



Bible Student's Notebook™

The Herald of His Grace

Presenting *every man* perfect in Christ Jesus. Colossians 1:28

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The Unpardonable Sin: Truth vs. Myth

by — Phillip Garrison

Wherefore I say unto you, "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matthew 12:31-32, KJV).

Therefore I am saying to you, "Every sin and blasphemy shall be pardoned men, yet the blasphemy of the spirit shall not be pardoned. And whosoever may be saying a word against the Son of Mankind, it will be pardoned him, yet whoever may be saying aught against the holy spirit, it shall not be pardoned him, neither in this eon nor in that which is impending" (Matthew 12:31-32, CLT).

The unpardonable sin is almost never taught scripturally and accurately. This isn't surprising. It is rare indeed when scriptural doctrine is handled scripturally. In fact, when it comes to the "unpardonable sin," if you ask 10 people what it is, you are likely to get 10 different opinions. This need not be the case, as simply reading Matthew 12 in context defines it with no ambiguity. However, with sermons taught in a bullet-point fashion and Scripture cited as though one were picking from a cafeteria, confusion on this topic abounds.

First, we need to settle on what the passage actually says. As you can see, there are two very different translation renderings offered above. The KJV rendering says that this sin against the holy spirit will not be "forgiven."

Are we speaking of *pardon*, or *forgiveness*; and is there a difference?



Mirriam-Webster defines "pardon" as,

the excusing of an offense without exacting a penalty. A release from the legal penalties of an offense. An official warrant of remission of penalty.

On the other hand, *Mirriam-Webster* defines "forgive" as

to cease to feel resentment against an offender.

Before I argue why I believe "pardoned" to be the correct verb, there is another issue in this passage as it pertains to translation. In the KJV, it states that this blasphemy will not be forgiven "... **neither in this world, neither in the world to come.**" The CLT states that this blasphemy will not be pardoned, "... **neither in this eon nor in that which is impending.**"

There is a Greek word, *kosmos* (G2889), which means "world," but that is *not* the word found in this passage. The word used in this passage is the Greek ►



word *aion* (G165), and is the word from which the English “eon”¹ is transliterated. An eon is a period of time, often a long period of time. In many instances in the *KJV*, the word *aion* is mistranslated² as “world.” This mistranslation (when “*eon*” would be accurate) has led to contradictions being made due to dubious translating. Notice the contradiction created by translating *aion* into “world”:

So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just (Matthew 13:49, *KJV*).

In the above verse, we have Jesus Christ talking about the end of the “age” (*aion*), not of the “world” (*kosmos*). However, the translators chose to render it “world,” creating a contradiction when looking at the verse below:

Unto Him be glory in the church³ by Christ Jesus

1. [Editor:] There are a total of five ages (or eons) in God’s revealed plan. We currently live in the third “evil age” which began with the flood of Noah and continues until the Second Coming of Christ. For a further look at God’s plan of the Ages (or Eons), see:
 - A “Handy” Chart of the Eons, E. Lynwood Crystal, [Bible Student’s Notebook #518](#);
 - The Eons of the Bible (with Concordance), Joseph E. Kirk, [Bible Student’s Notebook #433](#);
 - The Divine Calendar, A.E. Knoch, [Bible Student’s Notebook #434, #435](#), or see the order form for the book edition, same title;
 - The Eons of the Ages (a chart) [Bible Student’s Notebook #353](#);
 - The Purpose of the Eons (a chart) [Bible Student’s Notebook #352](#);
 - The Ages: God’s Time Periods, Edward Henry Clayton, Part 1: [Bible Student’s Notebook #371](#), Part 2: [Bible Student’s Notebook #372](#).
 - Eons and Worlds: A Preliminary Overview, Frank Neil Pohorlak, [Bible Student’s Notebook #446](#);
 - “Ages” or “Eternity” and the English Versions, John Dokas, [Bible Student’s Notebook #309](#);
 - Definition of Bible Terms: Æon and Kosmos, Arthur P. Adams, [Bible Student’s Notebook #517](#);
 - Definition of Bible Terms: Eternity, Arthur P. Adams, [Bible Student’s Notebook #518](#);
 - [Forever, Eternal and Everlasting](#), Clyde L. Pilkington, Jr. [Bible Student’s Notebook #83](#).
2. [Editor:] For more information on *KJV* translation errors, see:
 - *The KJV: 400 Years of Bondage*, by Clyde L. Pilkington, Jr. (see order form). Also available in three parts in [Bible Student’s Notebooks #276, #279, #281](#);
 - *The Plowboy’s Bible: God’s Word for Common Man*, by Clyde L. Pilkington, Jr. (see order form) ;
 - Contradicting Contradictions, Stephen Hill, [Bible Student’s Notebook #381](#);
 - Translation Corrections, A.P. Adams, [Bible Student’s Notebook #415](#);
 - Translation Confusion: *Aion* in the *KJV*, Clarence Larkin, [Bible Student’s Notebook #656](#).
3. [Editor:] The Greek word often translated as “church” in most

