

## "THE UNPARDONABLE SIN"

"All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men ---- It shall not be forgiven him, neither in this world (age) neither in the world (age) to come" (Matt. 12:31-32).

Whatever this sin was, it is certain that it was not susceptible to pardoning. It shall be my business, in this brief message, to define it. Let us clear up a few matters first. What was the issue that occasioned the words of our text? Christ had just performed a miracle of healing on "one possessed with a demon, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw" (Matt. 12:22). That was "divine healing". The "blind saw", "the dumb spake" and stands in contrast to all modern efforts in that direction. A sample will suffice. I read this choice tidbit on Monday, concerning a high dignitary of a certain church, who "trudged up three flights of stairs" where an eight year old boy, afflicted with "sleeping sickness", dwelt with his Mother, and "asked intercession of St. Jude, patron saint of the incurables." What was the result? Well, the Mother said the boy "smiled as if he heard", and added, "It was just like one of the miracles of the church". I readily grant this to be true. It is in all points, like present day healing of the church, but it bears no resemblance whatever, to "the miracles of God's word, and work." When Christ healed the man of our present study, the issue was clearly drawn: First, the Pharisees said, "This fellow doth not cast out devils, but by Beelzebub, the Prince of devils" (Matt. 12:24). Second, Christ said, "If I cast out devils by the Spirit of God, then the Kingdom of God is come unto you" (Matt. 12:28). Therefore, the miracle was performed by the "power of the Devil" or "the Spirit of God". That was the issue. Now let us note the significance of the words "this age" and "that to come".

Certainly, the words "this age" referred to the age in which Christ was then speaking, that is, the age of the law, concerning which it is written, "once in the end of the world (age) hath He appeared to put away sin by the sacrifice of himself" (Heb. 9:26), during which the testimony was two-fold in establishing the truth that Christ was the Son of God, and the age to come would naturally be the age that followed the one during which the events of our text occurred, when the same things would be done. But by whom? The apostles, of course. Let us now see the nature of the testimony in question and its purpose. Christ said, "If I had not come and spoken unto them, they had not had sin, but now they have no cloke for their sin ---- If I had not done among them the works which none other man did, they had not had sin, but now have they both seen and hated both me and my Father" (Jno. 15, 22, 24). Notice, this testimony consisted of (1) "Words", the testimony of the Son, and (2) "Works", the testimony of the Father to the Son. Christ had said to the Pharisees, "It is written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me" (Jno. 8:17-18). Notice again, Christ said, "I receive not testimony from man: but these things I say that ye might be saved (oral testimony) --- the Father himself, which sent me, hath borne witness of me (testimony of miraculous works, confirmatory to the word) (Jno. 5:34, 37). Surely these scriptures, and they could be multiplied, bear out the fact that the testimony, the rejection of which resulted in an unpardonable state, was two-fold. (1) Words, and (2) works. It is also written as to the

purpose of this two-fold testimony, that "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the Son of God" (Jno. 20: 30-31).

The word "sign" in the latter text is identical with the word "work" as stated in Jno. 6:30. "The work of God --- sign shewest thou" (Jno. 6:27-30). This two-fold testimony was presented on the occasion of the declaration of a sin not subject to pardoning as revealed in our text (Matt. 12:31-32). This two-fold testimony was perpetuated through the apostles, and through them alone, to the end of their ministry in completing the scriptures, for that "which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him: God also bearing them witness (as he did His Son), with signs and wonders, divers miracles, and gifts of the Holy Ghost according to His own will" (Heb. 2: 3-4). "After the Lord had spoken unto them --- they went forth, and preached (the oral testimony) --- the Lord working with them and confirming the word with signs (the confirmatory miracles, being the corroborative testimony) (Mk. 18:19-20). This is according to promise, "When the comforter is come -- he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning" (Jno. 15:26-27), which qualification was necessary only to the apostolic ministry, as Acts 1:21-25 clearly reveals. After Pentecost as the apostles fulfill the will of God, we read this testimony, "Peter and the other apostles, said, --- "We are His witnesses --- and so is also the Holy Ghost" (Acts 5:27, 32). Could any ten year old child, upon the basis of the scriptures thus far presented, fail to see that the truth began by oral testimony of the Son, and confirmed by the works of the Father, as confirmed by the apostles to us, and confirmed by the works of the Father and that that ministry must, in the very nature of the case, cease when the purpose for which it was appointed was realized? It is nowhere intimated in God's word, that the two-fold testimony would extend beyond the finished mission of the apostles, "to complete the word of God" (Col. 1:25). The works of God in confirmation of the word of God, were just as flawless, as the truth they confirmed; God being the author of both, this must be true. How unlike the "Imaginary healing of internal goiters and stomach trouble and sore throats, etc!" today.

