

1. Tonight we will continue our study of the Book of Colossians at verse eight of chapter three. Last week I taught in part Col 3:8. When time expired we were about to begin a study of the word "**Blasphemia**" translated blasphemy.
2. Before we resume that study, you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.
3. Now that the decks have been cleared for action, let's look at an expanded translation of Col 3:1-7.

Doctrinal Indicatives:

Col 3:1 Since as a believer you have been raised together with Christ, you must seek after the heavenly things, which are above where Christ sits at the right side of God the Father in the place of honor;

Col 3:2 you must keep on thinking divine viewpoint rather than human viewpoint; your perspective must always be directed toward things on high and not on earthy things.

Col 3:3 For you see, you have died with Christ with reference to sin; your life is now hidden in Him;

Col 3:4 when Christ, who is the source of our life, shall appear at His Second Advent, we also shall appear with Him in His glory.

Ethical Imperatives:

Col 3:5 Therefore we must put to death the facets of our old sin natures, such temptations, will, if we let them, dominate our thoughts and actions in time; we can only put to death such facets by the use of the two power options. In our immediate context, the specific facets to be destroyed are: illicit sex, be it fornication or adultery, homosexuality and/or bestiality, sexual lust or abnormal passion, licentious desires and the use of illicit sexual lust as part of ones frantic search for happiness. The nature of which can certainly lead to demon possession/control;

Col 3:6 because of the existence of these abominable things in the life of many in the Lycus Valley, divine discipline will soon come;

Col 3:7 in the sphere of which such things you once walked, even when at length you once lived in them;

4. How do we put off all these abominable sexual practices? by the consistent use of the two power options. These common sexual practices studied under our doctrine of the phallic cult are first listed. Clearly these sexual sins were pervading the Lycus Valley where Hierapolis, Laodicea and Colossae were located. Just as clearly we see them abounding in our country today.
5. Sexual sins, like all sins, are products of our old sin natures. Peter in his second epistle made clear how to avoid old sin nature control.

2Pe 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

6. This is the only way we can avoid the absolute control of our old sin natures.

7. So far we have translated that portion of verse eight which in the KJV has been translated "*But now ye also put off all these; anger, wrath, malice* ... noting it might better be translated "**but now that you are a Christian with access to the teaching ministry of God the Holy Spirit, you also must rid yourselves of the coming divine discipline by beginning the process of putting off: wrath, indignation and anger, emotional turbulence and the desire to cause harm to another ...**"

8. The entire verse has been translated.

KJV - Sentence Continues

Col 3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9. Now for the nontechnical use of the word "blasphemy."

BLASPHEMY, βλασφημία

1. **Blasphemia** is better "defamation ..." or "maligning of others ..." or simply "defaming others ..."

2. **Blasphemia** is declined as an accusative singular.

3. In our verse we have what I have elected to call the nontechnical. Later we will study the technical use under the Doctrine of The Unpardonable Blasphemy.

4. In its nontechnical sense **Blasphemia** means "slander, detraction" or "speech injurious to another's good name."

5. **Blasphemia** comes from **Blapto** meaning "to injure," and **PHEME** meaning "speech." We clearly get our English word "Blasphemy" from the noun **Blasphemia**. **Blasphemia** is usually translated blasphemy in Scripture. In the KJV we find it so translated 16 times.

6. **Blasphemia** is translated twice in the KJV "railing/s" and once "evil speaking." The word "blasphemy" is more often than not confined to speech defamatory of the divine majesty of God.

7. Three uses in the epistles of **Blasphemia**:

Eph 4:31 Let all bitterness, and wrath, and anger, and clamor, and "**evil speaking**," be put away from you, with all malice:

Jude 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a "**railing accusation**," but said, The Lord rebuke thee.

1Ti 6:3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

1Ti 6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, "**railings**," evil surmisings,

8. I want to now review the Doctrine of The Unpardonable Blasphemy.

Doctrine of The Unpardonable Blasphemy

1. There are three theories, two of which have potential and one "stinketh to high heaven;" they are:

1.1 It is one of the taboos most heinous to the one theorizing.

1.2 It cannot be performed anymore because the sin was explicitly attributing the miraculous works of the Messiah to Satan and therefore cannot by definition be performed anymore.

