

Pilgrims Problems No. 7 the Unpardonable Sin

by Willie Mullan

Willie Mullan explores the complexities of the unpardonable sin, emphasizing the importance of understanding its nature and the assurance of God's forgiveness for other sins.

Duration: 57:30

Scripture: Matthew 12:1-4, Matthew 12:9-13, Matthew 12:32

Topics: "The Unpardonable Sin"

Description

In this sermon, the preacher discusses the concept of sanctification and the importance of being careful with our words. He emphasizes the need to lay aside malice, guile, hypocrisy, envy, and evil speaking. The preacher also addresses the sin of unbelief, which can hinder us from answering God's call. He encourages believers to move beyond the basic principles of the doctrine of Christ and strive for perfection in their faith. The sermon concludes with a prayer for God's blessing and guidance.

Transcript

And the subject for this evening is the unpardonable sin. The unpardonable sin, that is that particular kind of sin that a particular kind of man or woman can sin under particular kind of circumstances. And if a particular kind of man or woman under the particular kind of circumstances sin, that particular kind of sin, then they can find no pardon before God in this world or in the world to come.

That's a mighty statement, isn't it? Let's turn to Matthew's Gospel, chapter 12. Matthew's Gospel, chapter 12, and our Lord Jesus Christ is speaking in the open air here to a great company who have gathered round him and challenged him in many ways. And in verse 31, this is what he said.

Matthew 12, verse 31. 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. And this is a particular kind of sin.

It's called the blasphemy against the Holy Ghost. It just means speaking against the Holy Ghost in a blasphemous manner. Now, the devil has taken this up, you know, down through the years from that statement was made.

And he comes to certain souls and he tries to torment them and instill into their minds that they have committed this unpardonable sin. And you will find if you visit some of the mental institutions in our land, that there are dear souls there tonight, mentally deranged and upset and tormented day and night, just because they believe the devil and they think they have committed the unpardonable sin. I was in a certain mental institution not so very long ago, talking to a lady.

And I said to her, Sarah Jane, and that's not her name, I'm just taking you off the track, and I'm not telling you where the mental institution was, because I don't want to say anything about her. I said, Sarah Jane, what brought you to this state that you're in now? And she stiffened up like a poker and her eyes stared at me. She almost became blank and then she staggered out, I have committed the unpardonable sin.

And I can tell you tonight that there are thousands of these cases in our land, thousands of them, and there might be even some folks in this meeting who at times have been tempted to believe they have committed this sin. I want you to get the hold of that. You see, the devil has taken this statement up and he has confused these souls.

But not only hath the devil confused sinners about this particular sin, he has confused the very best of saints about this particular kind of sin. You know, Dr. Henry Mould, who was one of the great preachers, and one of the greatest preachers that Britain ever had, he said it's easier to say what this sin is not, rather than to say what it is. And I don't believe that.

I think that's an easy way of getting out of tackling the subject. Oh, I don't think the Holy Ghost will let us just lie in the dark, you know. I will tell you that Oswald Chambers, who's usually a great expositor, this is what he said, it's in a word here before me, he said the subject is confessedly difficult.

Oh, I know it's difficult, but it's not beyond getting light and truth. You don't stop just by saying it's confessedly difficult. Dr. Joseph Barker, who was at the City Temple in London for many years, and was a great old expositor, even in the days of Spurgeon, held his own there in London.

This is what he said. He said, explanation of this mystery of the unpardonable sin, there is probably no explanation. Oh, that's baloney.

That won't do. That is not just what we want. I think that the Holy Ghost was sent, the spirit of truth he is, to lead us into all truth.

Saint Augustine, this is what he said, he said this sin is the sin of all those who really die impenitent. Oh, that's baloney too, isn't it? If a man dies impenitent, I know he's lost, of course he's lost. Oh, but before he died in this world, he could have pardoned, couldn't he? But we're talking about committing a particular kind of sin, and hence done.

There is no pardon in this world after that, if he lives even for fifty years, nor in the world to come. We're not talking about him dying, we're talking about him living and dying. It won't do.

These things won't do. I'll tell you, when you hear these scholars mumbling over these things, you can see the difficulties that are here. Dr. Plummer said, Constant and consummate opposition to the influence of the Holy Ghost, because of a deliberate preference of darkness to light is this sin.

