



CUNNING
 Week 11: WHAT JESUS SAYS, PART III
 Exorcisms
 2024 WINTER SERIES - Wednesday Night Church

- | | |
|--|--|
| 1/3 rd – In the Beginning | 2/28 th RCB-Wk.8 MIC |
| 1/10 th – O.T. Pent.The Battle Begins: Part I | 3/6 th - JESUS Says PartI |
| 1/17 th RCB Prayer: Having the Conversation | 3/13 th O Jesus Says PartII |
| 1/24 th – O.T. The Battle | 3/20 th O – What John Saw |
| 1/31 st – RCB Prophetic | 3/27 th O – Acts I
(Easter is 3/31 st) |
| 2/7 th – Water Baptism | 4/3 rd O – Acts II |
| 2/14 th RCB -Ordinances? | 4/10 RCB – Pauline Lit. |
| 2/21 st O – Hist./Wis Lt.? | 4/17 th O – Epistles |

4/2th O – Revelation
 WILL THIS SERIES GO UNTIL MAY?
It's Been in the Plan Since Genesis...Can You See The End From Here?
 ▪ **Chew On This Podcast**-drops Thur pm/Fri am-moving to our radio station **WAJC 91.7/88.1 FM** in February-Thursdays @8:30-9:30am



- STUDY NOTES: Pr. Mike and Pr. Orleen's and Pr. Robin's sermon series and study notes.
- Kingdom Principles – Hayford, J. W. 1995. Hayford's Bible handbook. Thomas Nelson Publishers: Nashville
- **BOOK:** Cook, W. F., III, & Lawless, C. (2019). *Spiritual warfare in the storyline of scripture*. B&H Academic.
- **Handouts:** **Week 1:** Angelic Beings, H.O. of Week 1 Outline Notes. **Week 2:** H.O. of Week 2 Outline Notes.
- **Week 3:** Prayer reference; Sequence of Power **Week 5:** Daniel's Timeline
- **Week 9:** Wilderness Lesson H.O. **Week 10:** JN17 H.O

CUNNING: The Spiritual Battle from Genesis to Revelation

I am sending you out like sheep amongst wolves...Matthew 10:16

so be wise as serpents and innocent as doves. NRSV

Luke 10:3 *Go on your way; I am sending you out like lambs into the midst of wolves.*
Romans 16:19 *For your obedience is known to all; therefore, I rejoice over you, but I want you to be wise in what is good and guileless in what is evil. NRSV*

Our Definition of CUNNING: ~~Having or showing skill in achieving one's ends by deceit or evasion.~~
 Having or showing skill in achieving one's ends by:
 Knowledge. Wisdom. Shrewdness. Skill. Resourcefulness. Cleverness. Practice.

WEEK 11: What Jesus Says – Part II
Exorcisms

(all verses NKJV unless otherwise noted)

Define: ex-or-cism [write on board]

noun

1. the expulsion or attempted expulsion of a supposed evil spirit from a person or place.
 "the rite of exorcism"

Similar: driving out; casting out; expulsion; insufflation; catharsis; cleansing; purification; purgation; release; deliverance; lustration

HOW DID JESUS GO ABOUT "EXORCISING" THE DEMONIC?

[Write on board as we go through]

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

Synoptic Gospels = 4 detailed exorcisms that show:

- Evidence of Jesus as sought after, successful and highly regarded as an exorcist.
- That His exorcisms starkly contrast those of worldly ancient exorcists.
- Jewish and Hellenistic exorcists in the first century used various methods to cast out demons.

In your imagination, how do you think Ancient exorcists went about “exercising” demons?

(They use **objects** thought to have magical properties, **special rituals**, and **incantations** thought to give one power over the demon. Knowing the name of the demon.)

1 Kings 18:27-29

²⁷ And so it was, at noon, that Elijah mocked them and said, “Cry ^[a] aloud, for he is a god; either he is meditating, or he is busy, or he is on a journey, or perhaps he is sleeping and must be awakened.” ²⁸ So they cried aloud, and ^(A) cut themselves, as was their custom, with ^[b] knives and lances, until the blood gushed out on them. ²⁹ And when midday was past, ^(B) they prophesied until the time of the offering of the evening sacrifice. But there was ^(C) no voice; no one answered, no one paid attention.

Jeremiah 16:6

Both the great and the small shall die in this land. They shall not be buried; neither shall men lament for them, cut themselves, nor make themselves bald for them.