1.3 It is the "saying no" to the Holy Spirit's convincing ministry.

2. That every sin and blasphemy shall be forgiven unto men is an integral part of the Doctrine of Unlimited Atonement. Atonement by Christ at Calvary was sufficient to remit the guilt of all sins, for both the believer and unbeliever.

3. All sin was judged on the cross. This includes the believer's past sins, present sins, future sins and all sins of the unbeliever.

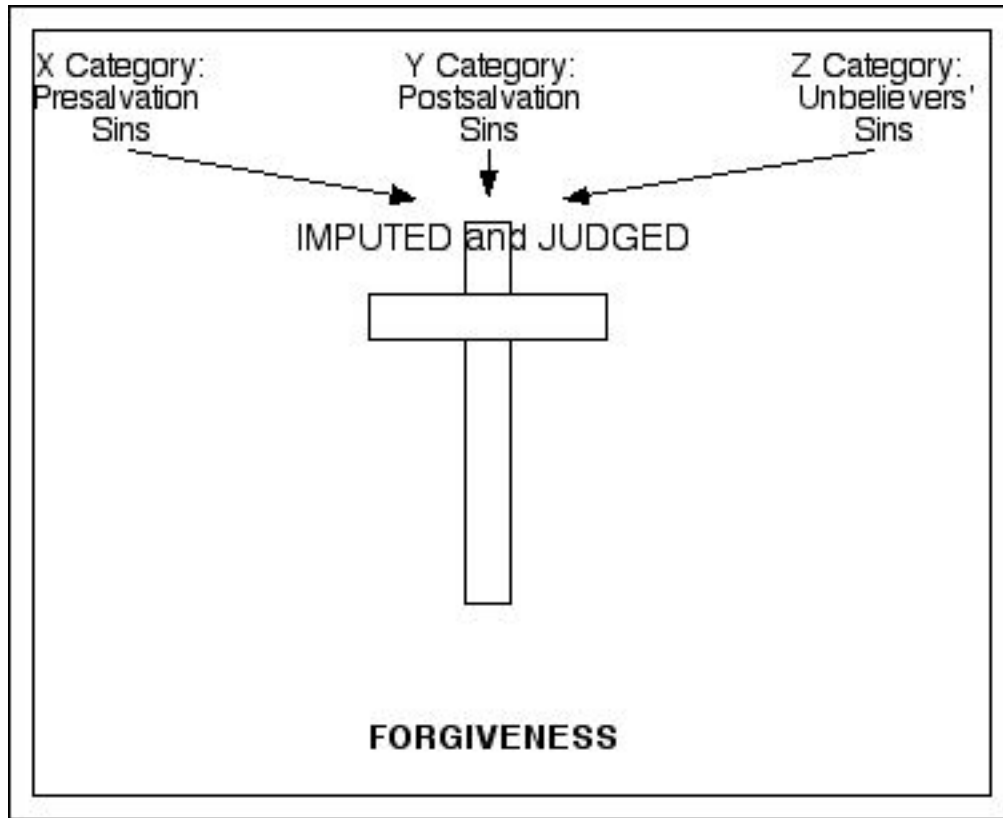
4. Let's look at our chart entitled "Unlimited Atonement."

5. The unpardonable blasphemy is described in Mat 12:31-32.

Mat 12:31 And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven.

Mat 12:32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever **speaketh against the Holy Spirit**, it shall not be forgiven him, neither in this world, neither in the world to come.

5.1 The unpardonable event is not called a sin. It is said to be speaking against the Holy Spirit.



5.2 To call the event "the unpardonable sin" is technically a misnomer. To reject the convicting ministry of God the Holy Spirit has far greater consequences than any personal sin. It is a rejection of God's grace.

5.3 The lack of forgiveness is not due to the inadequacy of the atonement, nor may we infer any peculiar sacredness of the Third Person of the Trinity.