Oh, there's a glimmer of truth there, all right, but you know yourself, it's not just exactly what we want, is it? Bishop Ryle comes nearer to what I think than anybody. He said, this sin is the union of light in the head,

and hatred of light in the heart, and the hatred of light in the heart overcoming the light that's been brought to the mind, and the man going into darkness. Now that's really clever saying, it's the union of light in the head and hatred in the heart, but as Dr. Ironside would have said to me, well that's clever, but it's not clear.

We need to have it clear, don't we? That's what we're after this evening. Now I have to do one or two things here to help the clarity of this. You know, there are a whole lot of kinds of sin, different kinds of sin.

You know, the other night in this very meeting we were looking at the sin against the Godhead, and the sin against the Godhead is not blasphemy against the Holy Ghost, nor is it blasphemy against the Son of Man. Let's turn back to Romans again just to get this for maybe somebody who wasn't here when we did this. Romans, and we're at the first chapter.

Letter to the Romans, and we're at this great and mighty first chapter of Romans, verse 20, Paul writing to the saints at Rome said, for the invisible things of him, he was talking about God in verse 19, for the invisible things of God from the creation of the world are clearly seen. That is, from the very beginning of creation are clearly seen, being understood by the things that are made. You see, as you go back and see God commanding, and it stands fast, God saying, let there be light, and there was light, and so on, and so on.

You know, the invisible things of God are clearly seen, being understood by the things which are made, and we went into all this. Even his eternal power and Godhead, let's get the word Godhead in here, right across the whole earth today, right across this whole planet. There is no excuse for a man even in the jungle tonight.

He knows there is a God. Yes, the invisible things are clearly seen, even his eternal power and Godhead. And sometimes the folks around here come to me about the heathen, what will we do with the heathen, what's going to happen to the heathen? Let me say to you now, that man did not begin as a heathen.

He began as God, in the garden. Just please remember that, you'd think you were born in a jungle from the beginning. Oh no, they left God.

See what it says here, verse 21, Because when they knew God they glorified him not as God, nor were they thankful, but became vain in their imaginations. Oh man has an imagination upstairs here, and it's a terrible thing when it goes wrong. He can imagine anything.

The foolish heart was dark and professing themselves to be wise. You can see this every day, while you meet these academics, and they all have the greatest imaginations. And you can see how daft they are at a glance.

Professing themselves to be wise they became fools. What's verse 23? Change the glory of the uncorruptible God into an image made like the corruptible man. Oh, way back there when they knew God.

Oh, they were so clever that they thought they could do without him, and they would worship images. And they're at it yet, you know. They worship plaster casts not far from here in this town.

Ah, look, that's the sin, against the Godhead. Oh, that's not the unpardonable sin. Plenty of folks who've played at worshipping this, that, and the other of God's glorious Saviour.

So it's not the unpardonable sin. And then, of course, there's the sin of blasphemy against the Son of Man. You know, Paul blasphemed the Lord Jesus before he was saved.

Let's go to 1 Timothy to you see. 1 Timothy, and we're at the first chapter. And Paul writes into Timothy in the first letter, and in the first chapter, at verse 12, said, I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the ministry who was before a blasphemer.

Oh, yes, he did, you know. He hated the name of the Lord Jesus. And blasphemy against the Son of Man is a terrible thing, but it can get forgiveness.

You know that old Soper said on one occasion that our Lord Jesus flirted with Mary and Martha all the days of his life, and that is blasphemy. Oh, but the Lord didn't blot them out with fire from heaven, you know. And where ahead said, and it's in the book, that Zacharias, the father of John the Baptist, shut the blessed Virgin Mary up in the temple and kept her there until he made her pregnant, and that's where Christ came from, and that is blasphemy of the deepest dye.

It would make your blood run cold, wouldn't it? And there is a bishop of the Church of England now, at this moment, alive in England, who said not long ago on the TV that Christ was a homosexualist because he just had 12 men with him. It's a good job they haven't me to deal with. Gracious God spares them.

I just would have no mercy. I would be wrong, of course. But you would feel like lifting them and throwing them into hell.

