

No Unforgivable Sin ?

Many Christians fear that they committed a sin so terrible that they have lost their salvation and will go to hell when they die. They fear they have committed a sin so horrible that they cannot be forgiven. And, similarly, there are some who fear they committed a sin so terrible they will go to hell if they die now unless they repent. There are several important topics or points on this issue which should be covered. Let's start with the first, most important point which is the bottom line.

The passages are from the King James Version, a 400 year old translation which is very good and has no copy write. I suggest using the NIV translation for your own reading because it is easier to understand.

Born Again Christians Cannot Commit An Unforgivable Sin

There are several bible passages which make it clear that a true Christian cannot commit a unforgivable sin. And these passages also teach that a true Christian cannot commit a sin so bad that they lose their salvation and be on the road to hell until they repent. Let's start with some of the most clear passages on this topic.

John

014:016 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

014:017 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

John

006:035 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

006:036 But I said unto you, That ye also have seen me, and believe not.

006:037 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

006:038 For I came down from heaven, not to do mine own will, but the will of him that sent me.

006:039 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

006:040 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Notice especially verse 39 above. Notice that Jesus said, "I should lose nothing". Newer translations state this more clearly in words like "I should lose none that the Father gave me". The point is, if we could lose our salvation, then Jesus is not fulfilling the Father's will – and that cannot be true because the Father's will must be completed.

And notice verse 35 above when Jesus said, "never hunger" and "never thirst". Never is never. If we could lose our salvation then the term "never" in this passage is not true. Never is never and that is that!

John

010:025 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

010:026 But ye believe not, because ye are not of my sheep, as I said unto you.

010:027 My sheep hear my voice, and I know them, and they follow me:

010:028 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

010:029 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

010:030 I and my Father are one.

If a born again Christian could commit a sin so bad that they could lose their salvation and go to hell, then that is not eternal life. This is a very important point so let me repeat it. *If a born again Christian could commit a sin so bad that they could lose their salvation and go to hell, then that is not eternal life and what Jesus said is untrue.* But verse 28 says Jesus gives eternal life and they shall never parish. Never is never. Never means never. And Jesus cannot lie.

Perhaps the message in the following verses are even a stronger denial that a true Christian could lose their salvation.

John

011:025 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

011:026 And whosoever liveth and believeth in me shall never die. Believest thou this?

Jesus was speaking of spiritual death which is separation from God. So if Jesus said true Christians 'shall never die', then this means a true Christian cannot be separated from God and go to hell. If a true Christian could commit a sin so terrible that they could lose their salvation and go to hell before they repent, that would mean they are separated from God, or more specifically, Jesus. That would be spiritual death. But verse 26 says a true Christian "shall never die". So we cannot commit a sin so horrible that we would be separated from God. We can lose our "fellowship" or that close feeling we have with God when we sin as the bible says,

Isaiah

048:022 There is no peace, saith the LORD, unto the wicked.

But we cannot lose our salvation if we are born again Christians.

Psalms 51 is an example of how painful one can feel after committing a terrible sin. It was written by King David and it is his prayer for forgiveness.

Psalms

051:001 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

051:002 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

051:003 For I acknowledge my transgressions: and my sin is ever before me.

051:004 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

051:005 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

051:006 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

051:007 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

051:008 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

051:009 Hide thy face from my sins, and blot out all mine iniquities.

051:010 Create in me a clean heart, O God; and renew a right spirit within me.

051:011 Cast me not away from thy presence; and take not thy holy spirit from me.

051:012 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

051:013 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

051:014 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

051:015 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

051:016 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

051:017 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

051:018 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

051:019 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Notice especially verses 10-12 above where David pleads to God to restore “the joy of thy salvation”. He asks for the return of the joy. He does not ask for salvation because he still had it.

The following 2 passages refer to true Christians who deliberately live sinful lives as ‘reprobates’. They do not lose their salvation. But they do lose their closeness to God and the feeling of assurance of forgiveness.

2 Peter

001:004 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.

001:005 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

001:006 And to knowledge temperance; and to temperance patience; and to patience godliness;

001:007 And to godliness brotherly kindness; and to brotherly kindness charity.