The unpardonable sin was the rejection of this two-fold testimony, which, of course, couldn't be committed today, for the simple reason, that the word of God, without the confirmatory signs which accompanied the word while pre-written, and "in part". Now the word is complete, and "faith cometh by hearing the word of God" (Rom. 10:17). It does not come any other way, and has not since the cessation of the signs confirmatory thereto with the close of the revelation of truth. Notice, it is said of the people who rejected the two-fold testimony of "word" and "sign", in the context of our study, as "this wicked generation" (Matt. 12:45), "an evil and adulterous generation" (Matt. 12:39), and under the similitude of an individual, their rejection of the truth eventuated in an estate, "the latter end of which is worse than the first" (Matt. 12:45). Peter says of precisely the same crowd, under the same circumstances, "For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the Holy Commandment delivered unto them." (11 Pet. 2:21), and describes the condition subsequent to the rejection in these words, "the latter end is worse with them than the beginning" (11 Pet. 2:20),

the same language employed by Christ of an "impenitent, wicked and adulterous generation, that having heard and seen, refused the truth and were thus constituted guilty of the sin that hath no forgiveness. Notice again, in Heb. 10:26, "If we sin wilfully after that we have received the KNOWLEDGE OF THE TRUTH, there remaineth no more sacrifice for sins." To sin wilfully, in the sense in which it is used here, would mean, of course, to sin against truth duly and fully established. Will the context bear this out? Let us see, "He that despised Moses' law died without mercy under two or three witnesses" (Heb. 10:28), but "never, according to that law, under the testimony of one witness" (one witness shall not testify against any person to cause him to die" (Num. 35:30), but "at the mouth of two witnesses or three witnesses, shall he that is worthy of death be put to death" (Deut. 17:6). Now notice under the testimony of two or more witnesses, a man died without mercy under Moses' law, and in contrast to that, not as far as testimony is concerned, but the nature of the punishment, we read, "of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the covenant where-with he was sanctified an unholy thing, and done despite unto the Spirit of Grace? (Heb. 10:29). The "blood of the covenant" stands in contrast to the "blood of bulls and goats" (Heb. 10:4), but to all who rejected "the Son of God" that blood was counted as "an unholy thing" and "the blood of Bulls" continued to be offered until Jerusalem was destroyed in 70 A. D. What constituted the guilt herein described, and rendered worthy of "the sorer punishment"? Two things: (1) Rejection of the Son of God, and thus His claims, and, (2) "Done despite unto the Spirit of Grace". As the law condemned to death without mercy, under the testimony of the required witnesses, so grace had her witnesses. The Word of God, and the Works confirmatory thereto. The rejection of these two witnesses, rendered one worthy of "sorer punishment", the sin that hath no forgiveness, and upon the two-fold testimony of "all who rejected the Christ," it was said, "It is impossible ---- to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4, 6). How? By continuing to offer the types, a public demonstration of their rejection of the fulfillment of their message, in Christ, and thus put him to an open shame, as the illegitimate child, born out of wedlock, for he was either the Son of God, or the greatest imposter of the ages. Since the one witness to the world is the word of God, the unpardonable sin is an impossibility today, but if you die without Christ, your eternal home shall enable you to converse freely with the most blatant rejectors of that testimony of grace, confirmed by the indisputable testimony of the Spirit confirming it. Believe the record God has given of His Son, and pass out of death into life" (Jno. 5:24). It has already been confirmed, it is unchangeable, dependable, enduring, and living. It is the word of the living God, and to you, the instrument of life unto life, or death unto death.

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"THE UNPARDONABLE SIN".

"Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin" (Mk. 3:29 A.S.V.). The marginal reading, in the King James version of the last phrase of this text is as follows: "is bound by an eternal Sin". We shall seek to establish the identity of this sin, by showing the factors essential to it's commission. If these factors do not presently obtain, then the sin is not presently committed; for if the sin in question requires certain constituents in order to it's being, then the absence of any one of them would render it's commission impossible.

We know that the unbeliever is, according to God's word, "dead in trespasses and sins" (Eph.2:1). We know, also, that "he that hath not the Son of God hath not life" (I Jno.5:12), yet of many who were in this state, we read that they have "passed out of death into life" (Jno. 5:24). I am sure that most would agree that where this transition is possible, the state described as "bound by an eternal sin" does not obtain. While in the state of unbelief, one is condemned, as it is written, "he that believeth not is condemned" (Jno. 3:18), it is also true that "all that believe are justified" (Acts 13:39). Christ said, "If ye believe not that I am he, ye shall die in your sins" (Jno. 8:24), and to do so is eternally fatal, for to such he had said, "whither I go ye cannot come" (Jno. 8:22). Notice, however, that as he declared the truth in revelation of his deity, "as he spake these words many believed on him" (Jno. 8:30). Therefore, we see that being in the state due to unbelief, per se, does not mean that one was "bound by an eternal sin", for that state was, in the case above, subject to remedy. That is, unbelievers become believers, and in doing so "passed out of death into life". One able to do this is not "guilty of an eternal sin", nor "bound" thereby.

Now, may we contrast the two states, one in which men were condemned, yet susceptible to remedy; the other in which men were condemned and bound in that state by an "eternal sin". To men in the first state God's word speaks as follows: (1) "Hear and understand" (Matt. 15:10; (2) "Repent" (Mk. 1:15); (3) "believe in the light" (Jno. 12:36); (4) "sin Not" (I Jno. 2:1). To men in the last state, God's word is as follows, in contrast to the first state: (1) "ye cannot hear" (Jno. 8:43); (2) "It is impossible --- to renew them again unto repentance" (Heb. 6:4,6); (3) "They could not believe" (Jno. 12:39); (4) "Cannot cease from sin ---- cursed children" (II Pet. 2:14). Anyone can see the difference in these two states, but the question arises, What did men do, by reason of which they were in the last state? Before we answer this question, let us observe the context to the last reference. Peter said of "the cursed children" ----"the latter end is worse with them than the beginning" (II Pet. 2:20). Why? He answers, "For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the Holy Commandment delivered unto them" (II Pet. 2:21). Why is "the latter end

# II worse with them than the beginning"? Because at the beginning, while they were lost, nevertheless they were in a state susceptible to remedy, that is, they could "hear, repent, believe, and cease from evil", but in the latter end, they could not hear, repent, believe, nor cease from evil, thus "guilty of an eternal sin". In (Matt. 21:32). we have a parallel passage to (II Pet. 2:21). Christ said, "John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it (compare with "known the way") repented not afterward, that ye might believe him". In Matt. 12:43-45, we find a passage parallel to II Pet. 2:20: we read, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." When John began his ministry to "this wicked generation", which he called "generation of vipers", he said, "Repent ye; for the Kingdom of heaven is at hand" (Matt. 3:2), but it is written that "John did no miracle: but all things that John spake of this man were true" (Jno. 10:41). Since we shall show that miracles constituted one of the witnesses to the identity of Christ, as an essential factor in the commission of the unpardonable sin, we see why no one was said to be "bound by an eternal sin" under John's preaching. But notice again, Christ said in preaching "the gospel of the Kingdom of God", "The time is fulfilled, and the Kingdom of God is at hand: repent ye and believe the gospel" (Mk. 1:15). Thus at the "beginning of the gospel of Jesus Christ, the Son of God", to "the lost sheep of the house of Israel", the nation was in the state called "the first state" (Matt. 12:45), or "beginning" (II Pet. 2:20), in which state all could have heard, repented, and believed, but in "the last state", or "latter end", they could not, as we have shown.