16:6 That God mentioned people cutting themselves and shaving their heads in mourning does not mean that he condones it. These were pagan practices (41:5; 47:5) that are condemned in Scripture (**Dt 14:1 “You are the children of the LORD your God; you shall not cut yourselves nor shave the front of your head for the dead.”**²¹).²

Jeremiah 41:5

that certain men came from Shechem, from Shiloh, and from Samaria, eighty men with their beards shaved and their clothes torn, having cut themselves, with offerings and incense in their hand, to bring them to the house of the Lord.

Jesus’s exorcisms were decidedly different.

What methodology did Jesus use?

NOTE:

Immediately after the Temptation in the Wilderness, Jesus began the Galilean ministry.

There are only four exorcism stories told in considerable detail.

These four stories are **likely characteristic of many more exorcisms performed by Jesus.**



John 20:30 ³⁰ And ^(AF) truly Jesus did many other signs in the presence of His disciples, which are not written in this book; ³¹ ^(AG) but these are written that ^(AH) you may believe that Jesus ^(AJ) is the Christ, the Son of God, ^(AI) and that believing you may have life in His name.

John 21:25

²⁵ ^(W) And there are also many other things that Jesus did, which if they were written one by one, ^(X) I suppose that even the world itself could not contain the books that would be written. Amen.

¹ Hayford, J. W., ed. (2007). *New Spirit-Filled Life Bible for Women: Promise and Purpose from God’s Word* (Dt 14:1–2). Thomas Nelson.

² Stabnow, D. K. (2017). *Jeremiah*. In T. Cabal (Ed.), *CSB Apologetics Study Bible* (p. 914). Holman Bible Publishers.

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

EXORCISM #1: Demonic in the Capernaum Synagogue (Mark 1:21–28; Luke 4:31–37)

Mark 1:21-28

²¹ ^(B) Then they went into Capernaum, and immediately on the Sabbath He entered the ^(C)synagogue and taught. ²² ^(D) And they were **astonished at His teaching**, for He taught them as **one having authority**, and not as the scribes.

²³ Now there was a man *in their synagogue* **with an ^(E)unclean spirit. And he cried out**, ²⁴ saying, "Let us alone! ^(F)What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I ^(G)know who You are—the ^(H)Holy One of God!"

²⁵ **But Jesus ^(I)rebuked him**, saying, ^(J)"Be quiet, and come out of him!" ²⁶ And when the unclean spirit ^(K)had convulsed him and cried out with a loud voice, he came out of him. ²⁷ **Then they were all amazed, so that they questioned among themselves, saying, ^(L)"What is this? What new ^(M)doctrine is this? For with authority He commands even the unclean spirits, and they obey Him."** ²⁸ And immediately His ^(N)fame spread throughout all the region around Galilee.

What methodology did Jesus use here?

Footnotes

- a. [Mark 1:25](#) Lit. Be muzzled
- b. [Mark 1:27](#) NU What is this? A new doctrine with authority! He
- c. [Mark 1:27](#) teaching

Cross references

- | | |
|---|---|
| A. Mark 1:21 : Luke 4:31–37 | F. Mark 1:24 : Matt. 8:28, 29 ; Mark 5:7, 8 ; Luke 8:28 |
| B. Mark 1:21 : Matt. 4:13 ; Luke 4:31–37 | G. Mark 1:24 : Mark 3:11 ; Luke 4:41 ; James 2:19 |
| C. Mark 1:21 : Ps. 22:22 ; Matt. 4:23 ; Luke 4:16 ; 13:10 | H. Mark 1:24 : Ps. 16:10 |
| D. Mark 1:22 : Matt. 7:28, 29 ; 13:54 | I. Mark 1:25 : [Luke 4:39] |
| E. Mark 1:23 : [Matt. 12:43]; Mark 5:2 ; 7:25 ; Luke 4:33 | J. Mark 1:26 : Mark 9:20 |
| | K. Mark 1:28 : Matt. 4:24 ; 9:31 |

"Unclean spirit" (*en pneumati akathartō*).

Means that he is associated with evil and with things regarded as impure from a religious perspective. The demon is contrasted with Jesus, who is described by the demon as "the Holy One of God" (Mark 1:24).

Cook, W. F., III, & Lawless, C. (2019). [Spiritual warfare in the storyline of scripture](#) (pp. 68–69). B&H Academic.