throughout all ages, world without end (Ephesians 3:21; *KJV*).

Above, we have the Greek word *aion* again, and the *KJV* turns this into a nearly incomprehensible and grammatically incorrect phrase. In fact, when you look at this verse in Greek, you notice that the *KJV* translators decided to replace the Greek word that means “generations” with a word that means “ages,” then deleted the singular “*eon*,” took out the genitive preposition “of” (which shows possession) and traded it for the preposition “without,” deleted the plural “*eons*” (which showed what the first “*eon*” belonged to), and finally added an “end” for good measure. Below is how Ephesians 3:21 should be rendered:

To Him, be the glory, in the ecclesia, and in Christ Jesus – for all the generations of the eon of the eons.

When we think of the word “world,” we often think of our world (Earth), and that actually bears some commonality with the Greek word *kosmos*, from which we get the transliterated word “*cosmos*.”

So, when it comes to “*this world*” and “*the world to come*,” how are we to understand that? It is much easier to understand it as “*this age/eon*” and “*the age/eon to come*.”

For example, in Galatians 1:4, Paul speaks of this “*present evil eon*.” In Ephesians 2:7, he speaks of the “*eons to come*,” and, in Colossians 1:26, he makes reference to preceding “*eons*.”

To make sure that we understand the context of what Jesus Christ had to say about the “unpardonable sin,” it is very important (as with everything that we read and hope to understand) to note: who is speaking, to whom it is being spoken, when it was spoken, to what effect it was spoken, what precedes the passage, and what follows the passage. In other words, we

English versions is ἐκκλησία (*ekklesiā*, or *ecclesia*). The word is a compound word meaning “called-out” (*ek* = “out”; *kaleō* = “called”). The *ecclesia* is God’s “called-out” ones. The *ecclesia* is not a building or denomination; not a meeting, or doctrinal creed; it is not somewhere we go, or something we do, it is who we as believers *are*. For more information see:

- *The Outsiders*, Clyde L. Pilkington, Jr. (see order form);
- *The “Ecclesias” (Churches) of the Scriptures*, Adlai Loudy (see order form).

need the context.

Then He is saying to the man, “Stretch out your hand.” And he stretches it out and it was restored, sound as the other. Now, coming, the Pharisees held a consultation against Him, so that they should be destroying Him. Now Jesus, knowing it, retires thence. And many follow Him, and He cures them all. And He warns them that they should not be making Him manifest, that fulfilled may be that which is declared through Isaiah the prophet, saying, “Lo, My Boy Whom I prefer! My Beloved, in Whom My soul delights! I shall be placing My spirit on Him, and He shall be reporting judging to the nations. He will not be brawling, nor clamoring, Nor will anyone be hearing His voice in the squares. A reed that is bruised He will not be fracturing. And flax that is smoldering He will not be extinguishing ... till He should ever be casting out judging for victory. And on His name the nations will be relying.” Then was brought to Him a demoniac, blind and mute, and He cures him, so that the mute man is speaking and observing. And amazed are all the throngs, and they said, “Is not this the Son of David?” Now the Pharisees, hearing it, said, “This man is not casting out the demons except by Beezeboul, the chief of the demons.” Now, having perceived their sentiments, He said to them, “Every kingdom parted against itself is being desolated, and every city or house parted against itself shall not stand. And if the Satan is casting out the Satan, he is parted against himself. How, then, shall his kingdom stand? And if I, by Beezeboul, am casting out demons, by whom are your sons casting them out? Therefore they shall be your judges. Now if, by the spirit of God, I am casting out demons, consequently the kingdom of God outstrips in time to you. Or how can anyone be entering into the house of the strong one, and plunder his gear, if ever he should not first be binding the strong one? And then he will be plundering his house. He who is not with Me is against Me, and he who is not gathering with Me is scattering. Therefore I am saying to you, every sin and blasphemy shall be pardoned men, yet the blasphemy of the spirit shall not be pardoned. And whosoever may be saying a word against the Son of Mankind, it