001:008 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

001:009 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

001:010 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

Verse 4 above points out that to partake in God’s nature, we need to avoid lust that corrupts us. Verses 5-7 list traits we should strive for. (Note that the word ‘charity’ in verse 7 is sometimes translated as ‘love’ in newer bible translations.) Then verse 9 points out that a true Christians who lacks these things, who does not strive for them, is blind and “hath forgotten he was purged from his old sin”. The thought or meaning here is that these people will not feel the assurance of their salvation because they are living sinful lives. They still are one with Jesus. But they can lose that close feeling to Jesus and lose the leading of the Holy Spirit, ending up having the same feeling of lose as non-Christians.

Another bible verse regarding this is below.

2 Corinthians

013:005 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

013:006 But I trust that ye shall know that we are not reprobates.

013:007 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

The term ‘reprobate’ means ‘failed the test’. And in this context, it is referring to people who fail the test of living a godly life – i.e., they live a sinful life pleasing their lusts like non-Christians. So when the bible says, “Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”, it is implying that you will know Christ is in you unless you are living a sinful life, like a non-Christian. The thought of verse 7 (emphasis added) “Now I pray to God that

ye do no evil; not that we should appear approved *by non-Christians*, but that ye should do that which is honest, though we be as reprobates *to non-Christians*". Remember, non-Christians a sometimes view parts of a godly living or godly principles as bad.

Nothing Can Separate Us From God's Love

Romans

008:033 Who shall lay any thing to the charge of God's elect? It is God that justifieth.

008:034 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

008:035 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

008:036 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

008:037 Nay, in all these things we are more than conquerors through him that loved us.

008:038 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

008:039 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

What Does It Mean To Be A Born Again Christian?

The following parable of Jesus probably best illustrates what it is to be a born again Christian.

John

015:001 I am the true vine, and my Father is the husbandman.

015:002 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

015:003 Now ye are clean through the word which I have spoken unto you.

015:004 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

015:005 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

015:006 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

The point is, a Christian must be in Christ like a branch is in the vine. Branches which are not in the vine may look healthy. But they are effectively dead because they will wither and die by themselves. When we born into this world, we are like branches which are not in the vine. We become grafted in thru faith in Jesus.

Notice there are 2 different types of branches which are taken away. One type is described in verse 2. These are branches which are in Christ, real Christians. But they do not produce any fruit. Christians which produce no fruit, no good works, may be taken away 'prematurely' to heaven. We sometimes see this in prodigal sons. The other type of branches which are taken away are those described in verse 6. These are people who never were in Jesus, who never were true Christians. They wither, die, and go to a place of torment.

The bible also teaches a true Christian is 'one' with Jesus, just as Jesus is one with (or 'in') the Father. Some verses stating this are:

John

010:038 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

John

014:009 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

014:010 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

014:011 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

John

014:020 At that day ye shall know that I am in my Father, and ye in me, and I in you.

Perhaps the greatest expression of what it means to be a born again Christian can be found in part of a prayer Jesus prayed shortly before His trial and crucifixion.

John

017:020 Neither pray I for these alone, but for them also which shall believe on me through their word;

017:021 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

017:022 And the glory which thou gavest me I have given them; that² they may be one, even as we are one:

017:023 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

2 Corinthians

005:017 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

What is it to be 'one' with Him? That is hard to describe. But it is a special type of union or communion between Jesus and a Christian.

How does one come to faith?

Deuteronomy

004:029 But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

Jeremiah

029:013 And ye shall seek me, and find me, when ye shall search for me with all your heart.

Luke

011:009 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

011:010 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Matthew

022:036 Master, which is the great commandment in the law?

022:037 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

022:038 This is the first and great commandment.

022:039 And the second is like unto it, Thou shalt love thy neighbour as thyself.

022:040 On these two commandments hang all the law and the prophets.

Revelation

003:019 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

003:020 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

Examples of Immoral Believers

Story of Lot

The story of Lot is a great example of what can occur. In this story, Lot, a godly man and nephew of Abraham, chooses to live near Sodom because it was a fertile area. He ignored the fact that the people there were very evil. Later, the Bible reveals how this warped the judgment of his family and how evil his children became.

The story starts with his decision to live near Sodom.

Genesis

013:007 And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.

013:008 And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

013:009 Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

013:010 And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, like the land of Egypt, as thou comest unto Zoar.

013:011 Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

013:012 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom.

013:013 But the men of Sodom were wicked and sinners before the LORD exceedingly.