Luke 4:31-37

³¹ Then ^(B)He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths. ³² And they were ^(C)astonished at His teaching, ^(D)for His word was with authority. ³³ ^(E)Now in the synagogue there was a man who had a spirit of an unclean demon. And he cried out with a loud voice, ³⁴ saying, "Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? ^(F)I know who You are—^(G)the Holy One of God!" ³⁵ But Jesus rebuked him, saying, ^(J)"Be quiet, and come out of him!" And when the demon had thrown him in their midst, it came out of him and did not hurt him. ³⁶ Then they were all amazed and spoke among themselves, saying, "What a word this is! For with authority and power He commands the unclean spirits, and they come out." ³⁷ And the report about Him went out into every place in the surrounding region.

Footnotes a. [Luke 4:35](#) Lit. Be muzzled

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

- **1st miracle Jesus performed** in Mark's and Luke's Gospels is the exorcism of a demon from a man in a Capernaum synagogue. **Matthew does not recount this event.**
- **MARK'S** - the episode follows immediately after Jesus's temptation, a summary of Jesus's message as "the kingdom of God," and the call of the first four disciples (Mark 1:13–20). **That this first miracle is an exorcism, which immediately follows Jesus's temptation and announcement of the kingdom, suggests the inauguration of God's kingdom is an assault against the kingdom of darkness.**
- **LUKE'S** - this episode immediately follows Jesus's sermon and expulsion from Nazareth (Luke 4:16–30).
- Luke likely moved the Nazareth sermon forward (cf. Mark 6:1–6a) to be a programmatic summary of Christ's ministry—a lens through which Jesus's ministry can be interpreted. Isaiah 61:1–2 is the text of his sermon (Luke 4:18–19).
- **The Capernaum exorcism is an example of Jesus setting the captives free.**
The evidence that he moved it forward is Jesus's comment, "What we've heard that took place in Capernaum, do here in your hometown also" (Luke 4:23), but in Luke's Gospel, Jesus has not yet been to Capernaum. The Capernaum events recorded in Mark 1:21–39 follow the Nazareth sermon in Luke (Luke 4:38–44). This exorcism is also the first miracle in Luke's Gospel. Otherwise, Luke follows Mark's account closely.

NOTE:

Was this man known to have a demon?

- The demon cried out with fear in response to Jesus's teaching.
- We should assume that the demon's activity in the man was undetected by others or himself.
- In the other three exorcism stories, other people knew those set free had a demon(s) (Mark 5:1–20; 7:24–30; 9:14–29), but that is not explicit here.
- In addition, one wonders, if the man were known to be demonized, would he have been permitted in the synagogue?

NAMING:

- Demon revealed that it knew Jesus's true identity: "The Holy One of God"
- Demon trying to gain control over Jesus?
 - Widely held belief - if one knew a spirit's name, you could gain authority over the spirit.
 - The demon clearly understood Jesus's divine status
 - THE One that will consign demons to hell had come.

"The names of people, animals, plants, or objects and any significance the names may bear. In some cultures and contexts the naming of a thing implied power, authority, or control over the thing named by the one conferring the name. In other cases the act of naming something describes an experience related to the thing being named."³

Genesis 2:19

¹⁹ ^(Y) Out of the ground the Lord God formed every beast of the field and every bird of the air, and ^(Z) brought them to ^(a) Adam to see what he would call them. And whatever Adam called each living creature, that was its name. ²⁰ So Adam gave names to all cattle, to the birds of the air, and to every beast of the field. But for Adam there was not found a helper comparable to him.

³ Witthoff, D., ed. (2014). [The Lexham Cultural Ontology Glossary](#). Lexham Press.

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

Two Questions from the demons:

(Mark 1:24):

1. "What do you have to do with us, Jesus of Nazareth?"
2. Have you come to destroy us?"

The first question is an idiomatic expression found in contexts where one believes someone is inappropriately intervening. The reference to their destruction points to the demons' understanding of their ultimate fate (Rev 20:10). The use of the plural pronouns indicates the demon presumed to speak on behalf of demons generally. Cook, W. F., III, & Lawless, C. (2019). [Spiritual warfare in the storyline of scripture](#) (pp. 68–69). B&H Academic.

