

Mat 12:22-37

Mark 7:22-30 TEXT

2

SUBJECT: Fr Clyfardwell Soc

D 11/82

GP

Math. 12:22-37

THE UNPARDONABLE SIN

Wed. 3:45 Had friends.
Today agreed to visit Sun 7 Mar? X surrounded today as always.
But agreed again Smith - et. Constructive discussion, glad him in his mind, or what; his times, one of several religious leaders.

A summary discussion.

Christian people troubled. What is the sin? The Scriptures phrase.

I Jn. 1:7 The blood of Christ shed on Calvary is able to cleanse from every sin. There may be no sin which cannot be forgiven except one: ^{pride} rejection, refusal, unbelief. _{deliberate} _{premeditated}

God's children have committed all the sins recorded
The white light of God's love.

- Disobedience - Adam
- Envy - Abraham's sons
- Worldliness - Canaanites - Lot
- Drunkenness - Noah
- Harshness - Rahab
- Murder - Moses
- Sedition - King Absalom
- Wife-stealing - David
- Envy - Cain
- National enmities - various

But ultimate rejection - the hopeless sin.

Consider at first to reject God the Creator - yet comes to know him through the Son.
"Son" - "considering the will" - thought to know
"Son" or "God" then the Spirit
But if reject God the Father, the Son, no further close heart to the pleading of the H.S., then no other way for him to be righteous before God.

A study of the text. The scribes committed this terrible sin,
let us look, thinking, at them.

An assigned task (VII. 3:22) - to account for Jesus.

An ecclesiastical deposition sent down to God. from Jer. to
prevent the scribe from believing in this new truth.

The miracle, Christ. ^{inward things.} The presence, power, of God in the world. Could
not account for him on a natural basis. How to admit a
supernatural power. ^{22:25}

HIS MIRACLES

Before Christ, the long generations, expectation of miracle did not
Jes. Baptist made no claim to them
no expectation that Jesus would perform
New things, new birth eyes, thought to have upon
any man's neck.

Had to admit [with Jer. 9:24] the supernatural. So the
application - it is not the spirit of God. ^{destruction, weakness, etc. and more.}

The miracle to Christ - filled him with divine joy. 12:28
- began to move his body. Jer. 2:11, 18:11

" " " multitudes. fills them with indescribable hope
- Is not this the Son of David? The
Christ children were at hand!

" " " the scribes - "It is in league with the devil?"

A deliberate, studied, wilful rejection.

The scribes - had their eye upon him from the beginning. ^{rightful beginning of the text}
- despised him. The more they saw of him, the more they despised.
- desperately finding fault.

"Why do they despise him?" ^{at with unworshiped hands}
"Why do they despise him as we which is not lawful?"
"Why do they despise him? Blasphemy! who despise him but God?"

Their early aversion settled into antipathy, their antipathy into
unforgotten hatred. Before his words, deeds, had done their
harms. "Baptists" - Catholic, within walls. Do anything rather
than yield to the appeal of the Spirit of God in Jesus.

This fatal sin: anything rather than receiving is from the presence of God, only

1. Bayle's dream "If you fall from heaven, will you?"
2. Charles the 1st

This sin - the presence of Jesus has not subdued it - only evokes
instinct, impulse, with delight
(1) The present hatred of the truth and God. Hatred for Christ, every thing ungodly.
To drive a wedge from Jesus Christ.

The Sun today.

It is more than an argument. ^{Not a game of intellectual superiority -} Not a battle of words -
it is a judgment upon the spirit - as something is better than
something else, and that is the way of life.

When you focus Xy, you focus something more than a competition
for your intellectual superiority. It is a contest in which, if a
man falls upon it, he shall be broken in pieces, as if he fell upon this
great light for which he has no power. The copper metal that is
broken for light, he has no power. (But focus it - directly.)

This is the sun today - to cut yourself off from the current of life.
If a tree could swing itself by its roots, along every fibre out
of the earth - all nature fighting against it to kill it. <sup>Jesus died up
there with us.</sup>

So the sun spiritually. Blinded up - burned, and off.

If a building could refuse its foundation, ... toppling to the earth.
"Other foundations can we now lay down"

If a man could refuse the stars, the compass, the map. ... ^{blinded against the world.}
"I am the way ... no man can come to the Father"

D 1/66

D 2/51

D 5/81

If let us study the text: these Scribers, scholars, committed the same as
 : let us look, 'Sunday', at them.

1. mth. 7:22 an assigned task, how to account for Jesus
 an ecclesiastical depositarian sent to Halle (and further to present the
 right full from his decision of the book teacher)
2. math. 12:22 b. The miracle of Jesus, Amara; clasp. Here, deep, blind, ^{healed}
 the presence, power, ^{smaller, smaller} ^{in the mean} ^{in the mean}
 could not account for him in a natural basis. Had to admit, ^{important} ^{power}

His miracle. Before V, long generation, hundred, year of 600 intellectual (part)
 repetition of hundreds did not
 John the Baptist made a claim to him.
 Then this miraculous appearance: filled multitudes with
 : might to exempt ^{in credible light} ^{only for 7: 11, 14: 14, 20: 30}

The study had to admit h. y. (p. 9. 29) the miracle, ^{to the explanation} ^{not to split by}
 : the spirit, decision, in truth, 2 as sent, another as

3. a deliberate, studied, well prepared repetition
 new sharper, more hostile eyes, brought to bear upon my master word
 before his face the begin; right to the ^{nothing} ^{from}
 : the more they saw, his, the more they observed his.

