

**The Messianic Miracles**  
**Casting Out A Dumb Spirit, Part 2**  
**Matthew 12:1-37**

- Again I'm grateful to Dr. Arnold Fruchtenbaum for his leading in this series
- In this series we are looking at miracles that according to the rabbis only the Messiah could do
- They taught the people about three such miracles
- We looked at the first Messianic Miracle, the healing of a leper under Judaism
- And the nationwide uproar it caused
- We looked at the Pharisees' response, first by observation only, then, if He was credible by interrogation
- Refer to our previous teaching on 9/1/19 for that teaching
- Titled: **'The Messianic Miracles Casting Out A Dumb Spirit, Part 1'**

**Matthew 11:28-30 is an important link to chapter 12**

28 Come to Me, all you who labor and are heavy laden, and I will give you rest.

29 Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

30 For My yoke is easy and My burden is light."

**Matthew then chooses two Sabbath incidents where Jesus brought 'rest' on the Sabbath Day**

**12:1** *At that time* (or 'season' of labor and weariness) **Jesus went through the grainfields** (Luke adds: wheat fields) **on the Sabbath. And His disciples were hungry** (same word used of Jesus after 40 days of no eating), **and began to pluck heads of grain** (Luke adds: 'rubbing them in their hands, and to eat'....)

**2** **And when the Pharisees saw it, they said to Him, "Look, Your disciples are doing what is not lawful to do on the Sabbath!"**

- The interrogators following Jesus accuse the disciples to Jesus, of unlawful work on the Sabbath
- But whose law? The Torah or their Rabbinic laws

**Some Background on Pharisaic Rabbinic Law**

- In the four hundred years that followed the completion of the Hebrew Scriptures
- A transition had occurred from Biblical Judaism to Rabbinic, or Pharisaic or Mishnah based Judaism.
- With the Mishnah the Pharisees built a fence of many new rules and regulations ....
- ...Wrapped around the 613 commandments of the Mosaic Law.
- Their thinking was the fence would still keep them from breaking the Torah, The Mosaic Law
- Thus they would be preventing divine judgment like the Babylonian Captivity.
- These new laws, the fence if you will, were not made haphazardly
- Hundreds, sometimes thousands, of regulations were issued for each of the original 613 commandments.

**Jesus chose the Sabbath Day as His battleground to confront the Pharisees**

- The Pharisees added 1,500 rules and regulations to the Fourth Commandment
- To the Pharisees & the people these rules were equal in authority to the Torah's 613 commandments
- Why? Because supposedly these were given orally by Moses the Lawgiver
- Written down centuries later around 200 BC and is known as the Mishnah: which means 'repetition'
- The Mishnah clarified the 4<sup>th</sup> commandment and answered the question:
- What does and what does not constitute Sabbath rest?
- According to the Pharisaic Judaism the Disciples were violating their laws regarding Sabbath rest

## Jesus Responds ...

**3** But He said to them, "Have you not read what David did when he was hungry, he and those who were with him:

**4** how he entered the house of God and ate the showbread which was not lawful (The bread was for Aaron & his sons, Lev. 24:9) for him to eat, nor for those who were with him, but only for the priests?

**5** Or have you not read in the law (The Torah) that on the Sabbath the priests in the temple profane the Sabbath, and are blameless?

**6** Yet I say to you that in this place there is One greater than the temple.

**v.7** But if you had known what this means, 'I desire mercy and not sacrifice,' (from Hos. 6:6) you would not have condemned the guiltless.

-**Mark 2:27** adds prior to v.8... And He said to them, "The Sabbath was made for man, and not man for the Sabbath (*for the benefit of man*).

...**V.8** For the Son of Man is Lord even of the Sabbath."

## Jesus Responded by Stating Five Things

**First**, He appealed to the account of David's actions in **1 Samuel 21:1-6**

-How the king also violated Law when he ate the shewbread

-Moses never said that a Levite could not give the shewbread to a non-Levite.

-But Pharisaic Law, however, did say that.

-These Pharisees could not claim that David lived before the Oral Law

-Because, according to their theology, God gave this oral law, the Mishnah to Moses, long before David

-So, David himself broke Pharisaic Law, yet the rabbis never condemned King David.