Jesus replied by:

- Commanding the demons to be silent (*phimoō*)
- Ordering it to come out (*exerchomai*, Mark 1:25).
- The means of the expulsion = Jesus's spoken word,
(Contrary to the elaborate lengths of other exorcists)
- **The expulsion highlights Jesus's absolute authority over the forces of darkness.**
- **Why did the man convulse?**
 - The demon caused the man to convulse (*sparassō*),
 - The spirit cried out as it left him (v. 26). The term translated "convulsions" is used only one other time in the New Testament, and is associated there with the expulsion of a demon as well (Mark 9:26; cf. Luke 9:39).
- **What was the crowd's response?** (astonishment)
They pointed to both Jesus's **teaching** and **authority** over the unclean spirits (Mark 1:27). (Nothing is said about the response of the man, keeping the focus on Jesus's authority.)
- Jesus's reputation begins to spread quickly (v. 28).
- **What was at stake in this battle?**
The hearts and lives and eternity of human beings.
?
?
- **What have I learned, what can I add to my life, what...?**

The Holy One of God had inaugurated the kingdom and had come to set the captives free.

Cook, W. F., III, & Lawless, C. (2019). [Spiritual warfare in the storyline of scripture](#) (pp. 68–69). B&H Academic.

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

Exorcism #2: The Gadarene/Gerasene Demoniac *[gad. er. reen] [jair. a. seens]*

(Matt 8:28–34; Mark 5:1–20; Luke 8:26–39)

Luke 8:26-39

A Demon-Possessed Man Healed^(A)

²⁶ ^(B) Then they sailed to the country of the ^(L) Gadarenes [**GENTILE TERRITORY**], which is opposite Galilee. ²⁷ And when He stepped out on the land, there met Him a certain man from the city who had demons ^(L) for a long time. And he wore no clothes, nor did he live in a house but in the tombs. ²⁸ When he saw Jesus, he ^(C) cried out, fell down before Him, and with a loud voice said, ^(D) "What have I to do with ^(E) You, Jesus, Son of the Most High God? I beg You, do not torment me!" ²⁹ For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.

³⁰ Jesus asked him, saying, "What is your name?"

And he said, "Legion," because many demons had entered him.

[A Roman legion consisted of roughly 6,000 soldiers.]

³¹ And they begged Him that He would not command them to go out ^(E) into the abyss.

³² Now a herd of many ^(G) swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. ³³ Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned.

³⁴ When those who fed them saw what had happened, they fled and told it in the city and in the country. ³⁵ Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, ^(H) sitting at the ^(I) feet of Jesus, clothed and in his ^(J) right mind. And they were afraid. ³⁶ They also who had seen it told them by what means he who had been demon-possessed was ^(L) healed. ³⁷ ^(K) **Then the whole multitude of the surrounding region of the ^(L) Gadarenes ^(L) asked Him to ^(M) depart from them, for they were seized with great ^(N) fear. And He got into the boat and returned.**

³⁸ **Now ^(O) the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, ³⁹ "Return to your own house, and tell what great things God has done for you." And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.**

Footnotes

- a. [Luke 8:26](#) NU Gerasenes
- b. [Luke 8:27](#) NU and for a long time wore no clothes
- c. [Luke 8:36](#) delivered
- d. [Luke 8:37](#) NU Gerasenes

Cross references

- A. [Luke 8:26](#) : [Matt. 8:28—9:1](#); [Mark 5:1–20](#)
- B. [Luke 8:26](#) : [Matt. 8:28–34](#); [Mark 5:1–17](#)
- C. [Luke 8:28](#) : [Mark 1:26](#); [9:26](#)
- D. [Luke 8:28](#) : [Mark 1:23](#), [24](#)
- E. [Luke 8:28](#) : [Luke 4:41](#)
- F. [Luke 8:31](#) : [Rom. 10:7](#); [[Rev. 20:1](#), [3](#)]
- G. [Luke 8:32](#) : [Lev. 11:7](#); [Deut. 14:8](#)
- H. [Luke 8:35](#) : [[Matt. 11:28](#)]
- I. [Luke 8:35](#) : [Matt. 28:9](#); [Mark 7:25](#); [Luke 10:39](#); [17:16](#); [John 11:32](#)
- J. [Luke 8:35](#) : [[2 Tim. 1:7](#)]
- K. [Luke 8:37](#) : [Matt. 8:34](#)
- L. [Luke 8:37](#) : [Mark 1:24](#); [Luke 4:34](#)
- M. [Luke 8:37](#) : [Job 21:14](#); [Acts 16:39](#)
- N. [Luke 8:37](#) : [Luke 5:26](#)
- O. [Luke 8:38](#) : [Mark 5:18–20](#)

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

“This is the most important exorcism story in the Synoptic Gospels because of its length and the severity of the man’s condition.”