Surprisingly bright, bright with us
 : they not with unweakened hands
 : you feel on the substance of
 : speak clearly! who was for his but said?

Then each across found it anticipated
 : in his mind just later
 finally, as Paralytic.
 surely rather than quit to the appeal, the spirit
 a fatal no 2 as in your.

III. Mr. Sin today

when you touch try, you touch smoothly; more than competitors for more intellectual appreciation

try is more than an argument
and a piece of intellectual display
not a battle of words.

It is a judge upon it, here, hereafter

an another a a benighted sign of life? Part ^{of the 2:16} ^{in man's} ^{of 5 words}
"saw of death at death of sign of life? Part ^{of the 2:16} ^{in man's} ^{of 5 words}
it is a ^{man's} ^{ball} ^{sign} ^{of} ^{life?} ^{Part} ^{of} ^{the} ^{2:16} ⁱⁿ ^{man's} ^{of} ⁵ ^{words}

it is a great Lydea - ^{Lydia} ^{Tranman} ^{live's} ^{light} ^{your} ^{face}
after, some identity. Part ^{of} ^{the} ^{2:16} ⁱⁿ ^{man's} ^{of} ⁵ ^{words} - death

Terris, with the decision

(a) heady, my woman. Attention? ^{of} ^{the} ^{mind} ^{of} ^{body} ^{or} ^{and} ^{the} ^{mind} ^{of} ^{the} ^{body}
of my body. John says. "He will never be saved. Never mind eyes." ^{and} ^{the} ^{mind} ^{of} ^{the} ^{body}
(b) Old man to whom I pled. "I see you, can't believe."

try of the soul? "Oh, tad I could go back... show time again... opportunity for ^{you} ^{to} ^{be} ^{saved}"

in of Cor. 9: 20 - 6: 2

The Blasphemy Against the Holy Ghost

An Inquiry Into the Scriptural Teaching Regarding the Unpardonable Sin.

INTRODUCTION

Much error and little truth are evidenced in the popular sermons on "The Blasphemy Against the Holy Ghost." Were it not for the confusion occasioned by the various opinions of men, a few words might suffice to explain the nature of this awful sin. The various theories advanced are confusing and only reflect the many "explanations" offered by different ones.

Whatever the blasphemy against the Holy Spirit is, it involves eternal guilt beyond the pale of divine forgiveness, and it need be committed but once to incur its penalty.

Without question, every unregenerate sinner who dies in unbelief must of necessity reject divine mercy for a last time. And, of course, this final rejection becomes a sin that can never be forgiven. But the same can be said for the first rejection, and the second, and the third! And, too, all the other sins of the impenitent dead are forever unpardonable!

The preaching of the gospel of the grace of God is negative as well as positive. "He that believeth not shall not see life," is the teaching of Scripture, and the true evangelist will warn against the awful sin of unbelief. But neither unbelief nor the final rejection of Christ can rightly be called the blasphemy against the Holy Spirit.

In this age grace reigns, and "as long as there is life there is hope." Each successive denial of Christ may serve to harden the sinner's heart. But why should any assume that the voice of the Spirit in conviction grows more faint with each denial? Would it not be more in keeping with the great love demonstrated at Calvary to believe that with each successive rejection of the gospel message God would increase the force of the Spirit's appeal? Obviously, it takes a more forceful appeal to move a man of fifty, than it does to move a lad of fifteen.

Then, what is the blasphemy against the Holy Spirit? It is neither a problem in metaphysics nor a question to be settled by external evidence. It is solely a question of divine revelation. What saith the Scripture?

THE UNPARDONABLE SIN, A FACT

There is an unpardonable sin, and, according to the words of the Lord Jesus Christ, the one committing it is "guilty of an eternal sin" (Mark 3:29 R. V.). The purpose of this paper is to enquire into the exact nature of this unpardonable sin so as to leave no doubt as to its character.

There is a modern concept of the "unpardonable sin" that is very popular with some preachers and evangelists. According to them it is often explained in a way that violates the principles of grace that characterize this age, and actually contradicts the gospel invitation. A favorite way of expressing this view is in the form of a familiar poem:

There is a time, I know not when,
A place, I know not where,
Which marks the destiny of men,
To glory or despair.

There is a line by us unseen,
Which crosses every path,
The hidden boundary between
God's patience and His wrath.

To cross that limit is to die;
To die as if by stealth.
It may not pale the beaming eye,
Or quench the glowing health.

Oh, where is that mysterious bourn,
By which each path is crossed,
Beyond which God Himself hath sworn
That he who goes is lost?

Beyond a doubt, these verses convey the teaching that in every man's life on this earth there is an unseen line which constitutes a boundary between "God's patience and His wrath." According to this view, to persist in unbelief and continue in the rejection of Christ as Savior, a man will, or may, finally cross that "dead line," beyond which it would be impossible for him to repent and be saved. To cross such a line would seal the doom of the sinner forever. This supposed crossing of the dead line is said to be mysterious. It is "as if by stealth." It does not "pale the beaming eye" or "quench the glowing health." It is also said that "God Himself hath sworn" that he who crosses this line is lost; and of the rejecting sinner it is said, "To cross that limit is to die" as if "by stealth."