Now let us consider the contextual factors in distinguishing between "the last state", and "the first" as descriptive of the remedial and irremediable conditions of the nation which Christ called "This wicked generation". Notice that in Matt. 12:31-32, we have the parallel passage to Mark 3:29, Christ speaking, "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---- it shall not be forgiven him, neither in this world, neither in the world to come". Notice now, the occasion on which these words were declared by the Son of God, "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him insomuch that the blind and dumb both spake and saw." (Matt. 12:22). Notice the twofold reaction: (1) "The people were amazed, and said Is not this the Son of David? (2) "But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the Prince of devils". Now the issue is clearly drawn. Christ said, "If I cast out devils by the Spirit of God, then the Kingdom of God is come unto you" (Matt. 12:28). In John's gospel, Christ said, "the works that I do bear witness of me, that the Father hath sent me" (Jno. 6:36). Again, "these (signs) are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (Jno. 20:31). In the commission of the unpardonable sin, we see two witnesses present. (1) "The Word", in identification of the

Son of God, and (2) Miracles in confirmation of that word. Hear the word of God on this matter. Christ said, "If I bear witness of myself (Ye will say) my witness is not true" (Jno. 5:31). Why would they say this? The answer is found in Jno. 8:13, when Christ had said, "I am the light of the world" --- "The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true". Now hear the Son of God answer: "Though I bear record of myself (an oral testimony) yet my record is true: --- My judgment is true --- it is written in your law that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me" (Jno. 8:12,18). Here are the two witnesses to the identity of God's Son, they are: (1) "words", and (2) "works". As to the words, Christ said, "I bear record of myself"; as to the works, "The Father --- hath borne witness of me" (Jno. 5:37). Thus two witnesses, as required by law, establish "the truth". Thus Christ said, "I am the Son of God" If I do not the works of my Father, believe me not" (Jno. 10:36-37)

Now, notice these two witnesses establish the guilt of those before whom they testified, as to the sin that "hath no forgiveness". Christ said "If I had not come and spoken unto them, they had no sin, but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written in their law. They hated me without a cause". (Jno. 15:22-25).

From this passage, we learn that the people involved were guilty of some specific "sin", as the result of rejecting Christ after he had "spoken" to them, and his words were confirmed by "works" - that is, miraculous works. But what sin? Last week we pointed out the blindness which God had imposed on Israel in judgment for her refusal to receive the truth as above confirmed, in conformity with the requirements of her law. Now notice the prophetic prayer of this judgment in Ps. 69:8, "I am become a stranger unto my bretheren, and an alien unto my mother's children". Now notice Ps. 69:23,27, "Let their eyes be darkened that they see not --- add iniquity unto their iniquity: and let them not come into thy righteousness". Was this fulfilled? Yes, for Paul wrote, "the rest were blinded, according as it is written" (Rom. 11:7-8), and then quotes Ps. 69:23, in Rom. 11:10, according to the prophecy such as were thus blinded could not "come into God's righteousness", and this was due to their rejection of the "truth", the first witness as confirmed by work, the second witness, which constituted them guilty of the "iniquity" which was added "to their iniquity" according to Ps. 69:27. Now in Ps. 69:8, we have reference to Christ's fleshly relationship to Israel under the term: "Brethren", as Paul said, "Israelites --- of whom as concerning the flesh, Christ came" (Rom. 9:5), or whom Paul called "My brethren, my kinsmen according to the flesh" V. 3, thus "children of the flesh --- not the children of God" V. 8. Christ said of such as these who had "seen" yet had rejected the two witnesses to his identity, of "words" and "works", "They hated me without a cause". Now let us see what God's word says of such hatred "without a cause". John wrote, "He that saith he is in the light and hateth his brother, is in