will be pardoned him, yet whoever may be saying aught against the holy spirit, it shall not be pardoned him, neither in this eon nor in that which is impending. Either make the tree ideal and its fruit ideal, or make the tree rotten and its fruit rotten, for by its fruit the tree is known. Progeny of vipers! How can you be speaking what is good, being wicked? For out of the superabundance of the heart the mouth is speaking. The good man out of his good treasure is extracting good things; and the wicked man out of his wicked treasure is extracting wicked things” (Matthew 12:13-35).

Before getting into the immediate context of the above passage, we have to consider to whom Jesus Christ was preaching His Gospel of the Kingdom⁴ and consider why that is important.

During the Lord’s earthly ministry,⁵ the ministry of His forerunner (John the Baptist), and the ministry of the Twelve after His resurrection, the focus was the “Kingdom of the Heavens” and to whom this Kingdom was promised.

The call to repent (by John) because the Kingdom was at hand was heralded **only** to those of the House of Judah and any of Israel. Jesus Christ told His disciples, specifically, **not** to go “unto the road of the Gentiles.”⁶ At Pentecost,⁷ Peter addressed those ►

4. [Editor:] For more information on the “Kingdom of Heaven” see:
 - The Kingdom of Heaven and its Relationship with the Kingdom of God, Clyde L. Pilkington, Jr., [Bible Student’s Notebook 290](#);
 - The Coming Kingdom: Some Facts Concerning It, W.T. Broad, [Bible Student’s Notebook 634](#);
 - *God’s Holy Nation: Israel and Her Earthly Purpose*, by Clyde L. Pilkington, Jr., specifically chapter 3 (Israel’s Earthly Destiny), chapter 13 (Israel’s Prophetic Program), Appendix 20 (The Kingdom of Heaven and its Relationship to the Kingdom of God), Appendix 2: Basic Distinctions Between Prophecy and Mystery (see order form);
 - *God’s Eonian Purpose*, by Adlai Loudy, specifically chapter 5 (The Kingdom of the Scriptures) and chapter 17 (The Millennial Kingdom – Israel’s Hope) (see order form);
 - *The King and the Kingdom in History and Prophecy*, William B. Hallman (see order form).
5. [Editor:] For a look at Jesus Christ’s earthly ministry, see:
 - The Earthly Ministry of Jesus Christ, Clyde L. Pilkington, Jr. *Bible Student’s Notebook #6*, or see the [online article at Study Shelf](#);
 - Our Lord’s Earthly Ministry, W.T. Broad, [Bible Student’s Notebook #607](#).
6. [Editor:] For more information on the Messiah’s ministry to Gentiles (the Nations), see:
 - The Place of the Nations Under the Ministries of Christ and Paul, A.E. Knoch, [Bible Student’s Notebook #505](#).
7. [Editor:] For more information on Pentecost, see:

who needed to repent and be baptized as “ye men of Judaea” and “ye men of Israel.”

In identifying what “the unpardonable sin” is, we have to keep in mind the gospel preached and miracles performed which were to lead Israel⁸ to *national* repentance and usher in the Kingdom.

