

### 12:22-24

**Then one was brought to Him who was demon-possessed, blind and mute;** This word is typically translated as “deaf” in other parts of the New Testament. **and He healed him, so that the blind and mute man both spoke and saw. 24 Now when the Pharisees heard it they said,** This is the 2nd possible reaction. **“This fellow does not cast out demons except by Beelzebub,** “lord of the flies” or “lord of the dung” are the composition of the parts of this word in the originals. **the ruler of the demons.”**

### 12:25-30

**But Jesus knew their thoughts,** again, as in early last chapter. The Creator, the One Who spoke all things into existence, gave these created beings their mouths and their oxygen to utter such sick things about the Lord. **and said to them: “Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. 26 If Satan** Matthew 9:32 and 10:25 and 13:19 and 25 show this is a continuing theme. **casts out Satan, he is divided against himself.** This should tell us that though Judas partook in apostolic power (in some shade), he did not cast out demons. (referencing John 6:66). **How then will his kingdom stand? 27 And if I cast out demons by Beelzebub,** this proximity to verse 26 shows the connection between this title and Satan. **by whom do your sons cast *them* out? Therefore they shall be your judges.** “Does this mean that their friends were casting out devils by **Beelzebub** or by the Holy Spirit? How do you know?” an indictment against their own friends. If they could cast out devils by the Spirit of God, why couldn't Jesus do the same? **28 But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.** They have two choices; only two. If Jesus is casting them out by the Spirit of God, then the Kingdom of God has come, and the Pharisees are automatically on the wrong team. Somehow, the kingdom has not yet come (Lord's Prayer, Matthew 6), yet in a sense, it has come already. **29 Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man?** Jesus must be casting them out by the Spirit of God because there are less and less demonic fruits in their existing kingdom. For example, less blind and mute folks are living around there...so Jesus must be “binding Satan.” **And then he will plunder his house. 30 He who is not with Me is against Me, and he who does not gather with Me scatters abroad.** Again, a 2<sup>nd</sup> time...only two choices.

### 12:31-32

**“Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. 32 Anyone who speaks a word** Matthew 12:10 and 12:38-39 show that “speaking a word **against the Son of Man** is a theme to and through this passage. **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.** The implication, of course, is that Jesus did all of His “mighty works” (term used in last part of chapter 13) by the power of the **Holy Spirit.**

### 12:33-37

**“Either make the tree good and its fruit good,** Matthew 7:15 and Matthew 13's four soils show this is a continuing theme through this passage. **or else make the tree bad and its fruit bad; for a tree is known by its fruit. 34 Brood of vipers! How can you, being evil, speak good things?** “I would expect you to say something stupid...because you're evil.” **For out of**

**the abundance of the heart the mouth speaks. 35 A good man out of the good treasure of his heart** Matthew 5:8 and Matthew 13:15-18 shows this is a continuing theme to and through this verse. **brings forth good things**, Matthew 6:19-21 and Matthew 13:52 show this is a continuing theme to and through this verse. **and an evil man out of the evil treasure brings forth evil things. 36 But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.** Matthew 11:32 and 12:41 show this is a continuing theme to and through this verse. **37 For by your words you will be justified, and by your words you will be condemned.”** Seeing, then, these six continuing themes throughout this episode, we can say that the blasphemy of the Holy Spirit:

1. Involves speech, at least, against Him (in this passage, giving credit to Satan for His works);
2. Involves Jesus’ listeners, and they were an audience unlike any before them or after them. When did we ever have the Creator casting out demons on planet earth?
3. Comes after speaking against Christ. Verse 32 gives the idea that speaking against Christ is a “stair-step” to this “blasphemy.” Those who speak against Christ have a heart against Christ (verse 33). Verse 34 speaks of a heart that feeds a mouth that speaks against Christ that blasphemes the Holy Spirit (in this passage). I say “speaks” because “blaspheme” is in the aorist tense. In other words, it is not related to a time, but leaves the door open for a state of unforgiveness so long as there is a sin of blasphemy ongoing. If the blasphemy discontinues, speaking against Christ discontinues, and forgiveness is available.
4. Is committed only by those who are not converted (Matthew 13:3, Christ has been sowing the seed in this context; Matthew 13:15 makes this an issue of conversion. So this “blasphemy of the Holy Spirit” is a spoken word against the Holy Spirit by those who are not converted in this context. Converted people cannot commit this sin. They do not have a heart against Christ. Furthermore, the person who merely appeared to be converted in Matthew 13:20-21 do not produce good fruit from a converted heart (Matthew 13:15, 23). Therefore, one does not become unconverted and vulnerable to commit this sin.

It is possible for one to appear converted, then, and still commit the sin, but if you have been truly converted, you are in no danger of committing this sin. You have a heart that is converted to Christ and will not speak against Him...or the Holy Spirit.