darkness even until now" (I Jno. 2:9). Again, "Whoso hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (I Jno. 3:15); "If a man say, I love God and hateth his brother, he is a liar" (I Jno. 4:20). Such as these John said are "in darkness even until now", and I Jno. 3:14 proves they had never passed out of darkness, "We know that we have passed from death unto life, because we love the bretheren. He that loveth not his brother abideth in death". One passes from "death unto life" when he "heareth --- and believeth" (Jno. 5:24), and by reason of this transition "shall not come into judgment". Therefore the "liar" and "the murderer" in the above texts, and in the sense of the texts, have never passed from "death unto life". They "say", but they lied. Now notice what Christ said to certain Jews, "ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do --- He was a murderer --- he is a liar" (Jno. 8:43-44). Therefore he that saith, yet is a liar and murderer under the judgment of God is simply acting out the lust of his father, just as did Cain, who slew Abel, because he "was of that wicked one" (I Jno. 3:12). I am sure, had Cain been consulted as to his spiritual status, he would have measured high by his "sayings", but God said he "was of that wicked one". He was the first in a long line of "Liars" and "murderers" seeking to destroy the life line of the promised "seed of the woman" of Gen. 3:15. When finally "God sent forth his Son, made of a woman" (Gal. 4:4, then those to whom he was sent, having seen and hated him without a cause," were, upon their rejection of the one sent, guilty of the sin which was added to "their iniquity" by reason of which they could "not come into (God's) righteousness". For their condition, "There remaineth no more sacrifice for sins, But a certain fearful looking for of judgment" (Heb. 10:26-27. They sinned "wilfully"; they had heard and seen, yet hated Christ without a cause. Now the question, "of how much sorer punishment, suppose ye, shall he be thought worthy, who (1) hath trodden under foot the Son of God and hath counted the blood of the Covenant --- an unholy thing, and (2) hath done despite unto the Spirit of grace?" (Heb. 10:29). The two witnesses in this passage are (1) "The Son of God" in speaking, and (2) "The Spirit of grace" in confirming. The preceding verse demands it, note, "He that despised Moses' law, died without mercy, under two or three witnesses" (Heb. 10:28). We must turn to the Old Testament to find the imposition of this death penalty, and then we shall consider the death of Christ, at the hands of men, in the light of our findings. God commanded Israel to "appoint ---- cities of refuge --- six cities shall ye have for refuge which ye shall appoint for the manslayer, that he may flee thither" Nu. 35:6). "that the slayer may flee thither, which killeth any person at unawares" (Nu. 35:11). As Joshua said, who carried out the will of God as made known to Moses at the first, "that the slayer that killeth any person unawares and unwittingly may flee thither: and they (the six cities) shall be your refuge from the avenger of blood" (Josh. 20:3. Note the significant words of Josh. 20:5, "and hated him (the one slain unawares) not before time." Now compare Peter's words in Acts 2:22-23, "Ye men of Israel hear these words, Jesus of Nazareth, a man approved of God --- Ye have taken, and by wicked hands have crucified and slain". Was Christ hated before time? Let God's word answer, "They hated me without a cause" (I Jno. 15:25. Israel

could not plead refuge on the basis of manslaughter, in the light of God's word above quoted. What then of the murderer? Moses wrote, "The murderer shall surely be put to death --- the revenger of blood himself shall slay the manslayer: When he meeteth him, he shall slay him --- the murderer shall be put to death by the mouth of witnesses: but one witness shall not testify against any person to cause him to die. Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death" (Nu. 35:16,30,31. The cities of refuge were for the protection of the manslayer who "killeth his neighbor ignorantly whom he hated not in time past" (Deut. 19:4). The cities of refuge were not only for Israel, but "both for the children of Israel, and for the stranger, and for the sojourner among them: that every one that killeth any person unawares may flee thither" (Nu. 35:15) This is very significant. Hear Peter in quoting David, "Why did the heathen (Gentiles) rage, and the people imagine a vain thing? ---- the Kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy Holy child Jesus, whom thou hast annointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel were gathered together" (Acts 4:25-27). Now since there was no refuge for murderers in the cities of refuge, and one could only claim their protection as manslayer from the "avenger of blood", how could "the Gentiles and the people of Israel" who killed the Son of God, having hated him beforehand, escape judgment as murderers, for which there was no mercy in the law governing the cities of refuge? As one studies the combined significance of the names of the six cities of refuge, he sees how they point to, and find fulfillment in the Son of God. All in the New Testament, "Who have fled for refuge to lay hold upon the hope set before" them (Heb. 6:18), stand in contrast to such as "Crucify to themselves the Son of God afresh" (Heb. 6:6), and in doing so, fell into a state from which it was "impossible to renew them again unto repentance". This is "the LAST state" of which Christ referred to as being "worse than the first" (Matt. 12:45) as did Peter in (II Pet. 2:20).