In Matthew 12 we have Jesus Christ performing various miracles of healing upon the people; in :10-13 He heals a man with a “withered” hand; in :15 He heals all of the people from within the great multitude of people; and in :22 He heals a man possessed and who was both blind and mute. These ailments are all pictures of *national* Israel and the healing that will make them whole and fit for the Kingdom.

However, what do we have the Pharisees doing as they observe the things Jesus was doing? They were attributing His miracles⁹ (which were to lead Israel to repentance for the Kingdom) to devils. He rebuts their accusations and makes the point that a devil isn’t going to cast out devils. He then goes on to describe our topic at hand:

- Did the Body of Christ Begin at Pentecost? Clyde L. Pilkington, Jr., *Bible Student’s Notebook* #1;
- [14 Reasons Why] Pentecost Was Not the Beginning of the Body of Christ, Clyde L. Pilkington, Jr., *Daily Goodies* [book], August 28 (see order form).
- Pentecost, H.W. Fry, *Bible Student’s Notebook* #666;
- *A Study on Pentecost & The Gift of Tongues*, Tom Ballinger (see order form under “Ballinger”).

8. [Editor:] For an in-depth look at Israel and her place in God’s plan, read:

- *God’s Holy Nation: Israel and Her Earthly Purpose* (Contrasted with the Body of Christ and Its Heavenly Purpose), Clyde L. Pilkington, Jr. (see order form).

9. [Editor:] For more information on sign gifts, see:

- *The Present Truth Concerning Sign Gifts: A Comprehensive Compilation* (see order form under *Compilations*).

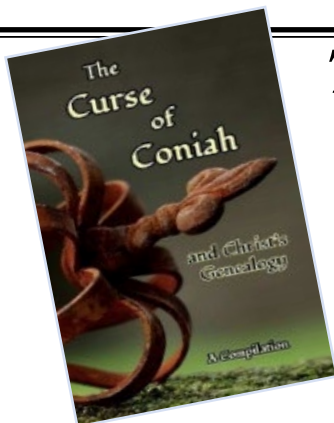
Therefore I am saying to you, Every sin and blasphemy shall be pardoned men, yet the blasphemy of the spirit shall not be pardoned. And whosoever may be saying a word against the Son of Mankind, it will be pardoned him, yet whoever may be saying aught against the holy spirit, it shall not be pardoned him, neither in this eon nor in that which is impending (:31-32, CLT).

Here we have what the sin is, defined by the Lord. No, “the unpardonable sin” is not: not believing in Jesus Christ, committing suicide, not believing in the Trinity, etc. The unpardonable sin is not **passive**; it is **active**.

Christ Jesus Himself said that what men said against Him would be pardoned, but against the holy spirit it would not be pardoned. This is crucial and it is a very telling statement, as the Doctrine of “the Trinity”¹⁰

10. [Editor:] For a clear, concise study of these truths, see:

- 34 Reasons Why “the holy spirit” Is Not a “Person” (compilation), Christian Educational Services, *Bible Student’s Notebook* #228;
- 46 Reasons Why Our Heavenly Father Has NO Equals or Co-Equals (compilation), Christian Educational Services, *Bible Student’s Notebook* #235;
- God’s Unique Son: The Man Christ Jesus, Clyde L. Pilkington, Jr., *Bible Student’s Notebook* #255;
- The Doctrine of the Double Nature of Christ, Don Snedeker, *Bible Student’s Notebook*, part 1, #298; part 2, #299;
- Jesus Christ the Son of God, A.P. Adams,
- “There Are Many Gods” – “There Is One God,” A.E. Knoch, *Bible Student’s Notebook* #324;
- Are Yahweh and Jesus the Same? Andre Piet, *Bible Student’s Notebook* #338;
- The Deity of God, part 1: “The Only True God,” John H. Essex, *Bible Student’s Notebook* #347;
- The Image of God, Clyde L. Pilkington, Jr., *Bible Student’s Notebook* #362;
- The Father and the Son, John H. Essex, *Bible Student’s Notebook* #408;



The Curse of Coniah and Christ’s Genealogy (A Compilation)

The virgin birth of our Lord, Jesus Christ, was an absolute necessity, judging from the genealogies. At first glance the opposite seems to be the logical deduction. Why should His descent be traced back to David and Abraham unless He was their natural Heir? Why go back to Adam unless He had a perfect pedigree? Authors include: John Cale, Joseph Hartill, A.E. Knoch and Fred Meldau.

