Jesus Accused of Blasphemy (Mt. 12:22-37; Mk. 3:20-30; Lk. 11:14-23)

Note: The Luke passage is a parallel passage here for doctrinal development and study, but it is also placed later in the Harmony for chronological study. [PM11] Accused Connection with Beelzebub.

1. This episode takes place in Capernaum—described as "home" (Mk. 3:20).
   a. The demands of the gathered crowds were such that no personal time remained in any given day (Mk. 3:20).
   b. Jesus' earthly family thought that the entire ministry was out of control and that Jesus needed to come back to reality (Mk. 3:21).

2. Jesus heals a demoniac and the resultant criticism opens a door of opportunity for teaching angelic conflict principles (Mt. 12:22ff.; Mk. 3:22ff.; Lk. 11:14ff.).
   a. Matthew: Jesus healed a blind and mute demoniac. \(\text{δαιμονίζω, daimonizomai}\) one possessed by a \(\text{δαιμόνιον, daimonion}\) demon. A "transcendent incorporeal being w. status between humans and deities" (BDAG). A \(\text{δαιμόνιον, daimonion}\) was lower than any \(\text{θεός, theos}\), and included such creatures as nymphs, fauns & satyrs. See notes at [GM5] Demoniac Healed on a Sabbath Day.
   b. Luke: Jesus cast out a mute demon. \(\text{δαιμόνιον, daimonion}\) demon. A "transcendent incorporeal being w. status between humans and deities" (BDAG). A \(\text{δαιμόνιον, daimonion}\) was lower than any \(\text{θεός, theos}\), and included such creatures as nymphs, fauns & satyrs. See notes at [GM5] Demoniac Healed on a Sabbath Day.

3. The Lord's authority in casting out demons prompted some to consider Him as being the Son of David (Matt. 12:23), but their question is a skeptical one, and some wanted more miracles as proof (Lk. 11:16).

4. The brood of vipers accuses the Lord of being possessed (Mk. 3:22a) and using Satanic power to cast out Satan (Matt. 12:24; Mk. 3:22b; Lk. 11:15).

5. Beelzeboul.
   a. \(\text{Βεελζεβούλ, Beelzeboul}\) Beelzebul (Matt. 10:25; 12:24,27; Mk. 3:22; Lk. 11:15,18,19).
   b. \(\text{בַּעַל זְבוּב, ba'al zebuwb}\) Beelzebub, Lord of the Fly. \(\text{בַּעַל, ba'al}\) Baal, lord; \(\text{זְבוּב, zebuwb}\) fly. Acc. to Ugaritic and other lit.: Lord of the air, heaven, temple. \(\text{בּוֹל, z'bul}\) exalted residence, lofty abode. 1 Kgs. 8:13; Isa. 63:15; Hab. 3:11.
   c. The ruler \(\text{ἄρχων, archōn}\) of the demons \(\text{τὰ δαιμόνια, ta daimonia}\). Jesus specifically identifies Beelzebub with Satan (Matt. 12:26; Mk. 3:23-26; Lk. 11:18).

6. Jesus answers His critics with three lines of thinking.
   a. Kingdoms, cities and houses with internal divisions are doomed (Matt. 12:25-26; Mk. 3:23-26; Lk. 11:17-18).
   b. Pharisaical exorcists might actually use such methods—consult them for their testimony (Matt. 12:27; Lk. 11:19).
   c. If this is the Holy Spirit at work then Israel is presently beholding the "at hand" Kingdom of God (Matt. 12:28-30; Mk. 3:27; Lk. 11:20-23).

7. The attribution of Satanic power rather than the Holy Spirit's power for the work of Jesus Christ constitutes "the Unpardonable Sin" (Matt. 12:31-32; Mk. 3:28-30; also Lk.12:10).
   a. The use of "Spirit of God" (v.28), "the Spirit" (v.31), and the Holy Spirit (v.32) help to frame the context for this difficult passage.
   b. With victory over diabolical forces the Kingdom of God is not only "at hand" (Matt. 3:2; 4:17; 10:7) but literally "upon you" (Matt. 12:28).
   c. Acceptance versus rejection of Christ is an absolute either/or decision. With versus against. Gather with Christ versus scattering (Matt. 12:30 cp. Isa. 2:10-21; Mic. 7:17; Lk. 23:30; Rev. 6:12-17).
   d. Any sin—even blasphemy is forgivable (Matt. 12:31a,32a) for those who accept the Anointed Christ. (They are with Him and will be gathered to Him).
   e. Although forgivable, sin is not forgiven (Matt. 12:31b, 32b) for those who reject the Anointed Christ. (They are against Him and will be scattered away from Him in judgment).
   f. Blaspheming the Holy Spirit is a rejection of His Anointing of Jesus as the Christ (Matt. 12:22-29) and therefore a rejection of the Holy Spirit's conviction ministry (Jn. 16:8-11).
8. The Lord concluded His message to the Pharisees with a repeat of a message He gave to conclude the Sermon on the Mount (Matt. 12:33-37).
   a. Trees and fruit emphasize being over doing (Matt. 12:33 cf. 7:16ff.).
   b. “Making the tree” will have consequences in “making the fruit.” Aor.act.imper. ποιέω poie #4160 to do, to make. How would a Pharisee “make” a bad tree? Matt. 23:13,15
   c. The brood of vipers by their intrinsic evil nature cannot produce any Divine good (Matt. 12:34; Isa. 64:6).
   d. The Lord’s work of “casting out” a demon was an illustration for what each one of us “casts out” (v.35).
      1) The good man has a good treasury from which he “casts out” good things.
         ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά, καὶ
         ho agathos anthrōpos ek tou agathou thēsaurou ekballei agathá,
      2) The evil man has an evil treasury from which he “casts out” evil things.
         ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.
         ho ponēros anthrōpos ek tou ponērou thēsaurou ekballei ponēra.
   3) The concept of treasures was previously taught in terms of “storing up” (Matt. 6:19-21).
      a) In this teaching, the treasures are “cast out.” θησαυρίζω thēsaurizō #2343 & θησαυρός thēsaurus #2344.
      b) The believer’s proper orientation to treasure is a feature of our Divine perspective in the Christian Way of Life (Matt. 2:11; 6:19-21; 12:35; 13:44,52; 19:21; Lk. 12:21; 2nd Cor. 4:7; Col. 2:3; Heb. 11:26).
   e. Words mean things (Matt. 12:36-37).
      1) They externally manifest the internal reality.
      2) They will be called into account at the final judgment.
      3) They form a standard for temporal justification.