

# Luke 12:10-11 – Blaspheme and appearing before the synagogues, magistrates and powers

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## Introduction

**ToDo:** create an introduction paragraph and do a general review.

## Luk 12:10-11 KJV

<sup>10</sup> And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth (*blasphemo*<sup>G987</sup>) against the Holy Ghost it shall not be forgiven. <sup>11</sup> And when they bring you unto the synagogues, and *unto* magistrates (*arche*<sup>G746</sup>), and powers (*exousia*<sup>G1849</sup>) take ye no thought how or what thing ye shall answer, or what ye shall say:

## Commentary on verse 11 first

It seems to me that Luk 12:11 is like a court setting and that maybe there are three types of courts (and maybe) one for each of the three branches of government... Judicial (synagogues i.e. courts of ecclesia), Administrative (magistrates) and power (executive)<sup>a</sup>. My analysis of the types of courts maybe wrong, but I'm confident that what is meant here is that you're being brought into a court of some kind and therefore some charge has been brought against you (or, shall we say your person.

I written before on this see "Word Study Principalities G746 Arche and Power Exousia G1849" (article #[559](#)) and in that document, I comment on this most awesome set of verses about the handwritten ordinances that was nailed to the cross by Y'shua. In that document I make two points...

- 1)"the verse that never was": Nowhere in the NT does Y'shua, Paul or Peter ever "bad mouth" or speak evil of the government i.e. the Romans.

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<sup>a</sup> ToDo: a more detailed study of these words is warranted as I don't have a good handle on them. Could this also be the order that of courts that Y'shua went through in his trial, with the synagogue being the "court of original jurisdiction".

## Col 2:14-15 KJV

<sup>14</sup> Blotting out the **handwriting** of **ordinances** that was against us, which was contrary to us, and took it out of the way, **nauling it to his cross**; <sup>15</sup> And having spoiled **principalities**<sup>G746 arche</sup> and **powers**<sup>G1849 exousia</sup>, he made a shew of them openly, triumphing over them in it.

So if you have previously blasphemed ([Luk 12:10](#)) the *Ruach Hakodesh* then you will not be able to respond righteously from those

All of this worldly powers mentioned in [Luk 12:10](#) are not to be dealt with in a "go to war" like manner, but to be dealt with in a civil and peaceful way. The implication is that any aspect of blaspheming the "powers that be" i.e. to vilify, defame, rail, revile, speak evil of (words described in Strong's # [G987](#)) against said powers is, by implication, an unforgiveable sin. Conspiracy theorist / Angry Patriot Types take note.

### So let's tie this in with forgiveness.

Etymology: Old English forgiefan, of Germanic origin, related to Dutch vergeven and German vergeben, and **ultimately to for- and give.**

The ruach hakodesh that is in them is also offended.

Blashemos [G984](#) : From a derivative of [G984](#) and [G5345](#);

[G984](#) *blapto* "A primary verb; properly to hinder, that is, (by implication) to injure: - hurt." KJC hurt, 2 [Mar 16:18](#), [Luk 4:35](#).

[G5345](#) *pheme* "From [G5346](#); a saying, that is, **rumor** ("fame"); LXX [H8052](#) shemuah "; KJC 2 fame, [Mat 9:26](#), [Luk 4:14](#)

## **Luk 12:13-15 - Y'shua Remands<sup>b</sup> the case.**

<sup>13</sup> And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. <sup>14</sup> And he said unto him, **Man, who made me a judge or a divider over you?** <sup>15</sup> And he said unto them, **Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.**

The immediate context of these verses is blasphemy

## **Other places where blaspheme as the unforgivable sin is mentions**

### **Mat 12:30-32 KJV**

<sup>30</sup> He that is not with me is against me; and he that gathereth not with me scattereth abroad. <sup>31</sup> 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. <sup>32</sup> 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.