76 pp., PB

See order form.

makes Jesus Christ and the holy spirit to be two persons who are “co-equal” in a “triune” “godhead.” If **that** were the case, what is said against Jesus Christ would and should carry the same weight as what is said against the holy spirit. This article is not a study on the doctrine of the Trinity, but for the purposes of this article we must take Jesus Christ at His word, that attributing the acts of the holy spirit to devils was a far more serious offense than attributing the same to the works of Lord Jesus.

The Pharisees hated Christ without a cause, but they blasphemed the holy spirit when they attributed the source of His works to devils. See Matthew 12:24 again, below:

Now the Pharisees, hearing it, said, “This man is not casting out the demons except by Beezeboul, the chief of the demons.”

It was only during Christ’s ministry and the continuing ministry of His disciples to Israel, heralding the Kingdom, that it was possible to commit this sin. As we will see, the Twelve openly attributed their miraculous works to the holy spirit.

And, being foregathered, He charges them not to be departing from Jerusalem, but to be remaining about for the promise of the Father, “Which you hear of Me, seeing that John, indeed, baptizes in water, yet you shall be baptized in holy spirit after not many of these days.” Those, indeed, then, who are coming together, asked Him, saying, “Lord, art Thou at this time restoring the kingdom to Israel?” Yet He said to them, “Not yours is it to know times or eras which the Father placed in His own jurisdiction. But you shall be obtaining power at the coming of the holy spirit on you, and you shall be My witnesses both in Jerusalem and in entire Judea and Samaria, as far as the limits of the Earth” (Acts 1:4-8).

Before the Lord was arrested, knowing that He would soon die, look at what He promised the disciples:

- The Spirit of God, A.E. Knoch, *Bible Student’s Notebook*, part 1, #465; part 2, #466;
- *No Equals! Reasons Why Our Heavenly Father has No Equals or Co-Equals & Why “the holy spirit” Is Not a “Person” Separate from the Only True God, the Father* (Bible Student’s Press), available through [Study Shelf](#), or see order form under “Other Authors.”

“Believe Me that I am in the Father and the Father in Me; yet if not, believe Me because of the works themselves. Verily, verily, I am saying to you, he who is believing in Me, the works which I am doing he also will be doing, and greater than these will he be doing, for I am going to the Father. And whatever you should be requesting in My name, this I will be doing, that the Father should be glorified in the Son. If you should ever be requesting anything of Me in My name, this I will be doing” (John 14:11-14).

There are some important details here.

First, Jesus Christ points out to His disciples that the great works are done by God, the Father, Who lives in Him (Jesus Christ).

Secondly, He points out that, if they don’t believe that the Father is in Him and He in the Father, they should believe for “*the works’ sake*” (the works that the Pharisees attributed to devils).

Thirdly, He pointed out that they would be doing these same works and greater, because they would be sent the holy spirit (God’s spirit).

Lastly, He points out that they would be sent the holy spirit to do these works in His absence (see Acts 1).

All the way up through the end of the book of Acts, the apostles were empowered by God’s Spirit to do the works *which were for Israel’s repentance*. They would preach that Israel had crucified their Messiah,¹¹ Whom God sent. They preached repentance for that and to be baptized¹² for the Kingdom was at hand. These things they preached so that “... *The Father would be glorified in the Son*” (John 14:13). ▶

11. [Editor:] For a comprehensive study of Messiah, see:

– *Messiah in Both Testaments*, Dr. Fred John Meldau (see order form under Other Authors).

12. [Editor:] For a closer look at Israel’s water baptisms, see the following titles on our order form:

- *Water Baptism, A Compilation* (listed under Compilations)
- *On Baptism*, A.E. Knoch (listed under Knoch);
- *The Glory of the One Baptism*, Otis Q. Sellers (listed under Sellers);
- *Real Baptism: Religious Ritual or Spiritual Reality*, Charles F. Baker (listed under Baker);
- *Baptism And the Bible*, C.R. Stam (listed under Stam);
- *Bible and Baptism*, Harry Bultema (listed under Bultema).

