

1. Maybe they will not seek pardon, but it is not pardonable, either in the Jewish age or in the Christian age (cf. Matthew 12:32b).
 2. Perhaps he was not charging the scribes with actually committing the unpardonable sin, but merely warning them against going that far.
 3. If, in continuing to reject Christ, they (or anyone else) rejected "the evidence given by the Holy Spirit and ascribe it to Satan, he rejects the only evidence upon which faith can be based; and without faith there is no forgiveness"---McGarvey-Pendleton, THE FOURFOLD GOSPEL, p. 303.
- C. "Because they said he hath an unclean spirit" (30).
1. To believe and persist in such a diabolical charge is to sin beyond the point of return to God (repentance), and therefore beyond the reach of God's mercy (Heb. 6:4-6; 10:26-29; 12:17).
 2. In this, Jesus uttered a terrible thought and a most solemn warning.
 3. However, one need not go beyond the point of re- turn: Matt. 11:28-30; Rom. 8:14; Rev. 22:17.
Why take any further chance with your soul?

- IV. SPIRITUAL KINSHIP MORE THAN NATURAL (3:31-35).
- A. His mother and his brethren, stood without the house, calling him to them (31).
 - B. The multitude sitting about him passed the word of his family to him (32).
 - C. "And he answereth them, and saith, Who is my mother and my brethren" (33)?
 1. "And looking round on them that sat round about him, he saith, Behold, my mother and my brethren!" (34).
 2. "For whosoever shall do the will of God, the same is my brother, and sister, and mother" (35).

STUDIES IN MARK--LESSON SEVEN
 Jesus Misunderstood and Blasphemously Accused
 Mark 3:19b-35

INTRODUCTION -

- I. After choosing and commissioning the twelve, they retired to Peter's house in Capernaum (Matt. 9:1), where Jesus usually lodged after being driven from Nazareth.
- II. The marginal reading of Mark 3:19b, "And he cometh into a house," is "And he cometh home."
- III. Capernaum served more or less as headquarters on earth of their operations.

DISCUSSION -

I. THE FRIENDS OF JESUS ALARMED (3:20,21).

- A. Could not eat: "And the multitude cometh together again, so that they could not so much as eat bread (20).
 1. Jesus then entered upon "one of the busiest and most eventful days in all his history.... Matt. 12:22 to 13:53; Mark 3:19-4:41."--E. A. Elam.
 2. The opportunities for advancing God's kingdom were so numerous and fruitful they would rather gather while the harvest was ripe than stop to eat bread.
 3. They "could not" eat a regular meal because of some greater need.
- B. Beside himself: "And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself" (21).
 1. "His friends" probably included his relatives (See Verses 31,32).
 2. His brothers were not then among his disciples (John 7:3-9).
 3. It is difficult to determine the precise nature of the concern of his friends. Perhaps prompted by reports from his enemies, they believed him to be delirious or deranged from over-devotion and lack of nourishment, and, thinking him in need of care by others, sought to persuade him to take some rest lest he be overcome by an unwise enthusiasm (cf. 2 Kings 9:11; Acts 26:24; 2 Cor. 5:13).

II. BLASPHEMOUS ACCUSATIONS BY THE JEWS (3:22-27).

- A. By the prince of demons: "And the scribes that came down from Jerusalem said, He hath Beelzebub, and, By the prince of the demons casteth he out the demons" (22).
 1. At this time Jesus, by a triple miracle, had healed a man brought to him in Capernaum (1) possessed with a demon, (b) blind and (c) dumb (Cf. Matt. 12:22; Lk. 11:14).

2. This amazed the multitude, who marvelled and said, "Can this be the son of David" (Matt. 12:23; Luke 11:14)?
 3. But the envious scribes (of the Pharisees. cf. Matt. 12:24) from Jerusalem acknowledged the miracle by attributing it to the power of Beelzebub, prince of demons.
 4. It was a very serious (and "cleverly plausible"?) effort to offset the influence of the power of Jesus by attributing it to a diabolical source, and it brought forth an extensive rational answer by Jesus.
- B. How can Satan cast out Satan? "And he called them unto him, and said unto them in parables, How can Satan cast out Satan" (23)?
1. What "they said," according to Matthew 12:25 and Luke 11:17, was in "their thoughts."
 2. The Lord's challenging question does not deny that Satan could cast out demons, but it sets the stage for showing the absurdity of their reasoning.
 3. For Satan to fight Satan would be self-destructive to his kingdom.
- C. A kingdom divided: "And if a kingdom be divided against itself, that kingdom cannot stand" (24).
1. "Every kingdom divided against itself is brought to desolation" (Matt. 12:25).
 2. Satan, being no fool, does not thus act against his own (2 Cor. 2:11).
 3. Division in the body of Christ, the church, tends to destruction and is sinful for these reasons:
 - a. God teaches and commands unity (1 Cor. 1:10; 12:12ff).
 - b. It is contrary to the prayer of Jesus, and prevents prayer from being answered (John 17:20-23).
 - c. It consumes energy, time, and other resources needed for constructive purposes: Living for Christ, saving souls and doing good.
 - d. It arouses and encourages evil dispositions in brethren.--Annual Lesson Commentary, 10-2-55.
- D. A house divided: "And if a house be divided against itself, that house will not be able to stand" (25).
1. Matthew 12:25: "And every city or house divided against itself shall not stand."
 2. It is generally true that most nations and states fall, not by invasion from foreign powers but by internal weakness.

3. Division within a kingdom, church or family is more destructive than opposition or persecution from without.
- E. He cannot stand: "And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end" (26).
1. If Satan were casting out demons through Jesus he was destroying his own kingdom, something everyone knows he is too wise to do.
 2. Matthew 12:27,28 records this additional question: "And if I by Beelzebub cast out demons, by whom do your sons cast them out? therefore shall they be your judges. But if I by the Spirit of God cast out demons, then is the kingdom of God come unto you."
 3. The argument is that, in view of his mighty signs done by God's Spirit, the kingdom of God had come upon the Pharisees and they should have accepted it.
- F. The strong man's house: "But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house" (27).
1. Christ came to destroy the works of the devil (1 John 3:8).
 2. So, having bound the strong man, he will spoil his goods.
 3. Matt. 12:30: "He that is not with me is against me; and he that gathereth not with me scattereth."
 - a. To "gather with" Jesus, one must take a firm stand, climb up, work, run, wrestle, fight, and be faithful unto death.
 - b. So one can be lost merely by doing nothing.
 - c. Thus he showed one could not be both with him and the Pharisees.
- III. BLASPHEMY AGAINST THE SPIRIT (3:28-30).
- A. All sins and blasphemies: "Verily I say unto you, all their sins shall be forgiven unto the sons of men, and their blasphemies wherewithsoever they shall blaspheme" (28).
1. By this he does not affirm that all men will be forgiven, but that all kinds of sin and blasphemy are pardonable except one (cf. v. 29).
 2. But no sin is unconditionally forgiven (Acts 16:31; 2:38; Luke 13:3; Mark 16:15,16).
 3. By this he includes blasphemy against himself, the son of man (Matthew 12:32).
- B. Hath never forgiveness: "But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin" (29).