### **Mar 3:28-29 KJV**

<sup>28</sup> Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: <sup>29</sup> But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

## **Webster's on Forgive**

**FORGIVE**, v.t. forgiv'. pret. forgave; pp. forgiven. [L. remitto. See Give.]

1. To pardon; to remit, as an offense or debt; to overlook an offense, and treat the offender as not guilty. The original and proper phrase is to forgive the offense, to send it away, to reject it, that is, not to impute it, [put it to] the offender. But by an easy transition, we also use the phrase, to forgive the person offending.

Forgive us our debts.

If we forgive men their trespasses, your heavenly father will also forgive you. Mat 6.

As savages never forget a favor, so they never forgive an injury.

It is to be noted that pardon, like forgive, may be followed by the name or person, and by the offense; but remit can be followed by the offense only. We forgive or pardon the man, but we do not remit him.

2. To remit as a debt, fine or penalty.

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<sup>b</sup> **REMANDING A CAUSE** (Bouvier's) practice. The sending it back to the same court out of which it came for the purpose of having some action on it there. March, R. 100.

**ToDo:** read this and see what others say about these verses

## **Blasphemy Against the Holy Spirit—The "Unpardonable Sin"**

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<http://www.apologeticspress.org/apcontent.aspx?category=11&article=1218>

Through the years, numerous writers have taken on the task of explaining the comment spoken by Jesus concerning the “unpardonable sin”—blasphemy against the Holy Spirit. From these writings have come countless false doctrines, insinuations, and suggested explanations. It is the purpose of this article to explain what “blasphemy against the Holy Spirit” is not, what it actually is, and to offer comment concerning whether it still can be committed today.

Three of the four gospel accounts contain a reference to the statement made by Jesus concerning blasphemy against the Holy Spirit. These three passages read as follows.

Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come (**Matthew 12:31-32**).

Assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter; but he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation—because they said, “He has an unclean spirit” (**Mark 3:28-30**).

And anyone who speaks a word against the Son of Man, it will be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven (**Luke 12:10**).

Each of these references to the statement made by Jesus verifies that Jesus did clearly state that there is a specific sin that “will not be forgiven.” The American Standard Version describes the sin as an “eternal sin” (Mark 3:29). Jesus defined that sin as “the blasphemy against the Spirit.” What, then, is blasphemy against the Spirit?

In order to explain this sin fully, a look at the general context of the statement is critical. Matthew’s account offers the most detail concerning the setting in which Jesus’ statement was made. In Matthew 12:22, the text indicates that a certain man who was demon-possessed was brought to Jesus to be healed. As was His common practice, Jesus cast out the unclean spirit, and healed the man of his blindness and inability to speak. After seeing this display of power, the multitudes that followed Jesus asked, “Could this be the Son of David?” (12:23). Upon hearing this remark, the Pharisees, wanting to discredit the source from which Jesus received His

power, declared that Jesus was casting out demons by “Beelzebub, the ruler of demons.” Jesus proceeded to explain that a kingdom divided against itself could not stand, and if He were casting out demons by the power of demons, then He would be defeating Himself. It was after this accusation by the Pharisees, and Jesus’ defense of His actions, that Christ commented concerning the blasphemy against the Spirit. In fact, the text of Mark clearly states that Jesus made the comment about the blasphemy against the Spirit “because they said, ‘He has an unclean spirit.’ ”

Another critical piece of information needed to clarify Jesus’ statement is the definition of blasphemy. Wayne Jackson wrote: “Blasphemy is an anglicized form of the Greek term blasphemia, which scholars believe probably derives from two roots, blapto, to injure, and pHEME, to speak. The word would thus suggest injurious speech” (2000). Bernard Franklin, in his article concerning blasphemy against the Spirit, suggested:

The word “blasphemy” in its various forms (as verb, noun, adjective, etc.) appears some fifty-nine times in the New Testament. It has a variety of renderings, such as, “blasphemy,” “reviled,” “railed,” “evil spoken of,” “to speak evil of,” etc. Examples of these various renderings are: “They that passed by reviled him” (Matthew 27:39). “He that shall blaspheme” (Mark 3:29). “They that passed by railed on him” (Mark 15:29). “The way of truth shall be evil spoken of” (2 Peter 2:2). “These speak evil of those things” (Jude 10). It is evident from these that blasphemy is a sin of the mouth, a “tongue-sin.” All New Testament writers except the author of Hebrews use the word (1936, pp. 224-225).

