

BLASPHEMY AGAINST THE HOLY SPIRIT

Request: “Could you explain what it means to blaspheme the Holy Spirit?”

Blasphemy against the Holy Spirit is recorded in the Synoptic Gospels:
(Matt.12:22-30; Mark 3:20-30 and Luke 11:17-22)

(Mark 3:28-29) “Truly I say to you, (hoti) [that] all sins (te hamartema) shall be forgiven (aphiemi / f.p.ind) the sons of men, and whatever blasphemies (blasphemia) they utter (blasphemo / a.a.subj); but whoever blasphemes against (eis+acc of hostility) the Holy Spirit never has forgiveness (ouk echo / p.a.ind / aphasis) , but (alla) is (eimi / p.a.ind) guilty (enochos) [law term of liability] of eternal sin (hamartematos).”

The apostate Jews were charging Jesus with blasphemy against God. This makes this charge, made by Jesus against them very interesting.

The context of our lesson text is important in understanding the meaning of Jesus’ charge of Blasphemy against the Holy Spirit. We will examine our lesson text by the following four homiletical points.

- Relatives charge (Mk.3:20-21)
- Religion’s charge (Mk.3:22)
- Relevant Parables (Mk.3:23-27) “How can Satan cast out Satan?”
- Rebuttal (Mk.3:28-30)

This lesson will study five aspects of the charge of Blasphemy against the Holy Spirit, given by Jesus to the apostate Jews.

1. Blasphemy against the Holy Spirit attributed the miraculous works done by the Holy Spirit through the humanity of Jesus Christ to that of His being possessed by Satan.

This was the charge against the miracles of Jesus – “And the scribes who came down from Jerusalem were saying, ‘He is possessed by Beelzebub,’ and ‘He casts out the demons by the ruler of the demons.’” (Mk.3:22)

It would be impossible to commit this sin as recorded in the Synoptic Gospels because Jesus Christ is seated in the third heaven in resurrection during the church age (Acts 1:9-11; 2 Cor.12:1-4; 5:6-8).

“And whoever shall speak a word against the Son of Man, it shall be forgiven him; but whoever shall speak against the Holy Spirit shall not be forgiven him, either in this age, or in the age to come.” (Matt.12:32) (Matt.9:1-8)

Speaking a word against the Son of Man was true of Saul of Tarsus (Acts 9:1-5; 22:3-8; 26:9-21).

2. The miraculous works done by Jesus Christ, by means of the Holy Spirit were signs that He was the messianic Savior of the world.

Jesus declared this truth in His first sermon to His home synagogue (Lk.4:14-29). If you want to know the assembly’s response to this great sermon, read (Lk.4:28-29).

Jesus refers to this generation of apostate Jews as “an evil and adulterous generation.” (Matt.12:39)

He warned them that the men of Nineveh and the Queen of the South would condemn “this generation” at the judgment (Matt.12:40-42).

3. Satan is leading the charge against the Son of God to discredit His identify as the messianic Savior.

Satan is attempting to get the priest-nation of Israel to reject their messianic Savior of the world.

(Gen.3:15) “I will put enmity between you and the woman, and between your seed and her seed; He (Christ) shall bruise you on the head. And you (Satan) shall bruise him on the heel.”

(1 John 3:8) “The Son of God appeared for this purpose, that He might destroy the works of the devil.”

- Satan tried to use His relatives and His religion against Him (2 Cor.2:11; Eph.6:11-17; 1 John 4:4).

(Rom.16:20) “And the God of peace will soon crush Satan under your feet.”

4. Jesus taught two parables to explain the truth of blasphemy against the Holy Spirit regarding His miraculous works.

Why did Jesus use parables as a teaching tool? (Matt.13:10-17, 34-35; Ps.78:1-3)

Why did Jesus choose the type of parables He taught regarding blasphemy against the Holy Spirit? (Mark 3:15, 22-27)

Remember that a parable utilized a common “life experience” to establish a doctrinal Truth or Principle. (Luke 11:14-26).

In the first parable, Jesus used the 3rd class condition (3cc) [maybe it is and maybe it isn't] to establish the hypothetical point of possibility (Mk.3:24-25).

In the second parable, He used a 1cc [if, and it's true] to establish an assumption, which was true (Mk.3:26-27).

Then Jesus gave the doctrinal principle within the parable (Mk.3:28-29).

5. This doctrinal principle has been called the “unpardonable sin.”

Remember that Jesus used it as a rebuttal of the apostate religion’s charge of doing miracles by the power of Satan rather than that of the Holy Spirit.

“Because they were saying, ‘He has an unclean spirit.’” (Mk.3:30) These apostate religious leaders had just committed “blasphemy against the Holy Spirit.” It was not a sin of ignorance, but one of evil thinking (Matt.9:1-8).

Blasphemy against the Holy Spirit carried judicial guilt as an eternal sin. It was unforgivable, from a divine perspective (side) [not from the human perspective / side] with reference to the first coming of Jesus Christ (Mk.3:29-30).

Blasphemy against the Holy Spirit was NOT the result of one rejecting the gospel of Jesus Christ or the convicting work of the Holy Spirit associated with the gospel (John 16:7-11; Rom.1:16; John 10:30-39).