

## PARDONING THE UNPARDONABLE SIN

## I. The Controversy about it, Mt 12:22-29.

## A. Cause of the controversy, 22.

1. The condition of this man. This miracle not usually included in list but gave rise to this impt consideration about the unpardonable sin. Only Mt reports the miracle. Man was dumb (κωφός) prob includes deaf and dumb, blind, and all due to being demon possessed. Demon called dumb bec he made the man dumb. Combination of ills made Jews think no exorcist could heal him bec couldn't communicate with a dumb, blind, deaf man. Thus impossible.
2. The Cure of the man. X did the impossible and cured all his maladies at once.
3. The Consequences of the cure, 23.
  - a. To the people--conviction that this was son of David, i.e. the Messiah.
  - b. To the Pharisees--controversy. Couldn't resort to modernists plea that miracle ~~fact~~ not literal.

## B. Charge in the controversy, 24-29.

## 1. The Accusation.

Satan is obliging his friend Jesus by withdrawing demons from men, and who would want to follow such a person? i.e. a friend of Satan. Beelzebub only in Lk 11:15, 18,18; Mt 10:25, 12:24,27. Nowhere in OT. Mk 3:22 in MSS. Beelzebub not in MSS. Bul means Lord of dwelling i.e. of heavenly habitation. or Lord of dung i.e. idolatrous abomination or ruler of hellish kgdom .

## 2. The Answer.

- a. Divided kgdom, 25-26. Kgdom or house (Mk) divided against self cannot stand. Every kgdom once divided (aor) begins to come to waste (pres). Satan wouldn't destroy his own kgdom--might make exceptions (as in Jewish exorcists) but wouldn't make a rift like X was making. Reductio ad absurdum.
- b. Jewish exorcists, 27. Charge of diabolic agency absurd since Jewish exorcists also cast out and they don't do it by power of Satan. See above. Couldn't have been too successful since so many came to Jesus, but some did it by prayer, fasting, etc. Argumentum ad hominem
- c. Only logical result, kgdom of God come to you, 28. Very fact that X has begun to bind Satan in sense of taking his prey from him shows that kgdom has come.

## II. The Character of it, Mt 12:31-32.

- A. Directed to the HS, 31. They might have misunderstood the work of X on earth, 32 and if repented of that (Acts 2) would be forgiven. But couldn't misunderstand Divine working and keep on preferring darkness to light, works of Satan to those of HS. Cf Plummer on Matt. So it is primarily attributing to Satan what is work of HS. *Sin of ignorance vs Sin of presumption.*
- B. Determined by a special situation, 31-32. Not swearing against HS, but saying that works of God are from Satan, loving darkness rather than light. In specific instance it required X's personal presence to exactly reduplicate this sin.
- C. Damning to the soul, 32. If have gone this far then there's no hope of repentance ~~and~~ in this life and consequently in the next. Rather than implying possibility that some sins would be forgiven in age to come, it teaches that destinies are determined now forever.

III. The Cure for it, 30.

Cure is simply to get on the right side and that is X's not Satan's. There is no sin He cannot forgive unless one puts himself squarely in opposition to X. An unpardonable sin can be committed today but it is not the exact duplicate of this one tho it is analagous.

Rebates puts Lk 11 up or so later in Judaea or Pera (MT 12 in Galilee).  
We know He was so accused on other occasions (MT 9:34) so not unreasonable  
it would be so here. Same argument here & so since that's done it is  
included both this miracle Tho time diff.