God then warns Abraham that he plans to destroy Sodom and Gomorrah because of the evil population. Abraham asks God if he would spare the cities for the sake of the righteous (good people). God agrees.

Genesis

018:020 And the LORD said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

018:021 I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

018:022 And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the LORD.

018:023 And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?

018:024 Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?

018:025 That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

018:026 And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

018:027 And Abraham answered and said, Behold now, I have taken upon me to speak unto the LORD, which am but dust and ashes:

018:028 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, If I find there forty and five, I will not destroy it.

018:029 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for forty's sake.

018:030 And he said unto him, Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

018:031 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake.

018:032 And he said, Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake.

018:033 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Next, Lot meets 2 men, some believe they were angels in human form. Notice in chapter 19 verse 5, men of Sodom asked Lot for the men so they could 'know them' – ie, know them sexually. Notice how warped Lot's view is in verse 8 when he offers his daughters to the men outside his house. Yet he is considered 'righteous' because he is being spared by God. (Remember in chapter 15, verse 6 state the following about Abraham, so it is true of Lot too regardless of his actions, "And he believed in the LORD; and he counted it to him for righteousness.".)

Genesis

019:001 And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground;

019:002 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night.

019:003 And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

019:004 But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter:

019:005 And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them.

019:006 And Lot went out at the door unto them, and shut the door after him,

019:007 And said, I pray you, brethren, do not so wickedly.

019:008 Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof.

019:009 And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

019:010 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

019:011 And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

Then God destroyed the 2 cities. Notice that the 2 men (or angels) took Lot, his wife, and his 2 married daughters, but his 2 sons in law did not go, implying they did not believe in God.

Genesis

019:012 And the men said unto Lot, Hast thou here any besides? son in law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place:

019:013 For we will destroy this place, because the cry of them is waxen great before the face of the LORD; and the LORD hath sent us to destroy it.

019:014 And Lot went out, and spake unto his sons in law, which married his daughters, and said, Up, get you out of this place; for the LORD will destroy this city. But he seemed as one that mocked unto his sons in law.

019:015 And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city.

019:016 And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD being merciful unto him: and they brought him forth, and set him without the city.

019:017 And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

019:018 And Lot said unto them, Oh, not so, my LORD:

019:019 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:

019:020 Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live.

019:021 And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

019:022 Haste thee, escape thither; for I cannot do anything till thou be come thither. Therefore the name of the city was called Zoar.

019:023 The sun was risen upon the earth when Lot entered into Zoar.

019:024 Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven;

019:025 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

019:026 But his wife looked back from behind him, and she became a pillar of salt.

The epilog to this story is an illustration on how corrupt Lot's daughters were. They caused their father to become drunk and sleep with them.

Genesis

019:030 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

019:031 And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth:

019:032 Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father.

019:033 And they made their father drink wine that night: and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

019:034 And it came to pass on the morrow, that the firstborn said unto the younger, Behold, I lay yesternight with my father: let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed of our father.

019:035 And they made their father drink wine that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

019:036 Thus were both the daughters of Lot with child by their father.

And finally

2 Peter

002:006 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

002:007 And delivered just Lot, vexed with the filthy conversation of the wicked:

002:008 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

Ezekiel

016:049 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

016:050 And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

Another bible passage also alludes to why these cities were destroyed.

Jude

001:007 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

This story of Lot illustrates how living in a godless community corrupted him and his family.

1. Lot's judgment was corrupted by offering his daughters to the men of Sodom.
2. Some of his daughters married godless men who were later destroyed in the city – both those daughters and their husbands.
3. His wife failed to believe and died.
4. His unmarried daughters caused their father to get drunk and have children by him.
5. 2 Peter indicates only Lot was a just person, implying he lost his entire family to all eternity, meaning they will spend eternity with the condemned. How tragic.
6. *Epecially not 2 Peter 2:6-8 which states Lot was considered a righteous person even though other passages make it clear he did not always lead a godly life.*

This illustrates

1. How living in a depraved society can destroy one's family. Notice the families of his married daughters died, his wife died, his possessions in those cities were destroyed, and his unmarried daughters were corrupted and his entire family probably went to a place of torment after dying (probably did not have a saving faith in God) because the bible only mentions that Lot was a 'godly' man.
2. The bible teaches we are saved by grace thru faith in Jesus/God and we can work towards a reward in heaven. It also teaches we still go to heaven but lose a reward by ungodly living. Lot may have lost a reward in heaven.
3. Why it is important for Christians to have their children raised (go to) Christian schools rather than godless schools, or schools lacking Christian teaching and principals.