Being, then, to the right hand of God exalted, besides obtaining the promise of the holy spirit from the Father, He pours out this which you are observing and hearing (Acts 2:33).

Now Peter is averring to them, "Repent and be baptized each of you in the name of Jesus Christ for the pardon of your sins, and you shall be obtaining the gratuity of the holy spirit" (Acts 2:38).

Here we have it. Throughout the book of Acts, Peter and the other disciples would preach that the holy spirit was empowering their works. Those who heard them, and attributed their miraculous works and empowerment to demonic powers, committed "the unpardonable sin."

What is the ultimate fate of those who have committed this sin? They will not be "pardoned," meaning that they will not be released early from the sanction for this blasphemy. They will be dead for this age and for the age to come. After the next age (the conclusion of the millennial reign of Christ) their sentence will be over.

I realize that, if you are unacquainted with the scriptural words that this article has discussed (*aion* and its adjective forms), this may be very new and confusing to you. In mainstream Christianity, judgment is almost always described as being permanent in duration. This simply isn't the case. It contradicts the limited view and purpose of judgment¹³ described in the Scripture's original languages.

You may be wondering how many ages or eons of time we are told about. I believe there are at least 5 eons of time. Galatians 1:4 speaks of this present, evil eon. As mentioned earlier, Ephesians 2:7 speaks of the "eons to come," and Colossians 1:26 makes reference to preceding "eons."

13. [Editor:] The word translated "judgment" is a very rich word, translated by 31 different words in the AV. It means to bring justice, law, order, salvation, truth, and righteousness to mankind. For a look into the subject of judgment, see:

- Judgment: Its Nature and Purpose, A.P. Adams, [Bible Student's Notebook #388](#);
- Father's Judgments Are Remedial (*Kolasis*: A Word Study), Clyde L. Pilkington, Jr., [Bible Student's Notebook #308](#);
- Future Punishment: What God Says About It, William B. Screws, [Bible Student's Notebook #628](#);
- God's Wrath Is the Operation of His Love, Gustavus Hiller, [Bible Student's Notebook #692](#).

The ancient Greek word *aion* was believed to be an indefinite period of time which had a beginning and an end. Often, the end of an age was noticeable due to a calamity. It seems that we can identify 5 eons of time in the Scriptures.

► **Eon 1:** ("In the beginning," Genesis 1:1), ending with the "disruption"¹⁴ and the Earth becoming a vacant chaos (Genesis 1:2; II Peter 3:5-6).

► **Eon 2:** ("Let there be light," Genesis 1:3), ending with the Flood (II Peter 2:5).

► **Eon 3:** ("And God remembered Noah" Genesis 8:1), will conclude with the Great Tribulation (Matthew 24:29-31).

► **Eon 4:** Begins with the inauguration of the Millennial Kingdom (Daniel 12:12); ends with The Great White Throne Judgment (Revelation 20:11).

► **Eon 5:** The creation of the New Heavens and New Earth¹⁵ (Isaiah 65:17; II Peter 3:13), ending with the consummation of the ages/eons when "God will be all in all" (I Corinthians 15:28).

So, when Jesus Christ spoke to the Pharisees, He warned them that blasphemy against the holy spirit will not be pardoned in this age (Eon 3), "neither in the eon impending" (Eon 4). This pronouncement makes perfect sense and is in harmony with the Scriptures. The Pharisees, being sons of Abraham, fully expected to be welcomed into the Kingdom of the Heavens ... promised to the Patriarchs of Israel and described in the writings of the Old Testament prophets. This is why Jesus Christ gave so many parables describing those who would not enter the Kingdom. This Kingdom is not "Heaven," but the "Kingdom of Heaven," meaning its jurisdiction and power come from Heaven.