These are terrible things, they're blasphemy against the Son of Man. But there's even forgiveness for that. Yes, that's another kind of sin.

Then you know about the sins of the flesh. Got to do these quickly. Let's get round to this.

This is Galatians. And it's the fifth chapter. We don't need to go into this.

Verse 19, now the works of the flesh. Although the translation says, now the sins of the flesh are manifest, which are these? Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, and so on. Ah, well, there are different kinds of sins.

Some of us have been guilty of some of these sins. But God forgave us. We got forgiveness of sins.

Let's look at the sins of the Spirit. Because they're different. Saved men sometimes have sins.

Let's go to 1 Peter. First epistle of Peter. And we're at the second chapter.

Verse 1, he's talking to the saints, you know. The elect, as we saw last week. Men who were sanctified by the Spirit.

Men who were washed in the blood. Men who were redeemed by the blood. Do I need to go over the whole chapters again? He's saying to these men, Wherefore laying aside all malice? That's of the Spirit, you know.

And all guile, and hypocrisies, and envies, and evil speakings. Oh, you know, saints can become so bitter at times, that they could destroy a whole flock. I don't think we need to waste time.

You know about the sin which doth so easily beset us? It's unbelief. That goes for the whole bunch of us. Sometimes God speaks to us.

Comes into the room quietly. And He maybe calls us. Maybe in these meetings He's calling some young man or young woman into the work, into the vineyard.

And you sit alone, and you hear the voice, and you tremble, and you look at the kids, and you look at the future, and you can scarcely believe God. And it's your cursed unbelief keeps you stuck. Oh, He'll not call you out the start, will He? God, these sins, those are all kinds of sins, you know.

Here's one that some of you don't know so much about. It's the sin of the apostate. I don't think too many know about this.

Let me take a moment or two. I wish I could stop the clock sometimes while I do the thing. Let's go back to Hebrews.

Hebrews. Hebrews. Chapter 6 it is.

Now, I think that I must say this for the young folks here. See this great letter to the Hebrews? Because I believe it was written by Paul. And I don't need to waste the time of this meeting to prove that.

I can prove it from a lot of ways that it was Paul. I haven't any doubts about it, but it doesn't matter to us tonight. And Paul is writing to these Hebrew Christians, Jews who have got saved.

But remember with that company of Jews that he was writing to, there was a company with that company who were only partially persuaded or almost persuaded. Some of these Hebrews, they were just getting the light that Christ was the end of the law. That he was the fulfillment of all the old Jewish types.

And you know they were standing still there. And you know they needed to go on and finish the thing. And you have to watch as you read through Hebrews for these two companies.

And if you don't watch, you'll make great mistakes. And the expositors have made great mistakes. Now let me prove this to you.

Let's come to Hebrews 10 before we begin there, and then we'll do this right. Paul has said so many things right through till he comes to Hebrews 10. And then he said this at the very last verse.

Verse 39. But we are not of them. Now what's the we and what's the them? Well there must be two companies there.

And he puts himself in the we, doesn't he? But we are not of them that draw back unto perdition. Some of these Jews, almost persuaded, could see the thing. But they were in danger of going back.

Going back to the law. Going back to the types. Going back, turning their back on Christ.

Because we are not of them. We are not of them that turn back unto perdition. Watch this bit now.

But of them that believe to the saving of the soul. That's the company I belong to too. Two companies there.

We are not of them, you know, that stand and stare at the Christ and then turn back. You see, when God gives a man a full revelation of his son, and the man stands and stares, and then eventually turns back. Like a man that I knew once, he said to me, can I say this and you'll understand me, won't you? To hell with Christ, he said, I'm taking Muhammad.

You know what that means? That's apostasy. He's had all the revelation he's going to get. He's turned back.

He has Muhammad, OK. Muhammad's dead and rotten. Yes, that's a terrible thing.

I don't think there's anybody in here guilty of anything like that, of course. But I'm here to show you these things. Now let's go back to chapter 6 now.

He's talking to these believers, and these two companies are always near at hand. He said in verse 13 of chapter 5, or maybe get these verses in too. See, it's time that beats me.

But for everyone that uses milk is unskillful in the word of righteousness, for he is a babe. Strong meat belongs to them that are of full age. Even those who by reason of use have their senses exercised to discern both good and evil.