Sin Unto Death

The following verse refers to physical death, not spiritual death.

1 John

005:016 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. **There is a sin unto death:** I do not say that he shall pray for it.

005:017 All unrighteousness is sin: and there is a sin not unto death.

An example of this is given in 1 Corinthians.

1 Corinthians

005:001 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

005:002 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

005:003 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed,

005:004 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

005:005 **To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.**

Troubling Bible Verses

There are some bible passages which are very troubling to some Christians, especially to those who like the prodigal son, got into a life of sin. They worry these bible passages are applicable to them and condemn them to a future in hell without God. So let's look at them.

The first passage is from the gospel of John.

John

015:001 I am the true vine, and my Father is the husbandman.

015:002 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

015:003 Now ye are clean through the word which I have spoken unto you.

015:004 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

015:005 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

015:006 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

Some Christians who have gotten into a sinful life (like the prodigal son) are troubled by verse 2 and 6. They sometimes think that both verses refer to them. They worry they are one of those branches. But verse 2 refers to people who are in Jesus and verse 6 refers to those who are not on Jesus. Verse 2 says if a Christian is not bearing fruit, he can be taken away, not to hell, but to a place where he no longer can bear fruit – ie, die. But just because a Christian dies, does not

mean he lost his salvation and is going to hell. It just means that person is no longer on earth where he can 'bear fruit', i.e., do God's will and possibly earn a reward in heaven. He stills goes to heaven but perhaps without a reward. Verse 6 does not refer to born again Christians because they do abide in Jesus. This passage refers to those who are not true Christians.

There are some other passages similar to John 15:1-6 and they too are referring to Christians being removed (dying and going to heaven without a reward) from earth where they can bear fruit (good works). What is this fruit? It can be anything that God desires – spreading the gospel, raising godly children, helping the poor, being a roll model by living a godly life, helping the needed, etc.

For some, 2 Peter 2:21-22 are troubling verse. So let's take a look at them. But it is important to read the entire second chapter to see the context they are in.

2 Peter

002:001 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

002:002 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

002:003 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

002:004 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

002:005 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

002:006 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

002:007 And delivered just Lot, vexed with the filthy conversation of the wicked:

002:008 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

002:009 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

002:010 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.

002:011 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

002:012 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

002:013 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you;

002:014 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

002:015 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

002:016 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet.

002:017 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

002:018 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

- 002:019 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.
- 002:020 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.
- 002:021 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.
- 002:022 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

You see, this section is discussing false 'prophets', people who have some knowledge of the bible but are not true believers. They may clean themselves up a bit and live a good, moral life for a while. But eventually they will return to a sinful life – just like you can clean a pig but it will return to the mud. This is because the love of God is not in them, they have no love for God or His ways. So these verses are not referring to born again Christians.

Another passage that troubles some Christians is the following.

Hebrews

- 010:026 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
- 010:027 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.
- 010:028 He that despised Moses' law died without mercy under two or three witnesses:
- 010:029 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?
- 010:030 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.
- 010:031 It is a fearful thing to fall into the hands of the living God.

And what is that sin? This passage is similar to that in 2 Peter chapter 2. It is a reference to those who heard the word of God but never became true born again believers. Revelation creates responsibility. If we hear God's word and reject it, there is no other option except condemnation and it will be greater than if we had never heard God's word.

But perhaps the passage that troubles people most is below.

Hebrews

- 006:001 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,
- 006:002 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
- 006:003 And this will we do, if God permit.
- 006:004 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,
- 006:005 And have tasted the good word of God, and the powers of the world to come,
- 006:006 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.
- 006:007 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:
- 006:008 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.

I relied greatly on Dr. J. Vernon McGee's bible commentaries to understand the above passage. Some of the following are my additional thoughts...