-If he could break Pharisaic Law and not be condemned, so could His greater Son

-His disciples were hungry and they had nowhere else to go and eat on the Sabbath

**Second**, in **v.5** the Sabbath law of rest vs. working did not apply in every situation

-Those who worked in the Temple compound did not enjoy the Sabbath as a day of rest

-They had to work harder on the Sabbath than on a normal day.

-There were daily sacrifices and rituals, but on the Sabbath, all sacrifices were doubled.

-This shows that the Law of Moses commanded and allowed certain works to be done on the Sabbath.

-The point was that the law of 'Sabbath Rest' did not apply to every specific work related situation

-It did not apply to walking through a grain field and picking ears of grain to eat.

-Which **Deut. 23:35** allowed you to do in your neighbor's field

**Third**, in **v.6** Jesus noted that He is greater than the temple

-If Temple service required certain works to be done on the Sabbath without violating the Law of Moses

-So could the Messiah, since He is greater than any temple.

**Fourth**, in **v. 7 I desire mercy, and not sacrifice.....**

-Jesus' justification and his directive to the Pharisees comes by quoting from the Prophet Hosea in 6:6

-Jesus pointed out that certain necessary works & works of mercy were always allowed on the Sabbath

-Eating, as the disciples did in the grainfield is a work of necessity.

-Healing, as Jesus did for the man who had a withered hand, is a work of mercy in **vs. 9-13**

**Fifth v.8 For the Son of Man is Lord even of the Sabbath.**

-Having established that He is the Messiah by healing the Leper in ch. 8

-And that He was God by forgiving sins in ch. 9

-He now claims Lordship of the Sabbath

## What Does He mean: The Son of Man is Lord Even of the Sabbath?

- He means this: He is Lord of telling us, 'What does and what does not constitute Sabbath rest and work?'
- He will not give a Lordship ruling that violates the Word of God, but it may violate Pharisaic Judaism
- Consistent with His character it also means that He is the Lord of Rest, of 'giving rest' ...
- To the weary and the heavy laden of **11:28!**

## The Second Sabbath Incident Recorded in Matthew 12

- Again Follows His call 'to come to me' all you who labor or are heavy laden
- Then instead of waiting for the weary to come he pursues them .... We read in .....
- v.9** Now when He had departed from there, He went into their synagogue (*one favorable to the Pharisees*).
- 10** And behold, there was a man who had a withered hand. And they asked Him, saying, "Is it lawful to heal on the Sabbath?"—that they might accuse Him.
- Luke** specifies in **6:7** And the scribes and the Pharisees watched him, whether he would heal on the Sabbath.
- 11** Then He said to them, "What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out?"
- 12** Of how much more value then is a man versus a sheep? Therefore it is lawful to do good on the Sabbath." **Mark 3:4** adds: that they remained silent ... and did not answer His question

- The wording of **Mark 3:5** is important here and shows the state of the religious leaders' heart:  
And when he had looked round about on them with anger (only use of 'orge' describing Jesus in the Gospels), being grieved at the hardening of their heart,  
..... going back to Matt. 12 ....

...**v.13** Then He said to the man, "Stretch out your hand." And he stretched it out, and it was restored as whole as the other.

- Someone in the audience asked, 'Is it lawful to heal on the Sabbath day?'- that they might accuse Him.
- It appears that the man was a plant for the purpose of entrapping Jesus ....
- To sin against 'their laws' and thus violate His claim as their Messiah
- Jesus clearly understood their intentions (**Lk. 6:8** reads, 'He knew their thoughts').
- He again showed that He would not accept their Pharisaic authority.
- He stated v.11 that if it was permissible to do good for an animal (the lesser) on the Sabbath,
- How much more right would it be to do good for a man (the greater) on the Sabbath?

**The Pharisees' response** to these Sabbath incidents was threefold:

**First**, from **Lk. 6:11** the religious leaders were filled with rage or madness, a blinding emotion.

**Second**, we read in **v.14** .... Then the Pharisees (**Mark** adds: 'with the Herodians') went out and plotted against Him, how they might destroy Him.