Cook, W. F., III, & Lawless, C. (2019). [*Spiritual warfare in the storyline of scripture*](#) (pp. 68–69). B&H Academic.

NOTE:

- Jesus entered into a conversation with a demon - **WHY?**

Asked its name

Granted it a request

Sent them from a person into animals.

Show Jesus’s authority over: THREE THINGS WHICH ARE?

[Nature. Demons. Sickness/death]

Mark 4:41

And they feared exceedingly, and said to one another, “Who can this be, that even the wind and the sea obey Him!”

Signs of demonization in this passage:

- a disregard for personal dignity (he was apparently naked)
- social isolation, a retreat to simple shelter (living among the tombs)
- a recognition of Jesus’s true identity
- demonic control of speech
- uncontrollable behavior (excessive shouting)
- extraordinary strength (breaking chains).

Demons’ response to Jesus:

- Ran to Jesus
- Bowed before him as an act of submission
- They spoke through the man:

“What do you have to do with me, Jesus, Son of the Most High God?

I beg you before God, don’t torment me!”

- Identified as “unclean spirits.”
- the demons supernaturally knew Jesus’s identity.
- The demons were terrified of Jesus.
- Asked not to go to Abyss = final judgement?

They requested not to be sent “out of the region,” but permitted to go into the herd of nearby pigs (Mark 5:10–12). Knowing why they did not want to be forced to leave the region and wanted to be permitted to inhabit the pigs is difficult. Pigs were considered unclean animals to the Jews. The presence of the pigs reaffirms the location as **Gentile territory**.

The Greek word for “abyss” (*abyssos*) carries the thought of “bottomless” or “very deep.” The term was used for the place of captivity for fallen angels (cf. 2 Pet 2:4; Rev 9:1–2, 11; 11:7; 20:1, 3).

Cook, W. F., III, & Lawless, C. (2019). [*Spiritual warfare in the storyline of scripture*](#) (pp. 68–69). B&H Academic.

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

- **What was the crowd's response?**

³⁷ (L) Then the whole multitude of the surrounding region of the (L) Gadarenes (L) asked Him to (M) depart from them, for they were seized with great (N) fear. And He got into the boat and returned.

- **The former demoniac's response?**

³⁸ Now (O) the man from whom the demons had departed begged Him that he might be with Him.

- **Jesus' reply?**

But Jesus sent him away, saying, ³⁹ "Return to your own house, and **tell** what great things God has done for you." And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

- Jesus did NOT silence the man, but instructed to share his story.

- **What was at stake in this battle?**

- The example of Jesus' **ABSOLUTE authority over the powers of darkness.**
Not only that **they left** the man BUT ALSO **they did** what He commanded of them.
- And the man himself bonded to Jesus and wanted to go with him as a way to follow Him but Jesus had another definition of following...share your story.

WHAT would be the demoniac's communique to the community?

- Contagious HOPE
- No one is too far gone for Christ's love to rebirth them

- **What have I learned, what can I add to my life, what...?**

- How would I respond to this individual?
 - Person or Demoniac
- Compassion on this individual or would I respond in fear?

This passage is the only time in the Gospels that Jesus engaged a demon in conversation.

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

Exorcism #3: The Syrophenician Woman's Daughter

(Matt 15:21–28; Mark 7:24–30)

Matthew 15:21-28

A Gentile Shows Her Faith^(A)

²¹ ^(B) Then Jesus went out from there and departed to the region of Tyre and Sidon. ²² And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, ^(C) Son of David! My daughter is severely demon-possessed."

²³ **But He answered her not a word.**

And His disciples came and urged Him, saying, "Send her away, for she cries out after us."

²⁴ But He answered and said, ^(D) "I was not sent except to the lost sheep of the house of Israel."

²⁵ **Then she came and worshiped Him**, saying, "Lord, help me!"

²⁶ But He answered and said, "It is not good to take the children's bread and throw it to the little ^(E) dogs."

²⁷ And she said, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table."