Remember that the bible does not contradict itself. So the correct interpretation is the one that is in harmony (does not contradict) other bible passages. So let's start with verses 4-6 because these are the verses that most trouble people. Notice that these verses are a clear reference to some true, born-again Christians who have 'fallen away'. These are Christians who, like the prodigal son, have given themselves over to a life of sin, turning their backs on God and not paying attention to His leading. And why is this passage so scary? Because it says, "For it is impossible for those who were once enlightened ... to renew them again unto repentance". Notice it says "repentance" and not "salvation". Why is this an important distinction? Because a person can commit sins without repenting and still be saved. 1 Corinthians 5:1-5 quoted earlier is an example of this.

Now look at verse 7 and 8. Are they referring to the fires of hell? No. These verses are referring to the reward that Christians may receive in heaven for how they live their lives on earth. So verse 8 above is referring to one's works which may be burned. The following passage in 1 Corinthians gives more insight, especially verse 15.

1 Corinthians

- 003:008 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.
- 003:009 For we are labourers together with God: ye are God's husbandry, ye are God's building.
- 003:010 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.
- 003:011 For other foundation can no man lay than that is laid, which is Jesus Christ.
- 003:012 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;
- 003:013 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.
- 003:014 If any man's work abide which he hath built thereupon, he shall receive a reward.
- 003:015 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

When a true Christians turns their back on God and gets into a sinful life style, they can lose the reward they had built up. And it may not be possible for them to ever be in a place where they could do anything good for God again. For example, there have been Christian ministers or preachers who got into a sinful life, maybe thru adultery or getting caught up in some other sinful life style. At this point, their witness for God can be ineffective because who would believe someone who live contrary to their teaching? Yet they have not lost their salvation. They will enter heaven but without a reward – like a person who lost everything in a fire. Dr. McGee's commentary is longer and describes this better so you may want to look at it if you want a fuller explanation.

Some find the following passage troubling

Matthew

- 007:021 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
- 007:022 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
- 007:023 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Some are troubled because this seems to refer to born again Christians who lost their salvation. But noticed verse 23 where Jesus said, "I never knew you". Once again, never means never. This passage refers to people who are not born again Christians. It refers to people who knew about Jesus and the gospel, but never fully accepted it, who were never born again. If, if this passage referred to born again Christians, then Jesus could not say, "I never knew you" because

Jesus knows those who are born again Christians. If the passage did refer to born again Christians, Jesus would have said something like, "I use to know you but no longer". But He did not say that. He said, "I never knew you" so it cannot apply to born again Christians.

Another passage which troubles some people is the parable about the talents (in this case, 'talents' refers to money).

Matthew

- 025:013 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.
- 025:014 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.²
- 025:015 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.
- 025:016 Then he that had received the five talents went and traded with the same, and made them other five talents.
- 025:017 And likewise he that had received two, he also gained other two.
- 025:018 But he that had received one went and digged in the earth, and hid his lord's money.
- 025:019 After a long time the lord of those servants cometh, and reckoneth with them.
- 025:020 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.
- 025:021 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
- 025:022 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.
- 025:023 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
- 025:024 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:
- 025:025 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.
- 025:026 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
- 025:027 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.
- 025:028 Take therefore the talent from him, and give it unto him which hath ten talents.
- 025:029 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.
- 025:030 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Some people believe that in this parable, Jesus says He will send unfaithful servants/believers to hell if they fail to produce any good works in their lives. But that cannot be the correct interpretation because the following passage says the opposite.

1 Corinthians

- 003:013 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.
- 003:014 If any man's work abide which he hath built thereupon, he shall receive a reward.
- 003:015 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Notice verses 25:24-25 in Matthew. These are the words of someone who fears, but does not love God. Someone who is not a true Christian. These verses remind me of people I have met in life who claim they have read the bible. One was raised in a cult. They had the light of the gospel/bible and rejected it. Some even criticized God, calling Him evil for letting people go to hell. They knowingly preferred to criticize God rather than accept the salvation He offered. In short, they had enough bible knowledge to turn to God and be saved. But they willfully chose to do nothing with that knowledge and rejected God's salvation. I believe that is what this passage refers to.

Loss of Forgiveness?

Here is another passage that troubles some people. But this subject is a bit more complex. Therefore, it needs a deeper study.

Matthew

006:014 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

006:015 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

It is similar to

Mark

011:025 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

011:026 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Some people interpret this to mean they can lose their salvation if they do not forgive others. Another similar passage is below. But this one has the words 'from your hearts'. This is a key to interpretation.