**15** But when Jesus knew it, He withdrew from there (**Luke** tells us: to the borders and multitudes came including Gentiles). And great multitudes followed Him, and He healed them all.

-And Jesus continued to bring rest to the weary masses

## The Prelude to the Casting Out of a Dumb Demon

- Between the first messianic miracle, the healing of a leper, and the second messianic miracle
- Jesus had been investigated by the leadership of Israel.
- He then in phase two of their MVP, was followed everywhere and interrogated and questioned.
- The crucial thing the Pharisees realized was that Jesus was not going along with Pharisaic Judaism...
- He was teaching things, which contradicted the Pharisaic interpretation of the Mosaic Law

## Matthew 12:16

**v.16** Yet He warned them not to make Him known,

- No longer is He promoting His Messiahship, a change is occurring
- With the decision of the Pharisees to destroy Him

## Matthew 12:17-21

-Matthew quotes a prophesy from **Isaiah 42:1-4**

**v.17** that it might be fulfilled which was spoken by Isaiah the prophet, saying:

**18** "Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased!

-Sounds like **Matt. 3:17** and **17:5** And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."

-I will put My Spirit upon Him, (which He did in Matt. 3:16, at His baptism)

**v.18 cont. ...** And He will declare justice to the Gentiles.

**19** He will not quarrel nor cry out, nor will anyone hear His voice in the streets.

**20** A bruised reed He will not complete the judgment by breaking it, And smoking flax He will not quench (will not put out the smoldering fire of judgment), Till He sends forth justice to victory; (the cross & 2<sup>nd</sup> coming)

**21** And in His name Gentiles will trust and hope."

-Remember the 4 types of Prophecy fulfillment in the NT.....

-This prophesy falls under the category of 'literal prophecy' with 'literal fulfillment'

-He began sowing the seeds of this trust at this time when He withdrew to the borders of Israel

-And ministered to many Gentiles and Jews

## We now come to the second messianic miracle

-In **Matthew 12:22**: we read: Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and mute man both spoke and saw.

-In verse 22, Jesus cast out a demon that caused the person controlled....

-To be both blind and dumb or mute meaning he could not speak.

## Why is this casting out of a dumb spirit a Messianic Miracle?

-The casting out of demons was not unusual in the Jewish world of that day

-Except never a mute demon, that was something only the Messiah

-Even the Pharisees, rabbis, and their followers had the ability to cast out demons.

## How Demons Were Cast Out under Judaism?

-Casting out demons within the framework of Pharisaic Judaism required a three part ritual:

**First**, the exorcist would have to establish communication with the demon

-When a demon speaks, he controls and uses the vocal cords of the person he indwells and controls.

**Second**, after establishing communication with the demon

-The exorcist would then have to find out the demon's name.

**Third**, after finding out the demon's name, he could, by the use of that name, cast out the demon.

-On occasion Jesus used the Jewish methodology, as in Mark 5:9 with a demon named Legion

## But what about demons who could not speak thru their host?

-There was one kind of demon against which Judaism's methodology was powerless

-That was the kind of demon who caused the possessed and controlled person to be mute.

-Because he could not speak, there was no way of establishing communication with this kind of a demon

-So, within the framework of Judaism, it was impossible to cast out a dumb demon....

... But the rabbis had taught that when the Messiah came...

- He would be able to cast out this type of demon.
- This was the second of the three messianic miracles: the casting out of a dumb or mute demon or spirit.
- In verse 22, that is exactly the kind of demon Jesus casts out.

### Could This Be the Son of David?

**In verse 23 that very Messianic question arose among the Jewish masses ...**

-... Which the miracle was intended to raise: **23 And all the multitudes were continuously amazed, and said, could this be the son of David?**

-**Son of David** is a title of the Messiah...

-For proof we read in **Matt. 22:42** speaking to the Pharisees Jesus asked: **“What do you think about the Christ? Whose Son is He?” They said to Him, “The Son of David.”**

-He was doing the very things the multitudes had been taught from childhood

-That only the Messiah would be able to do.

-They never asked this question when Jesus cast out other types of demons.

-However, when He casts out a dumb spirit, the people asked their leadership: **Is this the son of David?...**  
... is this the Messiah?