Next week we shall conclude this subject showing why there is no sin today that would prevent anyone from fleeing to Christ for refuge, as far as God's judgment is concerned. All may flee. They who refuse, and die in this refusal, shall yet face the "avenger of blood". We invite your audience to the last message on this subject next Lord's Day at this same time.

Oct. 24, 1954.  
H. Frank Fort.

III.  
"THE ETERNAL SIN".

In this concluding message on the unpardonable sin, I call attention to the fact that it was prophesied in Ps. 69: 23,27,28, There it is written: "Let their eyes be darkened that they see not --- add iniquity unto their iniquity: and let them not come into thy righteousness --- and not be written with the righteous". Paul quoted Ps. 69:23 in Rom. 11:10, and applied it to those who fulfilled another prophecy and uttered by Isaiah, and I quote: "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes" (Isa. 29:10). In fulfilling this prophecy Paul applied it to those who "were blinded according as it is written, God hath given them the spirit of slumber, eyes that they should not see and ears that they should not hear" (Rom. 11:7-8). Then Paul also showed that this prophecy was similiar in nature and found fulfillment along with that of Ps. 69.23, by adding "and David saith --- Let their eyes be darkened" etc. Now in these prophecies, we have, not what Israel did, or rather that portion of Israel which fulfilled these prophecies, but what God did to Israel. Now notice the difference. In the parable of the Sower, Christ said "I speak to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see and shall not preceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them" (Matt. 13:13-15. Notice that in this account we have a record, not of what God did to Israel, but of what Israel did with that record, in spite of the fact that it was confirmed by a second witness, namely the miraculous works of God, in conformity with the requirements of their law. Since Christ said "In them is fulfilled the prophecy of Isaiah which saith" (Matt. 13:14), let us read this prophecy. In Isa. 6:9), we hear Christ say to Isaiah, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but preceive not". Now Christ said that these words were fulfilled when he, as "the Sower" spake to them, and they would not hear. Notice that at this time, it is not said, that they could not see, nor hear, but rather, "their eyes they have closed" (Matt. 13:15). We see, therefore, that while Matt. 13:14, fulfills Isa. 6:9, Matt. 13:15, does not fulfil Isa. 6:10. Why? Because Isa. 6:10 is a prophecy of what God was to do to Israel for refusing to hear and see, his confirmed message, as given by His Son, while Matt. 13:15 tells us of Israel's response to that message while it was still a matter of choice with them. In other words, the message of the sower, as first given to Israel was that of Isa. 53:1-12: "Who hath believed our report? And to whom is the arm of the Lord revealed?" Notice now the proof of it. Christ speaking to Israel "While ye have the light, believe in the light that ye may be the children of light.---- But though he had done so many miracles before them, yet they believe not on him: That