Matthew

018:035 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

All people can get angry and say they will not forgive. But are they speaking from their hearts/souls/spirits, or from their emotions? When we are born again, God changes our hearts/spirit that we may be one in Jesus (see John 17). That is why the bible also says

1 John

003:009 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

003:010 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

But notice earlier in the book

1 John

001:008 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

Are these 2 passages contradicting each other? The answer is in the following passage in Romans.

Romans

007:015 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.
007:016 If then I do that which I would not, I consent unto the law that it is good.
007:017 Now then it is no more I that do it, but sin that dwelleth in me.
007:018 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.
007:019 For the good that I would I do not: but the evil which I would not, that I do.
007:020 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.
007:021 I find then a law, that, when I would do good, evil is present with me.
007:022 For I delight in the law of God after the inward man:
007:023 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.
007:024 O wretched man that I am! who shall deliver me from the body of this death?
007:025 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

The point is, born again Christians have 2 natures that war against each other. Remember that we are spirits which live in bodies. When we are born again, our spirit is renewed and in Jesus (Jesus said in John 17:21, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us") while our bodies still have sinful lusts and desires. That is what this passage is referring to.

So then, what was Jesus referring to in the first 2 passages above? I believe the answer is in the following passage. It is in reference to the Lord's Supper. But it has application here also.

1 Corinthians

011:030 For this cause many are weak and sickly among you, and many sleep.
011:031 For if we would judge ourselves, we should not be judged.
011:032 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

And

And, when Paul wrote warning not to judge others

Romans

002:003 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
002:004 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?
002:005 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

1 John

001:006 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:
001:007 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

And

Hebrews

012:005 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

012:006 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

012:007 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

012:008 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

The point is, if we do not forgive, we do not lose our salvation. But we can lose our fellowship (closeness) with God and God will chastise us.

Comforting Bible Verse

1 John

003:019 And hereby we know that we are of the truth, and shall assure our hearts before him.

003:020 For if our heart condemn us, God is greater than our heart, and knoweth all things.

003:021 Beloved, if our heart condemn us not, then have we confidence toward God.

We are saved by faith, not by feelings. If we get into sin, our hearts condemn us.

Isaiah

048:022 There is no peace, saith the LORD, unto the wicked.

But that does not mean we lose our salvation. We are saved by faith, not feelings. We need to return to God as the prodigal son did (see section below on the prodigal son).

Unforgivable Sin

Three of the gospels refer to an 'unforgivable sin'. So let's look at those passages.

Matthew

012:022 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.

012:023 And all the people were amazed, and said, Is not this the son of David?

012:024 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.

012:025 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

012:026 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

012:027 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

012:028 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

012:029 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

012:030 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

012:031 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.

012:032 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.

012:033 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

012:034 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

012:035 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

012:036 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

012:037 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Mark

003:022 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

003:023 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

003:024 And if a kingdom be divided against itself, that kingdom cannot stand.

003:025 And if a house be divided against itself, that house cannot stand.

003:026 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

003:027 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

003:028 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

003:029 But he that shall blaspheme against the Holy Ghost hath never forgiveness, **but is in danger of eternal damnation.**

003:030 Because they said, He hath an unclean spirit.

Luke 12:10

011:053 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

011:054 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

012:001 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

012:002 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

012:003 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

012:004 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

012:005 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

012:006 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

012:007 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

012:008 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

012:009 But he that denieth me before men shall be denied before the angels of God.

012:010 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

The point is, if you harden your heart and refuse to accept Jesus as your savior, a time will come when the Holy Spirit will stop trying to work faith in you. When this happens, there is no chance you can come to faith in Him. In the passages above, the Pharisees were claiming Jesus did miracles thru the Satan's power. They hardened their hearts to Jesus's message. They should have been able to see Jesus fulfillment of the prophecies of the Messiah. But they refused to do so. The work of the Holy Spirit is to bring us to Jesus. The Pharisee's rejection of Jesus is a rejection of the Holy Spirit's work/message. This does not mean a person who rejects Jesus has automatically committed an unpardonable sin. There are multitudes of people, like the Apostle Paul, who rejected Jesus at first and later became possibly His greatest apostle. But warning is for those who reject Jesus and continue to do so because at some point the Holy Spirit will stop trying.