Furthermore, Jesus defined the term when, after referring to blasphemy, He used the phrase “speaks a word against” in Matthew 12:32.

## WHAT THE UNPARDONABLE SIN IS NOT

With the working definition of blasphemy meaning, “to speak against,” or “speak evil of,” it is easy to rule out several sins that would not qualify as the unpardonable sin. Occasionally, murder is suggested as the “unpardonable sin.” Such cannot be the case, however. First, since blasphemy is a “tongue sin,” murder would not fall into this category. Second, several biblical passages show the sin of murder can be forgiven. When King David committed adultery and had Uriah the Hittite murdered, the prophet Nathan came to him, informing him that God had seen that David “killed Uriah the Hittite with the sword” (2 Samuel 12:9). When David confessed to Nathan and repented, the prophet told David, “The Lord also has put away your sin; you shall not die” (12:13). And, although David was punished for his iniquity, it was forgiven. The Bible plainly demonstrates that murder is not the unpardonable sin.

Adultery surfaces as another sin put forward as unpardonable. Yet the same reasoning used to discount murder as the unpardonable sin can be used to disqualify adultery. First, it does not fit the category of blasphemy. Second, David was forgiven of adultery, just as surely as he was forgiven of murder. The apostle Paul gave a list of no less than ten sins (including adultery) of which the Corinthian brethren had been forgiven (1 Corinthians 6:9-11). Adultery cannot be the unpardonable sin.

Another sin set forth as the unpardonable sin is blasphemy of any kind, not specifically against the Holy Spirit. We know, however, that blasphemy in general cannot be unforgivable for two reasons. First, in the context of the unpardonable sin, Jesus clearly stated that “whatever blasphemies” men may utter (besides against the Holy Spirit) could be forgiven. Second, Paul confessed that before his conversion, he had formerly been “a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief” (1 Timothy 1:13). These two biblical passages rule out the possibility of general blasphemy as the unpardonable sin.

We begin to see, then, that we cannot arbitrarily decide which sins we think are heinous, and then simply attribute to them the property of being unpardonable, especially considering the fact that even those who were guilty of crucifying the Son of God had the opportunity to be forgiven (Acts 2:36-38). Therefore, since the unpardonable sin falls into a category of its own, and cannot be murder, adultery, general blasphemy, etc., some scholars have set forth the idea that the unpardonable sin is not a single sin at all, but is instead the stubborn condition of a person who persists in unbelief. This understanding, however, fails to take into account the immediate context of the “unpardonable sin.” Gus Nichols, commenting on this idea of “persistent unbelief,” stated: “It is true, great multitudes are going into eternity in rebellion against God to be finally and eternally lost; but it is for rejecting and neglecting pardon graciously extended in the gospel while they live, not because they have committed the unpardonable sin” (1967, p. 236). Wendell Winkler, under a section titled, “What the Blasphemy Against the Holy Spirit is Not,” wrote that it is not

postponement of obedience until death. The text implies that those who commit the eternal sin continue to live while having lost all opportunity of salvation; whereas those who postpone obedience to Christ (except those who commit the eternal sin) could have obeyed at any time previous to their death (1980, p. 20).

## IN THIS AGE OR IN THE AGE TO COME

Jesus said that blasphemy against the Spirit would not be forgiven “in this age or in the age to come” (Matthew 12:32). Certain religious organizations have seized upon this statement to suggest that Jesus has in mind a situation in which certain sins will be remitted after death—but not this sin. This idea of a purgatory-like state, where the souls of the dead are given a “second chance” to do penance for the sins they committed in their earthly life, finds no justification in this statement made by Christ (nor in any other biblical passage, for that matter). R.C.H. Lenski stated that Jesus’ use of the phrase under discussion meant simply “absolutely never” (1961, p. 484). Hendriksen concurred with Lenski when he wrote:

In passing, it should be pointed out that these words by no stretch of the imagination imply that for certain sins there will be forgiveness in the life hereafter. They do not in any sense whatever support the doctrine of purgatory. The expression simply means that the indicated sin will never be forgiven (1973, p. 528).