Therefore, just because of all that, therefore leaving the principles of the doctrine of Christ, let us go on to perfection. Let us, is he in the us. The apostles in the us.

Often to the real believing club, is let us go on to perfection. That's what we are doing this month. I'm a long way from what I believe, but I'm going in that direction.

And if Jesus would come now, I'd be perfect before I go through the roof. Rise to meet him, for I'll be changed. There's an old text that says, we shall all be changed.

And some of you would need it. Bless God. Okay.

I'm only saying that to you, because I worked with a partner who was the dearest soul of God's earth, Sam McLean, went to heaven long ago, used to say, Willie, we shall all be changed, and you need it if anybody ever needed it. Yes. All right, let's get this clear now before I lose it.

Let us go on onto perfection. Never mind the bit that's in between, verse 3. And this will we, we, we do. We believers are there.

We're going on to perfection, and this will we do, if God permits. Now watch this bit. For it is impossible for us who were once enlightened.

How about a bit if it didn't say that? That's the way some of you have read it all your life. Oh no, it didn't say it's impossible for us, it says it's impossible for them. That's a different crowd altogether.

There's two crowds there. You're bound to see the us and the we, you're bound to see the them now, aren't you? We're not talking about believers now. We're talking about boys that stood and stared at Christ.

It's impossible for them who were once enlightened. Ah yes, the fellow I talked to, he was enlightened there. All right.

To hell with Christ, he says. I'll make my note. Muhammad.

Muhammad. It is impossible. Let's get the word impossible in now.

Mind you, this is a terrible sin, this apostasy, but it is not the unpardonable sin. It's impossible for those who were once enlightened and have tasted of the heavenly gift. Of course.

When they offered the cup of vinegar to Christ, he took it and tasted it and would not drink. Oh, tasting it is not making it your own. There's a whole lot of boys that have been brought up in good families and they have tasted it.

But they never made the Christ theirs yet. There's some of you in here tonight. And you know as well as where you're sitting that your old dad and mum will say it.

And you tasted a whole lot of things in your early days that came because they loved Christ. But you never made them yours. You know, it's impossible for those who were once enlightened and tasted of the heavenly gift and were made partakers of the Holy Ghost.

Oh, you know, that's not one of the offices of the Holy Ghost told the believer. If I go over the offices of the Holy Ghost told the believer, the Holy Ghost baptizes the believer into the body of Christ. The Holy Ghost fills the believer.

The Holy Ghost anoints the believer. Oh, but I've preached at meetings where the Holy Ghost has come upon the meeting and men with guns in their pockets felt the power of the Spirit. They've tasted of the Holy Ghost.

Made partakers in a sense, you see. And they've tasted the good word of God. It came with power and the power of the world to come.

If they shall fall away. Did you get the word fall? It's the old word for apostasy. If they turn back, that's apostasy.

That's the sin. Now watch this. If they fall away, it is impossible to renew them again.

Don't be trying to tell me that this portion belongs to people who were saved and get lost again. Don't be trying to tell me that because I'll put you in the fix if you do. Old methods have come to try to tell me this, you know.

Well, I'll tell you this. You just tell me tonight that any believer can't fall away. Then I will tell you that it is impossible to renew him again.

You're giving them a through ticket for hell from that moment. It doesn't say for it is possible, you know. It says it is impossible.

What are you talking about? You're dumbing the folk. Oh, we do hear trite from people who can't handle this book. This is apostasy now.

That's a different sin. I'm not going on with that sin anymore. Maybe come to apostasy in these meetings before that.

Now, we're coming to the unpardonable sin this evening. Somebody could wheel the clock back for half an hour. Never mind.

We'll have to do what we can. Now, we're back at Matthew's Gospel and we're at chapter 12. Matthew's Gospel and we're at chapter 12.

Now, you need to take a big part of this chapter to get the solid foundation of what we're at. Verse 1. At that time, Jesus went on the Sabbath day through the corn. Isn't that a sort of lovely scene? Beautiful Easter and sunshine and here is the Lord Jesus and his disciples going through the corn on a Sunday afternoon.