### The Jewish Leadership Complex

-The Jewish masses have always tended to labor under what can be called the “leadership complex.”

-Whichever way the leaders went, the people-sheep were sure to follow.

-This leadership complex was extremely strong, even somewhat among the disciples.

-So, while the Jewish masses were willing to raise the question, “Is this not this the Jewish Messiah?”

-They were not willing to make that decision for themselves.

-Instead, they looked to their leadership to make that decision for them.

### The Jewish Leadership Response

-In light of the second messianic miracle coupled with the good question of the masses,

-The Jewish leaders realized they had to publicly answer the question: **Is Jesus the Messiah?**

### They had two options:

**First**, declare Him to be the Messiah in light of all the evidence, or their ...

**Second** option was to reject His messianic claims.

-If they took the second option and rejected His messianic claims...

-They also had to explain to the Jewish masses how Jesus was able to perform Messianic miracles

-In **Matthew 12:24** the Pharisees took the second option: **24 when the Pharisees heard it, they said, This fellow does not cast out demons, but by Beelzebub the prince of the demons.**

-They claimed that Jesus Himself was demonically possessed

-Not by some common demon but by “Beelzebub the prince of the demons.”

### Who is Beelzebub?

-He was the god of Ekron, a god of the Philistines, according to 2 Kings 1:2, 3, 6, 16.

-The usual Greek form is ‘Beelzebul’ and has a slightly different meaning than ‘Beelzebub’.

-It means “the Lord of the Royal Palace.”, the original Philistine name of this god

-But the rabbis never accepted ‘Beelzebul’ as being the Lord of the Royal Palace

-So they changed his name to ‘Beelzebub’ to poke fun at him

-“He’s not the Lord of the Royal Palace; he is ‘Beelzebub’ the Lord of the Flies.”

-And by New Testament times, it had become a name for Satan, as we shall see in **Matt. 12:26**.

-Therefore He was not the Messiah on the grounds of being demon possessed Himself...

-By a demon far superior to the ones He cast out

## **In Summary to this point**

- Their response to the first messianic miracle was the beginning of a silent investigation
- Their response to the second messianic miracle was the rejection of His messianic claims.
- This action by the leadership of Israel set the stage for Jewish history up to today ...
- ...And set the stage for Jesus' death by Crucifixion

## **The Judgment: Matthew 12:25-37**

**25** But Jesus knew their thoughts, 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 casts out Satan, he is divided against himself. How then will his kingdom stand?

**27** And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they shall be your judges.

-Following the logic of vs. 25-26 the only way to cast out demons is by the Spirit of God

**28** But if I cast out demons by the Spirit of God, surely the kingdom of God has come upon you.

-But you have rejected all prophecies and signs and especially Messianic Miracles I have performed!

## **How did Jesus do this miracle?**

**29** Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house.

## **Now choose a side!**

**30** He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

**31** "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 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 (Mosaic Age) or in the age to come (Church Age).

**33** "Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit.

## **Now He Directly Addresses the Pharisees**

**34** Brood of vipers! How can you (pl.), being evil, speak good things? For out of the abundance of the heart the mouth speaks.

**35** A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things.

**36** But I say to you (pl., 'pharisees') that for every idle word men may speak, they will give account of it in the day of judgment.

**37** For by your (pl.) words you will be justified, and by your words you will be condemned."

## **Jesus responded in two ways in 12:25-37**

-The first response was to defend Himself by saying four things in **Matthew 12:25-29**:

**First** He said this could not be true because it would mean a division in Satan's kingdom.

**Second**, they themselves recognized that exorcism was a gift of the Spirit

-Even their followers 'their sons', were able to cast out demons, though not dumb demons.

**Third**, thus this miracle also authenticated His Messianic claims and His message.

**Fourth**, it showed that Jesus was stronger than Satan rather than subservient to Satan.

## **The second response was a condemnation of this generation in verses 30-37:**

-Jesus said that 'this generation' and no other was guilty of the "unpardonable sin," in **vs. 31-32**

-The blasphemy of the Holy Spirit.

