



MATTHEW 12:22-50
MESSIAH ON A MISSION (PART 24)
"The Difference Between a Miracle and a Sign"

*This argument is not a denial of power,
but rather it is over where the power is
coming from, and what that power
demands that one believes about the one
who exercises the power!*



*“Perhaps He is
the Son of David”*

Although the use of the Greek word *mēti* with a question can imply a negative answer is expected, this participle is also used in the sense of “perhaps” to signal that those who are asking the question are unsure of the answer (BDAG, p 649) it means “perhaps.”

It is only by Beelzebub, the prince of Demons that he casts out devils.

Beelzebul is defined as “the prince of demons” the same way the name is defined in a contemporary Jewish text, *The Testament of Solomon* (6:1). As such it likely functions as one of the names for the devil or Satan in the first century.



זְבוּב־עַל



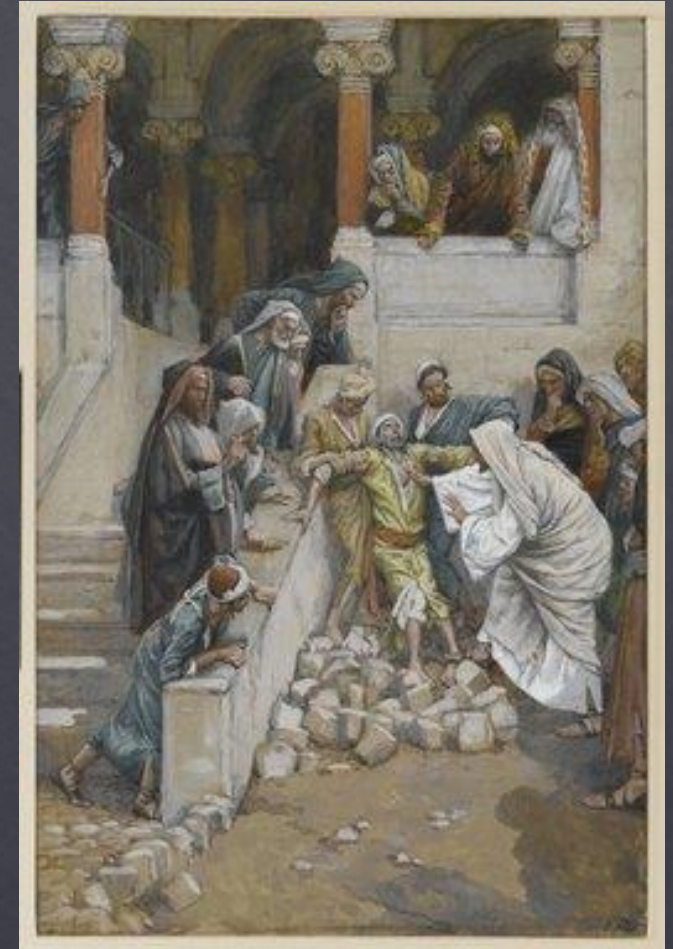
Beelzebul is a name derived from a Philistine god, formerly worshipped in Ekron, and later adopted by some Abrahamic religions as a major demon.

The name Beelzebub is associated with the Canaanite god Baal. The accusation that Jesus' power derived from the demonic seems to have been fairly widespread (cf. John 10:20). For example, the Talmud records that Jesus was executed because he practiced sorcery and led Israel into apostasy (*b. San.* 43a).

The Kingdom of God has come upon you through the work of the Spirit.

Matthew emphasized the working of the Spirit in all of Jesus' acts. He affirms that it is by the Spirit of God that Jesus casts out devils.

Jesus links His work to the work of the Spirit and it is the inauguration of the kingdom of God in the face of Jesus Christ (1:18, 20; 3:11,16; 4:1; 28:19). The judgment for unbelief and the importance of fruit-bearing in this great kingdom is reiterated (cf. 3:7-12; 7:15-20).



Matthew gives an important clue in the saga of the Messiah in showing how they address Jesus. His disciples and those who come to Him in faith refer to him as "Lord" (kyrios). Those who are at odds with him call him "Teacher," or "Rabbi," the Aramaic word for teacher.

**“Teacher,
we want to
see a sign
from you”**

Characters who call Jesus “Lord”

The disciples (8:25; 26:22)

Peter (14:28, 30; 16:22; 17:4; 18:21)

Seeker: a leper (8:2)

Seeker: a centurion (8:6, 8)

A would-be disciple (8:21)

Seekers: two blind men (9:28)

Seeker: a Canaanite woman (15:22, 25, 27)

Seeker: a man with a sick son (17:15)

Seekers: two blind men (20:31, 33)

Characters who call Jesus “Teacher”

A teacher of the law (8:19)

Pharisees (9:11)

Pharisees/teachers of the law (12:38)

Collectors of the temple tax (17:24)

Rich man (19:16)

Pharisees/Herodians (22:16)

Sadducees (22:24)

A Pharisee (22:36)

Judas, using “rabbi” (26:25, 49)

“A wicked and adulterous generation seeks after a sign”

The motif of those who are the most obstinate seeking a sign as if His work is a spectator sport. The hardness of heart of that generation is a theme carried across the story of Jesus’ ministry (11:16; 16:4; 17:17; 23:36; 24:34).

Matthew shows the similarities between that generation and the wilderness, which turned away from God in spite of the miracles that God had done.





*Jesus knows miracles do not generate faith!
If they did Israel in the wilderness would have
been the most faithful generation the world
had ever known.*

“Jesus’ coming into the world was
not a visit; it was an invasion”

(Timmer, *Four-Dimensional Jesus*, 41).