

# Two Houses found in Mat 12:22-37 and Mark 3:22-30

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**NOT DONE**

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## Introduction

**ToDo:** I wanted to connect this to Eze-37-15-28-Valley-of-Dry-Bones-Vision, article #[1341](#).

## Notes on Matthew 12

Context previous verses: He fulfilled Isaiah 42:1-4 where it says YHVH put his spirit on Yeshua, bringing forth judgment to the Gentiles *laggoyim*, who won't cry (a bruised reed)

<sup>23</sup> they were amazed with healing the blind and dumb and speculated is this the Son of David?

<sup>24</sup> In contrast, the Pharisees say his power comes from *Beelzebub*.

<sup>25-27a</sup> Yeshua replies Kingdoms, cities or houses can't stand (brought to desolation) if divided against itself; and therefore how can Satan cast out <sup>G1544</sup> *exballo* Satan (same logic with *Beelzebub* applies).

<sup>27b</sup> Whom do your children (Pharisees' children) cast them out say his power comes from *Beelzebub*. <sup>A</sup> → I think what's being said here is that the children/disciples of the Pharisees will judge them by their effectiveness of “casting out demons”. This seems eminently fair because if they can ask Yeshua this [accusatory] question, then Yeshua can ask them the same question in kind.

<sup>28</sup> Yeshua speculates his claim that by the spirit of Elohim he cast out devils and that by doing so then you can accept the Kingdom of God.

<sup>29</sup> Yeshua [apparently] sidebars and does an analogy of a one who would wish to spoil the house. This would require the strong man of the house to be bound up. So what is the meaning of this sidebar? (see next verse)

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<sup>A</sup> **Mat 12:27 LEB** And if I expel demons by Beelzebul, by whom do your sons expel *them* ? [\*Here the direct object is supplied from context in the English translation] For this *reason* they will be your judges!

**Mat 12:27 EWB-CB** And if I in the power of Beelzebub cast out demons, in the power of whom do your sons [disciples] cast them out? on account of this they shall be your judges.

<sup>30</sup> This sidebar is contrasted with the work of Yeshua, by stating that there is no “Luke Warm” you are either for me or against me. The work in question is you’re either with Yeshua in gathering (i.e. the House of Yisrael) or you’re against me and you wish to keep, as I suggested, the House of Yisrael scattered.

<sup>31</sup> Yeshua speaks of another apparent sidebar. s and does an analogy of a one who would wish to spoil the house. This would require the strong man of the house to be bound up. So what is the meaning of this sidebar? (see next verse)

### Gospel Harmony - Consider these “Gospel Harmony” verses.

#### Mat 12:22-37

<sup>22</sup> Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. <sup>23</sup> And all the people were amazed, and said, Is not this the son of David? <sup>24</sup> But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils. <sup>25</sup> And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: <sup>26</sup> And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? <sup>27</sup> And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges. <sup>28</sup> But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. <sup>29</sup> Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. <sup>30</sup> He that is not with me is against me; and he that gathereth not with me scattereth abroad. <sup>31</sup> 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. <sup>32</sup> 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. <sup>33</sup> Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit. <sup>34</sup> O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. <sup>35</sup> A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. <sup>36</sup> But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. <sup>37</sup> For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

#### Mar 3:19-30

<sup>19</sup> And Judas Iscariot, which also betrayed him: and they went into an house. <sup>20</sup> And the multitude cometh together again, so that they could not so much as eat bread. <sup>21</sup> And when his friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself. <sup>22</sup> And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. <sup>23</sup> And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan? <sup>24</sup> And if a kingdom be divided against itself, that kingdom cannot stand. <sup>25</sup> And if a house be divided against itself, that house cannot stand. <sup>26</sup> And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. <sup>27</sup> No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. <sup>28</sup> Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: <sup>29</sup> But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: <sup>30</sup> Because they said, He hath an unclean spirit.

Previous verses

Prophecy of Isaiah fulfilled

**Mat 12:17-21** <sup>17</sup> That it might be fulfilled which was spoken by Esaias the prophet, saying <sup>[ Isa 42:1-4 ]</sup>,  
<sup>18</sup> Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. <sup>19</sup> He shall not strive, nor cry; neither shall any man hear his voice in the streets.  
<sup>20</sup> A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. <sup>21</sup> And **in his name** shall the Gentiles trust.