Isaiah

055:006 Seek ye the LORD while he may be found, call ye upon him while he is near:

055:007 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

One final point. Notice Mark 3:29 says, "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation". This once again points out that the Holy Spirit still may try to bring that person to faith. But at some point, the Holy Spirit will stop trying. Once that point is reached, there is no hope for that person. Lack of faith is the unforgivable sin and resisting the Holy Spirit causes it. Please also note that if one is truly sorry for their sins, believes in Jesus and wants forgiveness, that person has not committed the unpardonable sin because this can only happen if the Holy Spirit is still trying to work faith and repentance in that person.

God Forgives All Sin

Some people fear they have committed an unforgivable sin. But the bible teaches that God forgives all sins of people who believe in Jesus.

1 John

001:007 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

001:008 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

001:009 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

The following is what Jesus said.

Mark

003:028 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

003:029 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

003:030 Because they said, He hath an unclean spirit.

Note that Mark 3:29 says, "is in danger of eternal damnation", not that the person cannot come to a saving faith and be forgiven. One can only be forgiven by believing in Jesus as John 3:16 says, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Saying that Jesus has an unclean spirit means they do not believe in Him, and so long as they do not believe, they are not saved or forgiven.

Loss of Reward, Not Salvation

The bible teaches people will receive a reward in heaven for how they live their lives on earth. It also warns that one can lose that reward.

2 John

001:008 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

Revelation

003:011 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown

The following are some passages that teach we can receive a reward in heaven. There are actually many more passages on this topic than are listed below.

James

001:012 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Matthew

016:027 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

Matthew

005:012 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

2 Corinthians

005:010 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Revelation

022:012 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

Matthew

025:014 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.¶

025:015 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

025:016 Then he that had received the five talents went and traded with the same, and made them other five talents.

025:017 And likewise he that had received two, he also gained other two.

025:018 But he that had received one went and digged in the earth, and hid his lord's money.

025:019 After a long time the lord of those servants cometh, and reckoneth with them.

025:020 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

025:021 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

025:022 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

025:023 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

025:024 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

025:025 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

025:026 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

025:027 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

025:028 Take therefore the talent from him, and give it unto him which hath ten talents.

025:029 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

025:030 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

1 Corinthians

003:011 For other foundation can no man lay than that is laid, which is Jesus Christ.

003:012 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

003:013 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

003:014 If any man's work abide which he hath built thereupon, he shall receive a reward.

003:015 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Matthew

006:019 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

006:020 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

006:021 For where your treasure is, there will your heart be also.

Jeremiah

017:010 I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Luke

018:018 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

018:019 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

018:020 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.

018:021 And he said, All these have I kept from my youth up.

018:022 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

018:023 And when he heard this, he was very sorrowful: for he was very rich.

2 Timothy

004:007 I have fought a good fight, I have finished my course, I have kept the faith:

004:008 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

The following bible passage tells us we lose our 'fellowship' or close feeling/comfort from God if we live sinful lives.

1 John

001:006 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

001:007 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

The Good Shepard, The 100 Sheep

Jesus's parable of the 100 sheep is good insight into God. The following is Jesus's parable.

Matthew

018:012 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

018:013 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

018:014 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

The point is that God will go after the stray sheep (or sinful Christian) to lead them back to Him. God is not willing to let any of His to be lost.

Prodigal Son and Prodigal Pig

It is important to remember that not all people who call themselves 'Christian' really are Christian. One minister noted that his members seemed to go back and forth down a road to sin and back to a good life. So he was unsure as to which members were true believers. But one way to tell is where to they end up. In the bible, Jesus taught a parable about a prodigal son. And Peter told about a prodigal pig.

The following is the story of the prodigal son.

Luke

015:011 And he said, A certain man had two sons:

015:012 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

015:013 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

015:014 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

015:015 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

015:016 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

015:017 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

015:018 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

015:019 And am no more worthy to be called thy son: make me as one of thy hired servants.

015:020 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

015:021 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

015:022 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

015:023 And bring hither the fatted calf, and kill it; and let us eat, and be merry:

015:024 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

015:025 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

015:026 And he called one of the servants, and asked what these things meant.

015:027 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

015:028 And he was angry, and would not go in: therefore came his father out, and intreated him.