And his disciples were in hunger and began to pluck the ears of corn and eat. When the Pharisees saw this, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day. And let me tell you, you will search the Old Testament and then to find where it says one word against eating corn on Sunday afternoon.

It is not there. It was an old pharisaical law but old pharisaical laws are not God's laws. But they thought they were and they made them.

The commandments of men for them became the commandments of God. It is not there anywhere in the Old Testament you try it. So you see.

And then the Lord just very wonderfully talked to them. Verse 3, but he said unto them, Have ye not read what David did when he was in hunger? You know, he can quote every time. Have ye not read? Do you see how quick he got round to that? And then down the bit he says, Have ye not read in the law, verse 5, how that on the Sabbath days the priests in the temple profane the Sabbath? If you want to talk about profanity, don't they walk on Sunday? He's just talking to them, you know.

That's all. So he leaves them. I want you to get this quite clear.

He leaves this corn field and he departed then, said verse 9, and went into the synagogue. See, it's the Sabbath day. Going into the synagogue.

And behold, there was a man which had his hand withered, and they asked him, saying, Is it lawful to heal on the Sabbath days? That they might accuse him. Wanted to know, you know, could this man be healed on the Sabbath day? Now watch how he tackles this. He said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it up? Every one of them almost in the synagogue had done this at some time.

Well, surely a man is of more value than a sheep. The Lord was wonderful here. All the time he was wonderful.

No wonder his name was wonderful. You know, he just shocked them up at all times. Verse 13 says, Then saith he to the man, Stretch forth thy hand.

Stretched it forth, and it was a stone hole like as the other. Then the Pharisees went out. Now I want you to get this.

Held a council against him that they might destroy him. Can't manage him, soldier. Can't manage him, destroy him.

Fancy these Pharisees, who pretended to know the law, who were so religious that they didn't want anything to happen on the Sabbath day. Fancy them getting together in the council to take the life of the Lord Jesus. You think they are holy or religious or anything? This country of ours is full of that kind.

And they would burn me if they could. But they can't. And I don't give two straws for them.

Nor never did nor never will. Because I can tell you that sin of the deepest die, pretending to be religious and aiming at taking the life of God's Son at the same time. They don't know anything much worse.

But let's go careful now. Verse 15. And but when Jesus knew it, he withdrew himself from fence.

Now he's out of the cornfield and he's out of the synagogue and he's on the street. I want you to get this. He's on the street.

Because I don't want you to miss this at all. He drew himself from fence and great multitudes followed him. Crowds thronged the street.

And he healed them all, charged them that they should not make him ill. That it might be fulfilled which was spoken by Isaiah the prophet saying, Behold my servant whom I have chosen, my beloved in whom my soul is well pleased. I will put my spirit upon him.

He shall show judgment to the Gentiles. He shall not strive nor cry, neither shall he lift up, neither shall any man hear his voice in the street. He wasn't standing in the street, you know, shouting about him.

Just Jehovah's servant. But he's in the street. Let's get him in the street.

Now when he's out in the street and the crowds are around him, then, verse 22, that's the great moment. Then, this then was brought unto him, one possessed with a devil, blind and dumb. This poor man was both blind and dumb because a demon had taken command of him.

And he healed him. That's the scene we're seeing. It's in the street.

In so much that the blind and dumb both spoke and saw. See this man being brought to him in the middle of the street. And he just healed him like nothing.

This blind man can see. And there isn't any bluff about this. This dumb man can speak.

Now I want you to hear this saying. And all the people were amazed. And if we could only see this done like this.

I had a healer who came to me some months ago, says, I can heal anything, right? You are. I have a car here. There's a blind man down the street a bit.

Come on, I'll take you. He has no notion at all. Some old woman with a supposed pain, he'd work out her all night, wouldn't he? Let's take our blind man.

We have a wee blind man in the meeting here. Blinded at the wall. I'll go at him.

Not a one of them. They only talk. Yeah, but this was real.

All the people were amazed and said, Is not this the son of David? The people were persuaded now that this was the Christ. This is the King. He has come.

They were persuaded. This is not in the open now. I want you to get this.

All right? But, there's a but there, verse 24. But when the Pharisees heard it, they said, This fellow. Oh, you're not allowed to call the Lord Jesus this fellow.