Previous verses

About the 12 Apostles

**Mar 3:13-18** <sup>13</sup> And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him. <sup>14</sup> And he ordained twelve, that they should be with him, and that he might send them forth to preach, <sup>15</sup> And to have power to heal sicknesses, and to cast out devils:  
<sup>16</sup> And Simon he surnamed Peter; <sup>17</sup> And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: <sup>18</sup> And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Canaanite,

**Isa 42:1-4 Ruach is put on his servant, bringing forth judgments to the nations**

<sup>1</sup> Behold my servant, whom I uphold אֶתְמַדֵּי 'et-moch- ; mine elect בְּחִירִי be-chi-Ri , in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles לְגוֹיִם lag-go-Yim . <sup>2</sup> He shall not cry יִצְעַק yitz:'Ak <sup>B</sup>, nor lift up יִשָּׂא yis-Sa , nor cause his voice to be heard קוֹלוֹ ko-Lo in the street. <sup>3</sup> A bruised רְצוּץ ra-Tzutz reed קִנְהָה ka-Neh shall he not break, and the smoking כֶּהָה che-Hah flax וּפְשִׁיטָהּ u-fish-Tah shall he not quench: he shall bring forth judgment מִשְׁפָּט mish-Pat unto truth לְאֵמֶת le-'e-Met . <sup>4</sup> He shall not fail nor be discouraged, till he have set judgment in the earth בְּאֶרֶץ ba-'A-retz : and the isles אֲיִלִּים 'i-Yim shall wait for his law וּלְתוֹרָתוֹ u-le-to-ra-To .

**blaspheme is the unforgivable sin – (Mat 12:30-32 and Mar 3:28-29)**

Consider these verses <sup>C</sup>

**Mat 12:30-32**

<sup>30</sup> He that is not with me is against me; and he that gathereth not with me scattereth abroad. <sup>31</sup> 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. <sup>32</sup> 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.

<sup>B</sup> H6817, 1<sup>st</sup> use Gen 4:10 Abel’s blood cries out, see Word-Study-H6818-TsaQaH-cry-is-this-not-stating-a-claim, article #485.

<sup>C</sup> See Luk-12-10-11-Blaspheme-and-appearing-before-the-synagogues-magistrates-and-powers, article #293. Gospel Harmony: Mark 3:28-30.

### Mar 3:28-29

<sup>28</sup> Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: <sup>29</sup> But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

### Mar 3:31-35<sup>D</sup>

<sup>31</sup> There came then his brethren and his mother, and, standing <sup>G2476</sup> without <sup>G1854</sup>, <sup>E</sup> sent unto him, calling <sup>G5455</sup> him. <sup>32</sup> And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee. <sup>33</sup> And he answered them, saying, **Who is my mother, or my brethren?** <sup>34</sup> And he looked round about on them which sat about him, and said, **Behold my mother and my brethren!** <sup>35</sup> For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

The famous "...as for me and my house" [Jos 24:15](#) a distinction is being made by Yehoshua as to which house you are going to choose ... i.e. where do you **stand**.

In Mar 3:31-35 There is a distinction being made between the physical family and the spiritual family and Yeshua is "divorcing" himself from the physical and becoming "married" to the spiritual.

The EWB-CB verse suggests the physical members of his family are working with the authorities of the physical world who want to arrest him.

See Word-Study-**H5344**-naqab-expressed-curse-basphemeth, article #[1369](#)

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<sup>D</sup> Mar 3:31-35 Gospel Harmony: Mat 12:46-50 and Luk 8:19-21.

(Mat 12:33-37 A Tree Is Known by Its Fruit, Mat 12:38-42 "The Sign of Jonah", Mat 12:43-45 "Return of an Unclean Spirit") )

<sup>E</sup> [Mar 3:31](#) <sup>[EWB-CB]</sup> There came then His brethren and His mother [the kinsfolk], and, standing without, **[that they might more easily seize Him]**, sent unto Him, calling Him."