14. [Editor:] For more information about the disruption, see:

- The New Heaven and the New Earth, A.E. Knoch, [Bible Student's Notebook #502](#)
- The Disruption, A.E. Knoch, [Bible Student's Notebook #522](#);
- Blessings Among the Celestials, John H. Essex: part 1, [Bible Student's Notebook #611](#); [Bible Student's Notebook #612](#).

15. [Editor:] For more information on the new Heaven and new Earth, see:

- *The Third Heaven - Our Celestial Destiny Subtitle: A Comprehensive Compilation* (see order form under Compilations).

The Pharisees who committed this sin will, in all likelihood, be resurrected after the millennial reign, to appear at the Great White Throne judgment and realize that they missed the Kingdom they longed to see and be a part of when they were alive.

For centuries, people in organized Christianity have been threatened with “the unpardonable sin” as if it means eternal torment in a Pagan hell,¹⁶ that it could be committed by not believing certain things that the organized “church” and/or denominations state must be believed, and that it could be committed after the era of the miraculous signs for Israel ended.

Take comfort in a few things. First, when Israel nationally rejected the offer of the Kingdom and their Messiah, the signs wrought by the holy spirit (tongues, healings, miracles, etc.) waned and eventually receded away. Running in tandem with the Gospel of the Kingdom to Israel was the proclamation of the Gospel of the Grace of God to any Jews who would believe and to the Gentiles. This began in Acts 9 with the calling of Paul the Apostle.

God is not counting the world’s sins against them now. Can you believe *that?! It’s true. It’s the gospel:*

Yet all is of God, Who conciliates us to Himself through Christ, and is giving us the dispensation of the conciliation, how that God was in Christ, conciliating the world to Himself, not reckoning their offenses to them, and placing in us the

16. [Editor:] I.e., the Greek word ἄδης (*hadēs*), “un-perceived” (*Concordant Keyword Concordance*, page 315). For more information on “Hell,” see:
– *A Reply to R.A. Torrey’s: The Exact Truth Regarding and Eternal Hell*, by A.E. Knoch (see order form, or visit [Study Shelf](#)).

Word of the conciliation (II Corinthians 5:18-19).

Pay close attention to the language of “us” and “their” in the above passage. Who is the “us” who have been entrusted with letting who know that “their” sins are not being counted against them? The “us” is believers, and God is not reckoning the *world’s* (“their”) offenses against them!

Have you ever heard your preacher tell your congregation that great, truly good news? I doubt it. For most pastors, the “us” is believers and the “world” and “their” ... must also be believers because God isn’t at peace with *unbelievers* ... right?!

God is at peace with unbelievers now. Not because of anything we have done but because of what His Son has done (the undoing of Adam¹⁷ – see Romans 5:12-18; I Corinthians 15:21-28).

We live in a dispensation of transcendent grace¹⁸ which is lavished upon us for no reason, just as Christ Jesus’ enemies hated Him for no cause. This is the definition of grace. We did or do nothing to merit it, otherwise, it is no longer grace.¹⁹

17. [Editor:] For a further look at this, see:

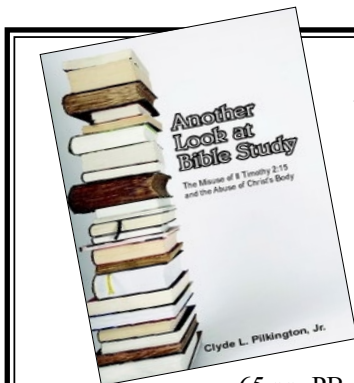
- The Undoing of Adam – and “Much More,” Clyde L. Pilkington, Jr., [Bible Student’s Notebook #541](#);
- The Undoing of Adam – Supplementary Notes, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #542](#);
- Christ, Greater than Adam, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #631](#).

18. [Editor:] For more information about “the Mystery” and it’s “Secret Administration,” see:

- *The Administration of the Secret: A Comprehensive Compilation* (see order form under *Compilations*).

19. [Editor:] For more information on works vs. grace, see:

- God’s Will: His Grace Does it All, Steve McVey, *Bible Student’s*



65 pp, PB

See order form.

