like that?

Larry. That's right. He's very, he's a very good Christian apologist, theologian. Here's what he says about it.

Can a believer commit the unforgivable sin? No, a believer cannot commit the unforgivable sin. How can someone who has been born again, John 3:7, made a new creation, 2 Corinthians 5:17, and received eternal life, John 10:27-28, actually commit the unforgivable sin? He cannot. Jesus himself said that we have eternal life, not conditional life. "My sheep hear My voice and I know them and they follow Me and I give eternal life to them and they shall never perish, and no one shall snatch them out of My hand," John 10:27-28. Besides it says that the Christian is a new creation and that's in 2 Corinthians 5:17, we are different, no longer slaves to the old nature, Romans 6:14, we are regenerated by the Holy Spirit. There is no biblical support for a believer committing this sin. It just hasn't happened. Also if you're worried that you may have committed the sin and can't be forgiven, then don't be concerned. If you are worrying about it, then you haven't committed it. If you are worried about it, that is a sign you have not committed it. If you had, you wouldn't be concerned.

That's sort of what R. C. Sproul said.

Rob. That's exactly what Sproul is saying.

Larry. So what I like about throwing this stuff in here at the end is the fact that if someone didn't believe our conclusions that it was a one time event, then they're still gonna either can go on, well, here he has some arguments that deal with that to help out those believers who are still concerned despite what we've said.

Rob. And on the other side of the coin, how about all of you in the listening audience who say, "Phew, I'm glad I got through that one. I can't do that. I cannot do it. I'm glad he explained that to me that I can't blaspheme against the Holy Spirit so I'm in good shape." Are you really? The same Lord who said that in Luke 10 says this in Luke,

8 I say to you, everyone who confesses Me before men, the Son of Man shall confess him also before the angels of God; 9 but he who denies Me before men shall be denied before the angels of God.

The fact that you can't commit the unforgivable sin does not save you from eternal hell. You deny Christ now, he denies you forever. I just wanted to make sure of that.

Larry. Well, just when you had them feeling relieved, you just messed it all up again.

Rob. Right. You've got to have the balance. You've got to have the balance.

Larry. Amen. Amen. So that was well said and that was a great verse to finish on, and for our viewers that may be concerned now about what you said right at the end, could you give us just a brief little Gospel message to those people who may want to escape eternal destruction through the living Son of God.

Rob. Yeah, most of you probably won't like to hear this but the Gospel is designed by God to save sinners from God. It's the wrath of God. So if the wrath of God we are told in Scripture abides upon all those who are outside of Christ, it stands to reason that the only safe place in the universe is to be in Christ, and the only way you can be in Christ is by faith to take his righteousness as your own and trust his atoning work on the cross to be sufficient to save all of your sins past, present and future. You must come to Christ. You must see him as your Savior, as your Lord, as your Redeemer, as your propitiatory satisfaction sacrifice for God in heaven, for that is the reason he came.

Most people think that God saves you from your sins, well, that's only half truth. He really saves you from himself because he is utterly holy and God in heaven has devised a way by which his utter holiness will be satisfied by the blood of his Son Jesus Christ. So in reality, if you turn this down, you are turning down the only way in the universe you can possibly avoid an eternal hell for yourself. So we urge you, come to Christ, see him as your Redeemer, as your Savior, see yourself as a sinner, you are. My goodness, if you only committed two sins a day for one year, you would be over the top. What are you gonna do if you sin twice a day for 4 years, 50 years, your whole life? You are a sinner. You can't avoid it and the word of God gives you escape if you would but come to Christ. So we adjure you, come to Christ, see him in his glory, see God and his purpose in sending his Son to die for sinners like you, me and Larry.

Larry. Amen, brother. Well said. Thank you, Rob, for being on the show with us.

Rob. You're more than welcome.

Larry. Great presentation. I want to thank everybody there that hung in there with us to get to the end of this show and just remember one thing, it goes right back to what Rob was just saying here in the conclusion, Jesus said in John 14:6, "I am the way, the truth and the life; no man comes to the Father," that's God the Father, "but by Me." So the only way you're gonna save yourself from the wrath of God is through Jesus and he made that perfectly clear. Come to Christ today. Don't put it off. You never know, and I tell this to people a lot, I say, "Well, by God's grace I'll be here tomorrow," or whatever it is.

Rob. Lord willing.

Larry. Yes, Lord willing, because you never know if there's a bumper out there on the highway that's got my name on it and I could be gone tomorrow. I remember talking about a guy at work and he said, "I've got my life planned out. I'm gonna work here for 10 more years, then I'm going to sell all my property and I'm gonna ring up, I'm gonna max out all my credit cards and then leave the country so I don't have to pay back the credit cards, and then I'll live in one of these third-world countries like a king with all that money I've got." And I said, "Man, you don't even know if you're gonna live through tomorrow."

Rob. Right.

Larry. You know, and how can you think you're gonna be able to pull that off 10 years from now? Well, anyway to make a long story short, that particular employee I worked with at this night job, he was dead within two years after he said that. He was a young guy. He was only in his 40s and he died of leukemia and the next thing you know, he's gone just like that. He was, you know, you can't count on the next day. That's in the providence of God. So the best thing to do is go to the one who controls providence, time and everything else, God himself.

Well, with that said, God bless you and I'm Larry Wessels for Christian Answers with Rob Zins and join us again next time. God bless you all. Bye.

Rob. Good.

Larry. If you like our YouTube channel, please subscribe by clicking on the subscribe button and then by also clicking the bell above to get an automatic update whenever we produce another YouTube video for our CAnswersTV channel. Please share our videos with your friends and relatives. May God bless you. Only one life will soon be past, only what is done for Christ will last. See related videos by taping or clicking screens.