As the writer of Hebrews succinctly wrote, “it is appointed for men to die once, but after this the judgment” (Hebrews 9:27).

It also has been suggested by several writers that the “age to come” discussed by Jesus refers to the Christian Age. According to this idea, Jesus made the statement in the Jewish Age, when the Law of Moses was in effect, and the “age to come” denoted the Christian Age immediately following, when the Law of Christ would prevail. Putting this meaning to the phrase often leads the advocates of this theory to conclude that the unpardonable sin could be committed in the Christian Age, after the resurrection of Christ. As Winkler surmised, “Thus, since our Lord was speaking while the Jewish age was in existence, he was affirming that the blasphemy against the Holy Ghost would not be forgiven in (a) the Jewish age, nor in (b) the Christian age, the age that followed” (1980, p. 21). Nichols, after affirming the same proposition, concluded:

It follows that this sin, therefore, could be committed during the personal ministry of Christ, and was then committed, as we have seen, and could also be committed under the gospel age or dispensation. They could have attributed the works of the Spirit to Satan after Pentecost, the same as before (1967, p. 234).

Two primary pieces of evidence, however, militate against the idea that Jesus’ reference to the “age to come” meant the Christian Age. First, in Mark 10:30, the gospel writer has Jesus on record using the same phrase (“in the age to come”) to refer to the time when the followers of Christ would inherit “eternal life” (see Luke 18:30 for the parallel passage). This is a clear reference to life after death, since Paul said “flesh and blood cannot inherit the kingdom of God” (1 Corinthians 15:50). Second, Mark’s account of the unpardonable sin describes the sin as an “eternal sin.” The translators of the New King James Version recorded that the person who commits the sin “never has forgiveness, but is subject to eternal condemnation” (Mark 3:29). Mark’s account, with its emphasis on eternity, shows that the phrase simply is meant to underscore the fact that this sin will “absolutely never” be forgiven (Lenski, p. 484). It is incorrect, then, to use the phrase “in the age to come” to refer to purgatory. It also is tenuous to use the phrase to refer to the Christian Age. The best explanation, to quote Hendrickson again, is that “the expression simply means that the indicated sin will never be forgiven” (p. 528).

## WHAT THE UNPARDONABLE SIN IS

As was noted earlier, blasphemy against the Holy Spirit is the only sin in the Bible that is given the status of unpardonable or eternal. In fact, Jesus prefaced His discussion of this sin by stating that, “every sin and blasphemy will be forgiven men,” except for blasphemy against the Spirit. Using the working definition of blasphemy as “speaking evil of,” it becomes clear that the sin described by Jesus was a “tongue sin” that the Pharisees had committed, or at least were dangerously close to committing.

What had the Pharisees done that would have put them in jeopardy of committing the unpardonable sin? According to His own testimony, during Jesus’ time on this Earth He cast out demons by the “Spirit of God” (Matthew 12:28). When the Pharisees saw that Jesus had performed a verifiable miracle, they could not argue with the fact that Christ possessed certain powers that others (including themselves) did not have. Therefore, in order to cast suspicion on the ministry of Jesus, they claimed that He was casting out demons by Beelzebub, the ruler of demons. The name Beelzebub is simply another name for Satan (Franklin, 1936, p. 227), as can be seen from Jesus’ reference to Satan in Matthew 12:26. Even when faced by the miraculous working of the Holy

Spirit through Jesus, the Pharisees were, in essence, attributing Jesus' power to Satan, and claiming that Jesus was "Satan incarnate instead of God incarnate. It is this, and nothing else, that our Lord calls the blasphemy against the Holy Ghost (or Spirit—KB)" (Franklin, p. 227). Maxie Boren wrote: "The context of Matthew 12:22ff. shows clearly that this was indeed the sin of blasphemy against the Holy Spirit—attributing the miracle done by Jesus to the power of the devil. Jesus said it was done 'by the Spirit of God' (verse 28) but they (the Pharisees—KB) said it was done by Beelzebub" (n.d., p. 1). It is clear that blasphemy against the Spirit was a definite, singular sin, which could be committed by the Pharisees during the life of Jesus.