That's scorn. Scorn. You know, they can't again say what's been done here.

There's no arguments. The man can see, and he can speak, and the whole crowd, the multitude, they're persuaded. Now, here's where they went to with their scorn.

They said, This fellow doth not cast out devils, but by Beelzebub, the prince of the devils. See this work that's done today. This is done by the devil walking through them.

Get that now. I want you to get this very carefully now. That's blasphemy.

But we'll get around to it, all right. Verse 25. And Jesus knew their thoughts.

Don't ever come talking to me about his knowledge being limited. Or I shall keep you for about an hour to show you that it wasn't. Oh, he knew their thoughts.

I don't know your thoughts. It's a good job. We'd have a row here sometimes.

Jesus knew their thoughts. Said unto them, Every kingdom divided against itself is brought to desolation. And every city or house divided against itself shall not stand.

And if Satan cast out Satan, he is divided against himself. How shall then his kingdom stand? So first of all, he's using logic. Simple logic, isn't it? That's simple logic.

If this is the devil and me working against the devil in him, then there's something wrong here. Just beats them by logic. Then he goes on, And if I by Beelzebub, who was the prince of the devils, this was the name for the prince of the devils, If I by Beelzebub cast out devils, by whom do your children cast them out? You see, there were children of the Pharisees going round the land casting out devils.

Now, by whom do your children cast them out? But if I cast out devils by the Spirit of God, and there's no question about it, one of the translations says, Since I cast out devils by the Spirit of God, then the kingdom of God has come upon you. That was right that was being brought to them. First he beats them by logic, then he brings light, then he brings proof, or else how can one enter into a strong man's house and spoil his goods? Except he first bind the strong man, then he will spoil his goods.

You see, he talks to them by logic, common sense. Then he brings light, If I'm casting out devils by the Spirit of God, then the kingdom of God has come upon you. Then the proof is, If I've entered into the strong man's house and I've bound him, then he puts the case quite clearly.

He that is not with me, is against me. He that gathereth not with me scattereth the blood. You see, the time has come for you men to stand up and make your decision now.

They were on a tickly spot now. And then he said this, 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.

Whoso speaketh a word against the Son of Man, it shall be forgiven him. But whoso speaketh against the Holy Ghost, it shall not be forgiven him. Neither in this world, nor in the world to come.

Now there are one or two things here, that we must get very clear. You know, many dear souls tonight, in mental homes, believe that they have said things against the Holy Ghost, and therefore they are blaspheming the Holy Ghost, and therefore this unpardonable sin is theirs. And that won't do you.

You see, this is a particular kind of sin, under particular kind of circumstances. Actually this was a dispensational sin. It cannot be committed tonight.

And it couldn't be committed after Christ left this earth. You know, if the Holy Ghost uses me and men get saved, praise the Lord, some old critics will have a lot of things to say about me. Oh, they say everything about me, they don't mind.

But you won't be blaspheming the Holy Ghost, even though you curse me while the Holy Ghost uses me. Oh no, you can't do that. You see, what we would need is the circumstances.

We would need Christ in the street, in Little Avenue. We'd need Christ in the street. And we would need the blind man and the dumb man, blocked through and out of the open.

And we would need the Christ of God to say a quiet word. And we would need the Holy Ghost to set the man free in the open air before the crowd. But it must be the Christ and the Holy Ghost.

You're not going to get that today. You see, the holiest man that ever stood on the platform is just a man. And he could make a blunder, you know, and I've made a million of them.

And it doesn't make a matter what you say about me. But we would need Christ in the street. We would need this mighty thing to take place.

We would need you to be gazing, and then to stiffen your neck and say, Oh, it's not the Holy Ghost in him at all. It's the devil in him. And there's not a soul in a mental home tonight, raving mad now, that has committed this, you know.

I said to an old lady once, Tell me what you believe about Christ. Do you believe that when Thomas fell down on his knees and said, My Lord, and my God, that he was right? She says, I've always believed that. That's what she believes.

She believes he's the Lord. She believes he's God. I said, Tell me this, dear.