Another Look at “Bible Study”

The Misuse of II Timothy 2:15 and the Abuse of Christ’s Body

by — Clyde L. Pilkington, Jr.

“You continue to bless me with messages that relieve the burden.” – *Illinois*

“Helped me shed major bondage.” – *Michigan*

“What a freeing teaching.” – *Pennsylvania*

“Such a balm to my soul.” – *Canada*

“Finally relieved me of yet another religious burden.” – *Poland*

In the future, even those who committed the unpardonable sin will be welcomed and reconciled back to the Father, through the work of His Son (Colossians 1:20).²⁰

Earlier in this article, I mentioned that “*pardoned*” is the correct English word to be used in connection with “the unpardonable sin,” rather than “*forgiven*.” As demonstrated earlier by the definitions of “*pardon*” and “*forgiveness*,” the former carries the meaning of “excusing of an offense without exacting a penalty,” and being “let off” of sanction for a crime. As a matter of fact, the elements of the Greek word commonly translated as “*forgiven*” in the *KJV*, and many other translations of the Bible, really mean “*pardon*.” The elements of the Greek word are “from let.” Most instances in which the *King James Version* and others speak of “*forgiveness*,” the word really means “*pardon*.”

“*Forgiveness*,” while similar, means “to cease to feel

Notebook #107;

– The Difference Between Our Grace and Israel's, M. Jaegle, [Bible Student's Notebook #641](#).

20. [Editor:] For a comprehensive study of the many inner-connected doctrines in this topic, see:

- *The Salvation of All*, Clyde L. Pilkington, Jr. (see order form under Clyde Pilkington),
- *Divine Reconciliation of the Universe: A Comprehensive Compilation* (see order form under Compilations).

resentment against an offender.” God is at peace with mankind now. This peace was made through the blood of Christ's cross.²¹ However, there is a special penalty in the special case of “the unpardonable sin” which will not be pardoned. After the conclusion of the eon to come, the offenders will have fulfilled the duration of the penalty.

Again, don't be made to fear this. You have not committed “the unpardonable sin.” God is at peace with you, not reckoning your offenses against you. Even the small number who had committed this blasphemy will ultimately be resurrected, recognize Who Jesus Christ was, repent (have a change of mind for the better), bow the knee and confess Him as Lord, and be reconciled to God.

That's good news. [BSN](#)

TOPICS:

Major: Right Division; Unpardonable Sin

Minor: Aion; Sin

21. [Editor:] *i.e.*, “An upright stake or pale, without any crosspiece.” – A.E. Knoch (*Concordant Keyword Concordance*, page 63). For more information, read:

- [The “Cross”: Was Christ Nailed to a “Cross” or a “Stake”?](#), Clyde L. Pilkington, Jr. [Bible Student's Notebook #330](#);
- The “Cross” – An Explanation of its Use in the Concordant Version, A.E. Knoch, [Bible Student's Notebook #302](#).

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- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the “*preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past*” (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
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ABBREVIATION KEY

Scripture Version

AV: Authorized Version
BSV: Bible Student's Version
CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
ED: Emphatic Diaglott
FF: Ferrar Fenton Bible
KJV: King James Version
NAS: New American Standard Version
NET: New English Translation
RE: Rotherham's Emphasized Bible
WT: Weymouth Translation
YLT: Young's Literal Translation

TGL: Thayer's Greek-English Lexicon
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
YAC: Young's Analytical Concordance

Reference Notations

cf. – compare
e.g. – for example
et al. – and others
etc. – et cetera (and so on)
ff. – and the following
i.e., – that is

Reference Sources

AA: Analytical Analysis (Welch)
BDB: Brown-Driver-Briggs Hebrew Lexicon
CB: Companion Bible Notes & Appendixes
(Bullinger)
CC: Concordant Commentary (Knoch)
CKC: Concordant Keyword Concordance (Knoch)
CL: A Critical Lexicon and Concordance
(Bullinger)
CWS: Complete Word Study Dictionary (Zodhiates)
FoS: Figures of Speech (Bullinger)
SEC: Strong's Exhaustive Concordance