the saying of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath beleived our report? and to whom hath the arm of the Lord been revealed? (Jno. 12:36-38). So we see that some of Israel, having heard the word and seen the confirmation, thereof, by miracles, yet rejected these two witnesses and continued in the state which obtains without the "light" of V. 36. We see that at least, to this point, they were commanded to believe, thus were in that state which we discussed last week, as being that wherein they could, hear, repent, and believe, as a matter of choice, but now notice the employment of another prophecy by the Son of God, which was to find fulfillment in this people, who, refusing to believe the truth as confirmed by miracles, would put them in a state "worse than the first" (Matt. 12:45)(II. Pet. 2:20), in which they could not "hear, repent, nor believe. Hear the Son of God". Therefore, they could not believe, because that Isaiah said again, "He (God) hath blinded their eyes and hardened their heart, that they should not see with their eyes nor understand with their heart, and be converted, and I should heal them" (Jno. 12:39-40). Where did Isaiah say this? In Isa. 6:10. First it was a matter of will. Christ said, "Ye will not come to me that ye might have life ---- I am come in my Father's name, and ye receive me not" (Jno. 5:40,43). Again he said, "How often would I have gathered thy children together ---- and ye would not" (Matt. 23:37). Thus he addressed "Jerusalem which" Paul said "is in bondage with her children" (Gal. 4:25). Christ came "to preach deliverance to the captives" (Luke 4:18); first, "to the lost sheep of the house of Israel" (Matt. 10:8) (Matt. 15:24), as Paul said "It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46). Notice Paul's warning to Israel before he uttered the words just quoted, "Beware therefore lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts 13:40-41). The work referred to was the work of redemption, through the death and resurrection of Jesus Christ concerning which Paul said, "Through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things" (Acts. 13:38-39). Here is a definite promise to "all that believe", but a definite warning to such as refuse to believe the word as preached by the apostles, and confirmed by the Lord in miracles. This danger continued just as long as it could be said that "the testimony of God" was confirmed "in demonstration of the Spirit and of power" (I Cor. 2:1,4), or as long as the "gospel came not --- in word only, but also in power" (I Thess. 1:5), that is, of course, "the power" which Christ promised "the witness" of Acts. 1:8, which no living man can scripturally claim today. Peter had reference to the same thing when he spake of preaching "the gospel --- with the Holy Ghost sent down from heaven" (I Pet. 1:12). In each of the above three instances, we have an example of the promise of Christ to his apostles that "the spirit of truth --- shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning" (Jno. 15:26-27, and "Peter and the other apostles" so clearly affirm this, that even

"a Baptist layman" in Kingsville ought to be able to see it. Hear them, "The God of our fathers raised up Jesus, who ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and A Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost whom God hath given to them that obey him" (Acts 5:29-32). Now in view of the fact that Israel had heard the Son of God speak "words" and saw him do "works" in confirmation thereof (Jno. 15:22,24), how could it be said that God raised His Son from the dead, "to give repentance to Israel and forgiveness of sins", if as we have shown, their rejection of confirmed truth, was the basis of "the sin which hath no forgiveness"? The answer is found in the words of God's Son on the Cross. Hear Him, "Father forgive them for they know not what they do" (Luke 23:34). Hear the one being slain pleads for his slayers. He is not, however, as some would have it, asking the Father to save these sinners, in the sense in which the believer in Christ is saved, but he is asking that the Father reckon them to be manslaughterers and not murderers, as the words, "for they know not that they do", clearly show. Christ has reference to what they were then doing to him, and his prayer had reference to the act only. That the prayer was heard, we have proof in the fact that Peter said, "ye men of Israel" --- "ye denied the Holy one and the just --- and killed the Prince of Life" --- "Repent ye therefore, and be converted that your sins may be blotted out" (Acts 3:12,14,15,19), and said this after the Son of God had gone back to heaven. The prayer of Christ on the cross granted every Jew the privilege of fleeing to "the refuge" which, as Christ, was the fulfillment of the typical cities of refuge, but if afterward, they "crucified to themselves the Son of God afresh" (Heb. 6:6), then they were reckoned as murderers, and for such "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment" (Heb. 10:26-27), because "bound by an eternal sin" Mk. 3:29).

From the facts presented, it is clear that the sin which had no forgiveness resulted from the rejection of the truth by which Jesus Christ was known, after it had been confirmed by miracles. Since this was done only while the truth was "in part", that is, in the process of completion, we see why such a sin cannot be committed today. In answer to His Son's prayer on the Cross, the Father granted amnesty to Israel, which had been guilty of rejecting the twofold witness to the identity of Christ, but afterwards, and until the word of God was completed, all who rejected the truth as confirmed by miracles, were guilty of the sin which had no forgiveness. Today, there is only one witness to the world, that of the word of God; therefore, God deals with all men as though they were manslaughterers, but all who die in their sins outside of Jesus Christ, the refuge of sinners, shall spend eternity in hell.

Now I wish to express my appreciation to the station over which I have been privileged to preach the truth of God, and hope someday, as soon as the responsibility of enlarging the

facilities for the work at home has been met, to come to you again by means of this station. To those of you who have encouraged me by your letters of appreciation, I am grateful. To those who have been critical, I say, Thank God we live in a country where we can be critical if we choose, but to one and all, I say, "We must all stand before the judgment seat of Christ" or "The Great White Throne", depending on your relationship to God.