Do you believe that when Isaiah said, Unto us a child is born, unto us a son is given, his name shall be called Wonderful Counselor, the Mighty God. Do you believe that the child born of the Blessed Virgin Mary of Bethlehem, do you believe he was the Mighty God? She says, I know he was the Mighty God. I said, When we come to the book of Revelation, and Christ comes to the Isle of Patmos, and he says, I am the Alpha and the Omega, which is one of the titles of God in the Old Testament, do you really believe that he's God? She says, I know he's God.

She hasn't any trouble. I said, Tell me this, do you believe that John the Baptist was right when he said he saw the Spirit descending as a dove? Yes. Do you believe that the Spirit took him into the wilderness to be

tested on the devil? Yes, sir.

Do you believe that he offered up himself without spot by the Spirit? Yes, sir. She believes all that. She has no bother at all of knowing who he is and how the Spirit works.

Only the devil has inoculated her poor silly mind. My God, I would need to be let loose to go around the asylums to help the folk. And I can't do it.

The old devil wins. And here we have these boys right, and they don't know whether it's right or wrong. Isn't it great? These are the theologians with cars on.

They should be swinging on them sometimes. Yeah, I think we've got the hold of this, haven't we? I want to say something here now again. Watch this very carefully, because this is for your good now.

Because you'll come up against this. Because one day we'll, in the Isle of Vague, Vague, I think it is, V-A-G-E, I say them wrong, but never mind, you don't know. In the Isle of Vague, in the Faroe Isles, preaching there once, and I had touched on this thing.

Verse 32 says, Whosoever speaketh a word against the Son of Man, it shall be forgiven him. Whosoever speaketh against the Holy Ghost, it shall not be forgiven him. Neither in this world, neither in the world to come.

The Roman Catholic scholar was in the meeting, in Norbert, of course. He said to me, I want to talk to you about the verse. He says, it says here, It shall not be forgiven him, neither in this world, neither in the world to come.

Do they forgive sins in the world to come? Because that's what we believe. On all you Protestants. Take you one by one now to see just how much you do know.

You're not waving the flag now. Oh, he was a leper, I know. You don't know the answer yet, but I want to help you.

I could see it just like that, you know. I said, now, would you let me open my bag and bring out this Greek Testament? Yes. Because here is the true reading of the thing.

Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this age, because that's the word for world. Nor in the age to come. There's a boy pointing to us, that's what New Bible.

Good for you, boy, you're doing well. We're looking for a curate here. Yeah, now, I didn't really know.

I'm glad, Trevor, that you saw that, Raymond, that you saw that, because that's actually the truth of the thing. Yes, it's the age, you see. Not in this age.

That was the age of law. It would not be forgiven, given them in that age, and it would not be forgiven them in the age to come, which is the age we're in now, is the age of grace. But your bold Roman Catholic scholar was wanting to take it on into eternity, you know, so that you would go through purgatory for a while, and then you might get forgiven, if you squealed enough.

Yes, but I just pointed that out. Lord Jesus is saying to these boys, either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt. Come on out into the open, and put your cards

on the table, he's saying.

Oh, generational vipers. How can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things.

Evil man, out of the evil treasure, bringeth forth evil things. I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified.

By thy words thou shalt be condemned. God listens, you know. And that's a great message for the preacher.

For if you use this platform to spook your own will, that's not ministry. You need to preach the truth. Never mind about what you think.

Because your idle words will be taken up by God, you're not allowed that sort of corruption. We need to learn to be careful with what we say. Next week we're going on to sanctification, and there's a lot of truth connected with it, a great lot.

More than you think. Let's just bow together, I've kept you long enough. Lord, we bow at thy feet, and we ask thee to bless every poor mind tonight, in the whole world who has been tormented of the devil.

O God, we know that this old devil has taken things, and twisted them, and applied them, and misapplied them. O God, we pray that night might come to minds. Help us to see thee, Lord Jesus, as the altogether lovely one, fairest among ten thousand.

Grant, Lord Jesus, that we shall love thee with our whole hearts. Part us now in thy fear and with thy blessing, for thy name's sake. Amen.

Audio: <https://sermonindex1.b-cdn.net/22/SID22677.mp3>

Source: <https://sermonindex.net/speakers/willie-mullan/pilgrims-problems-no-7-the-unpardonable-sin/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net