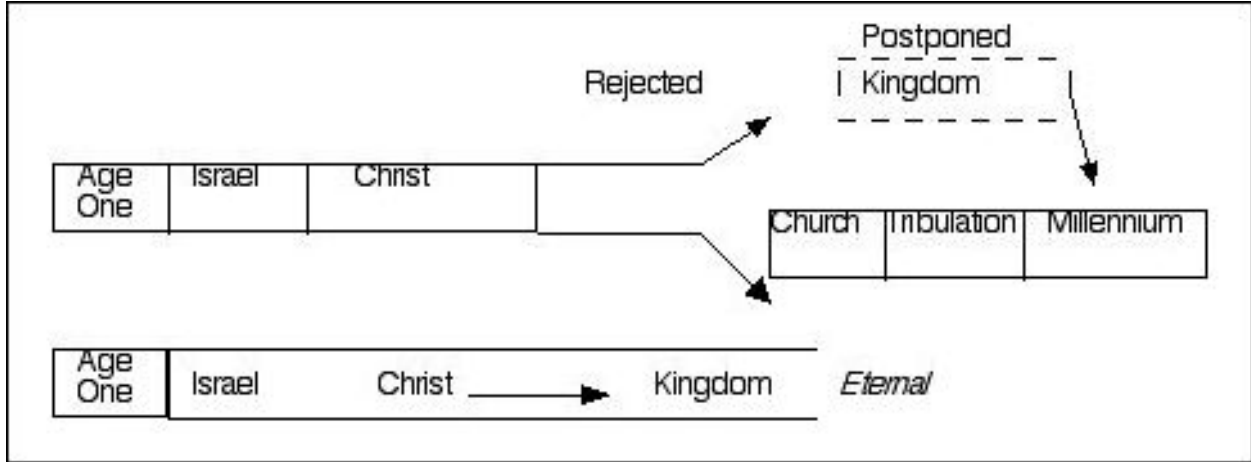
5.3.1 For this reason there seems to be credible evidence that the speaking against the Holy Spirit may refer more to "a rejection of the convincing ministry of God the Holy Spirit."

5.3.2 There are those who explain this sin as "the attributing of the miraculous works of the Spirit to Satanic power (compare Mar 3:29 and 30), and see no possibility of its being committed today since Christ is no longer incarnate" (see Thieme, Chafer, Broadus, Gaebelien and others who hold this position).

Mar 3:29 But he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation.

5.3.3 Mark's account seems to give more credibility to the theory that this blasphemy is a Kingdom Age phenomena just because of verse 30. In other words: "The sin is not forgivable because they said "the incarnate Christ has an unclean spirit."

Mar 3:30 Because they said, He (**the Christ**) hath an unclean spirit.



5.4 Others, however, regard the accusation of the Pharisees as being symptomatic of their refusal to heed the convincing ministry of the Holy Spirit and not the blasphemy itself. The following verses point to the corrupt heart as the cause of the sin.

5.4.1 A particular function of the Holy Spirit is to convince the unbeliever that he has sinned thereby facilitating salvation.

Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

5.4.2 He who rejects the overture/s of the Holy Spirit removes himself from the only force that can lead him to forgiveness.

Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

5.4.3 That such a settled state can be reached in this life is explicitly stated in Joh 3:36.

5.4.4 We cannot read hearts, and thus cannot judge when others have reached such a state and it is really none of our business.

5.4.5 The real possibility of this sin does not weaken the gospel invitation, "Whosoever will," nor does it lessen in any way our responsibility to take the claims of Christ to others.

1Pe 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

5.4.6 As for the Pharisees of Jesus' audience, it is not stated whether or not they had committed this blasphemy of refusing the convincing ministry of the Holy Spirit, but the warning is clear.

5.4.7 Their considerable instruction made their responsibility great; their previous hostility showed their determined unbelief.

6. The unpardonable blasphemy is the one error for which Christ did not die. It is the rejection of the convincing or convicting ministry of God the Holy Spirit.

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

Joh 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Joh 16:9 Of sin, because they believe not on me;

Joh 16:10 Of righteousness, because I go to my Father, and ye see me no more;

Joh 16:11 Of judgment, because the prince of this world is judged.

Joh 3:18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

Gen 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

Heb 10:29 How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace?

6.1 As we have seen the rejection of Christ is classified as a sin in Joh 16:9:

Joh 16:9 Of sin, because they believe not on me;

6.2 The unpardonable error is called:

6.2.1 the willful sin-

Heb 3:26 For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

6.2.2 blasphemy against the Holy Spirit-

Mat 12:31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit shall not be forgiven unto men.

6.2.3 resistance of the Holy Spirit-

Acts 7:51 Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye.

6.2.4 insulting the Holy Spirit-

Heb 10:29 How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace?

6.3 Those who are performing the unpardonable blasphemy consider the good news of salvation foolishness.

1Co 1:18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

End Lesson Taught 6-24-09