015:029 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

015:030 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

015:031 And he said unto him, Son, thou art ever with me, and all that I have is thine.

015:032 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

The point is, the son could never be happy living in a foreign land with pigs. So he returned to his father. That is true of Christians. They can get into a sinful lifestyle. But they cannot be happy forever living in a sinful lifestyle. They eventually will repent and return to God. In some cases, God will remove them (they die) so they will not continue in sin.

Note the phrase, “for this thy brother was dead, and is alive again; and was lost, and is found” in verse 32. This is not saying the son was spiritually dead or spiritually lost. It is saying it was as if the son was physically lost or dead; he was not with his father.

This can be contrasted with the brief story of the prodigal pig told by Peter.

2 Peter

002:019 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

002:020 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

002:021 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.

002:022 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

This passage in second Peter describes people who are given over to earthly pleasures. They may learn of God and may for a time live good lives. But they never fully believe, never repent, never fully commit themselves to God, never are ‘born again’. They never became ‘a son of ‘God’. And they eventually will return to their sinful lifestyle, just like a pig prefers life in a pig pen.

Put Your Past Behind You

People who believe they committed an unforgivable sin often dwell on it and do not understand how God could forgive them. But God says He does forgive all manner of sin

1 John

001:009 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from **all unrighteousness**.

No exceptions.

And these people often think they are the worst sinner ever. But notice how the Apostle Paul felt. This writer does not know who is worst and it is not for this writer to speculate. But this writer can say, if you feel this way, you are not alone. But that does not mean you did anything unforgivable. In fact, if you are truly sorry for your sin and want to repent, that is a sign that you did not cross any 'unforgivable sin' line because if one did, they would not be sorry.

1 Timothy

001:015 This is a faithful saying, and worthy of all acceptance, that **Christ Jesus came into the world to save sinners; of whom I am chief.**

We all have regrets. But we should not wallow in regret. The Apostle Paul gives the following advice.

Philippians

003:013 Brethren, I count not myself to have apprehended: but this one thing I do, **forgetting those things which are behind, and reaching forth unto those things which are before,**

003:014 I press toward the mark for the prize of the high calling of God in Christ Jesus.

So do not concentrate on the past. Instead, strive for a better tomorrow. And pray to God for comfort.

2 Corinthians

001:003 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

001:004 **Who comforteth us in all our tribulation**, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

Remember, each of us has a kind of dual personality. Notice that the bible teaches we are all sinners.

1 John

001:008 **If we say that we have no sin, we deceive ourselves, and the truth is not in us.**

001:009 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

001:010 **If we say that we have not sinned, we make him a liar, and his word is not in us.**

But then notice what the bible says just a few verses later.

1 John

003:009 **Whosoever is born of God doth not commit sin**; for his seed remaineth in him: and he cannot sin, because he is born of God.

003:010 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

How can this be? Because we have a dual nature. When we are born again, our spirits are changed and we have a special union or communion with God. Our spirits want what God wants.

2 Corinthians

005:017 **Therefore if any man be in Christ, he is a new creature:** old things are passed away; behold, all things are become new.

Yet, our bodies still have a sinful nature and crave earthly, sinful things. That is how a person who 'is born of God' does not sin in their spirit but still sins in their body.

Romans

007:014 For we know that the law is spiritual: but I am carnal, sold under sin.

007:015 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

007:016 If then I do that which I would not, I consent unto the law that it is good.

007:017 Now then it is no more I that do it, but sin that dwelleth in me.

007:018 **For I know that in me (*that is, in my flesh,*) dwelleth no good thing:** for to will is present with me; but how to perform that which is good I find not.

007:019 For the good that I would I do not: but the evil which I would not, that I do.

007:020 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

007:021 I find then a law, that, when I would do good, evil is present with me.

007:022 For I delight in the law of God after the inward man:

007:023 **But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.**

007:024 **O wretched man that I am! who shall deliver me from the body of this death?**

007:025 **I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin**

Sin is like gravity. We may want to hold out our arms in front of us. But at some point, the muscles in our arms will get tired and we will lower them. We may want to always do God's will. But it is hard fighting sin. That does not mean we should give into sin. But it does mean we will sin in our bodies.

And remember what God said,

Isaiah

043:025 I, even I, am he that blotteth out thy transgressions for mine own sake, **and will not remember thy sins.**