- This sin was exactly what He said it was—unpardonable—judgment was now set against that generation
- A judgment that could under no circumstances be suspended.
- It came forty years later, in A.D. 70, with the destruction of Jerusalem and the Temple.
- He gives the details of this judgment in **Luke 19:41-44**

41 Now as He drew near, He saw the city and wept over it,  
 42 saying, "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes.  
 43 For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side,  
 44 and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation."

### **Exactly what is the unpardonable sin within the context where it is found?**

- First it is not** an individual sin but it is a national sin, a 'this generation' sin
- It was committed by the Jewish generation of Jesus' day
- And cannot be applied to subsequent Jewish generations or to other people groups

### **The content of the unpardonable sin was....**

- The national rejection by Israel of the Messiahship of Jesus at this time, His first coming
- The grounds of rejection was His doing the Holy Spirit's work thru demonic possession and enablement.
- Individuals, a believing remnant of that day, could and did, escape the coming judgment
- As did the 3000 saved on Pentecost and other believing Jews of 'this generation' thruout the book of Acts
- John sums it up best regarding this generation and the believing remnant of this generation ...
- in **John 1:11-13**, written some 15 years or so after the destruction of Jerusalem and the temple
  - 11 He came to His own, and His own did not receive Him. (they flat out rejected Him!)
  - 12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name:
  - 13 who were born *a second time*, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

### **It is not a sin that anyone can commit today**

- Every sin is forgivable for that individual who will come to God through faith Jesus the Christ.
- The nature of the sin is irrelevant.
- Only the sin of unbelief and not receiving the free gift of forgiveness and salvation is not forgivable
- John 16:8-9** **8 And when He** (the Holy Spirit) **has come, He will convict the world of sin, and of righteousness, and of judgment: 9 of sin, because they do not believe in Me**
- Notice Jesus does not say or 'have committed the unpardonable sin!
- For those remaining under the rejection decision of 'this generation' this sin was unpardonable.

### **Moving forward we see: A Change in the Messiah's Ministry**

- At this point, the ministry of Jesus changed radically in four major areas.
- These four changes can only be understood in light of committing the unpardonable sin
- And in response to the rejection of the second messianic miracle.

### **1<sup>st</sup> Concerning the Purpose of His Miracles**

- No longer would the purpose of His miracles be to serve as Messianic signs to Israel:
- Their decision has been made
- Instead, the purpose of His miracles from that point on was for the training of the twelve disciples
- For the kind of work they would do and perform after His cross in the book of Acts and beyond

## 2<sup>nd</sup> Concerning the Basis of His Miracles

- The second change concerned the people for whom He performed the miracles.
- With individuals He did demand that they first have faith.
- He still ministered to the multitudes, the pool of people from which the believing remnant would come

## 3<sup>rd</sup> Concerning the Message of His Messiahship

- Until this rejection, He and His disciples went everywhere proclaiming His Messiahship
- But from this point on, He would forbid His disciples to proclaim His Messiahship.
- When Peter made his great confession in **Matthew 16:16**, and said, “**You are the Christ, the Son of the living God,**”
- Jesus instructed Peter to tell no one that He was the Messiah.

## 4<sup>th</sup> Concerning the Method of His Teaching

- Up to his rejection He taught the people clearly and distinctly in terms they could and did understand.
- For example the Sermon on the Mount in Matthew 5–7.
- Matthew points out that when Jesus was through with His sermon,
- Not only did the people understand what He was saying,
- But more significantly, they clearly understood where He differed with the Scribes and Pharisees.
- However, from this point on, whenever He taught the masses, His teaching was built around ‘parables’
- Notice this very graphic statement in **Matthew 13:34**: **All these things spoke Jesus in parables unto the multitudes; and without a parable spoke he nothing unto them: ...**

## Heat and Application

### 1-Relationship or Religion?

- is your relationship based on Scripture or is it Surrounded by Religion

### 2-Are You Love Ruled?

- Being ruled by Love for God and Love for Mankind Requires Less Rules and Regulations

### 3-Is Jesus the Lord of Your Rest?

- Labor to enter into His rest
- Take His Yoke and let Him lead and guide and you will find rest

### 4-Have you received Bad Light and Bad Heat?

- thinking you have committed the unpardonable sin?

Let's Pray

Communion