## IS THE "UNPARDONABLE SIN" THE SAME AS THE "SIN UNTO DEATH"?

John, in his first epistle, mentioned the fact that "there is sin leading to death" and "there is sin not leading to death" (1 John 5:16-17). His statement in these verses has been connected by more than a few people to Jesus' remark about the "eternal sin." It is evident, however, that this connection is based more on opinion than on textual Bible study.

First, there is no biblical evidence that connects the passage in 1 John with the Pharisees' accusation. Furthermore, the entire context of 1 John gives the Christian readers hope of forgiveness for all sins that they might have committed. John wrote: "All unrighteousness is sin, and there is sin not leading to death" (1 John 5:17). Several chapters earlier, he wrote: "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9, emp. added). In the scope of John's epistle, any unrighteousness committed by his readers could be forgiven if the transgressor took the proper steps of repentance and confession. Apparently, the "sin unto death" in 1 John is not a specific sin for which it is impossible to receive forgiveness, but rather, is any sin for which a person will not take the proper steps demanded by God to receive the forgiveness available. On the other hand, blasphemy against the Spirit was a specific, eternal sin that never would be forgiven.

## CAN THE UNPARDONABLE SIN BE COMMITTED TODAY?

The next question usually asked concerning this sin is whether or not it is still possible to commit it today. Opinions on this question certainly vary, and scholars seem to be divided in their positions. The evidence, however, seems to point toward the idea that this sin cannot be committed today.

First, the circumstances under which the sin is described cannot prevail today, due to the fact that the age of miracles has ceased (see Miller, 2003). No one today will have the opportunity to witness Jesus performing miracles in person (2 Corinthians 5:16).

Second, there is no other mention of the sin in any biblical passage written after the resurrection of Christ. None of the inspired New Testament writers refers to the sin in any epistle or in the book of Acts, and none offers warnings to new converts about avoiding the sin post-Pentecost. Franklin observed:

If it were possible for it to be committed, would there not have been some warning against it? Were there any danger regarding it, would the Apostle Paul, who wrote half the books of the New Testament, have failed to warn against its commission? Paul does not even mention the blasphemy against the Holy Spirit. The sin in question was actually committed in the days of our Lord's ministry on earth, but it does not necessarily follow that it could be committed in His absence (p. 233).

In discussing this matter, Gus Nichols wrote: "It seems that all sins committed today are pardonable, and that all can be saved, if they will" (1967, p. 239). V.E. Howard, commented along the same lines when he stated that "there is no unpardonable sin today" (1975, p. 156).

In conclusion, blasphemy against the Holy Spirit is the only unpardonable sin mentioned in the Bible, and it is mentioned in the context of the Pharisees accusing Jesus of being possessed by the Devil. The context indicates that it was a specific sin, and not a series of forgivable sins, or an attitude of persistent unbelief. After the resurrection, no inspired writer mentions the sin, and no warnings against it were recorded. There is no concrete evidence that it can be committed today. The fact that it is not mentioned after the resurrection, lends itself to the idea that it cannot still be committed. In fact, the indication from passages such as 1 John 1:7,9 is that "all unrighteousness" that a person could commit today can be forgiven by the blood of Jesus. As Howard said when concluding his remarks about the eternal sin: "In the same scripture our Lord gave full assurance that every sin and blasphemy against the 'Son of man' shall be forgiven him. Today the gospel of Christ is to be preached to every man on earth and any man on earth may be saved by obeying the gospel (Mark 16:15-16)" [p. 157].

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