²⁸ Then Jesus answered and said to her, "**O woman, ^(F) great is your faith! Let it be to you as you desire.**" **And her daughter was healed from that very hour.**

Cross references

A. [Matthew 15:21](#) : [Mark 7:24–30](#)

B. [Matthew 15:21](#) : [Mark 7:24–30](#)

C. [Matthew 15:22](#) : [Matt. 1:1](#); [22:41, 42](#)

D. [Matthew 15:24](#) : [Matt. 10:5, 6](#); [\[Rom. 15:8\]](#)

E. [Matthew 15:26](#) : [Matt. 7:6](#); [Phil. 3:2](#)

F. [Matthew 15:28](#) : [Luke 7:9](#)

Both Mark and Matthew place it immediately after a confrontation with the Pharisees and scribes on the issue of defilement.

Mark 7:14-23

¹⁴ ^(G) When He had called all the multitude to Himself, He said to them, "Hear Me, everyone, and ^(H) understand: ¹⁵ **There is nothing that enters a man from outside which can defile him; but the things which come out of him, those are the things that ^(I) defile a man.**

[Isaiah 59:3 NKJV](#) For your hands are defiled with blood, And your fingers with iniquity; Your lips have spoken...

[Hebrews 12:15 NKJV](#) looking carefully lest anyone fall short of the grace of God; **lest any root of bitterness...**

¹⁶ ^(J) If ^(K) anyone has ears to hear, let him hear!"

¹⁷ ^(L) When He had entered a house away from the crowd, His disciples asked Him concerning the parable. ¹⁸ So He said to them, ^(M) "Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him, ¹⁹ because it does not enter his heart but his stomach, and is eliminated, ^(N) thus purifying all foods?" ²⁰ And He said, ^(O) "What comes out of a man, that defiles a man.

[James 3:6 NKJV](#) And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it...

²¹ ^(P) For from within, out of the heart of men, ^(Q) proceed evil thoughts, ^(R) adulteries, ^(S) fornications, murders, ²² thefts, ^(T) covetousness, wickedness, ^(U) deceit, ^(V) lewdness, an evil eye, ^(W) blasphemy, ^(X) pride, foolishness. ²³ All these evil things come from within and defile a man."

Jesus is redefining these O.T. food laws by REMOVING THEM and replacing them with... **WHAT?**

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

Jesus was in a place (region of Tyre) where He was planning that uninterrupted time with His disciples.

And this lady shows up and CONTINUES to ask Him.

Mark 7:24–30

²⁴ (W) From there He arose and went to the region of Tyre ^[a] and Sidon. And He entered a house and wanted no one to know *it*, but He could not be (W) hidden. ²⁵ For a woman whose young daughter had an unclean spirit heard about Him, and she came and (W) fell at His feet. ²⁶ The woman was a ^[d] Greek, a ^[e] Syro-Phoenician by birth, **and she kept ^[f] asking** Him to cast the demon out of her daughter. ²⁷ But Jesus said to her, "Let the children be filled first, for it is not good to take the children's bread and throw *it* to the little dogs."²⁸ And she answered and said to Him, "Yes, Lord, yet even the little dogs under the table eat from the children's crumbs."²⁹ Then He said to her, "For this saying go your way; the demon has gone out of your daughter."³⁰ And when she had come to her house, she found the demon gone out, and her daughter lying on the bed.

- Jesus' reply?

- What was at stake in this battle?

- Definition of WHO can access Christ and His message.
- Cannot earn deliverance – available to all whether "holy" or not.

WHAT would the demoniac's communicate to the community?

- What have I learned, what can I add to my life, what...?

Persistence. Humility. Intercession.

Ephesians 6:18–20

¹⁸ *Pray in the Spirit at all times and on every occasion. Stay alert and be persistent in your prayers for all believers everywhere.* ^[a]

¹⁹ *And pray for me, too. Ask God to give me the right words so I can boldly explain God's mysterious plan that the Good News is for Jews and Gentiles alike.* ^[b] ²⁰ *I am in chains now, still preaching this message as God's ambassador. So pray that I will keep on speaking boldly for him, as I should.* **NLT**

"Intercessory prayer may be a believer's most effective weapon in spiritual warfare when exercised on behalf of someone who does not know Christ."

Cook, W. F., III, & Lawless, C. (2019). [Spiritual warfare in the storyline of scripture](#) (pp. 68–69). B&H Academic.

"This is the only exorcism from a distance recorded in the Gospels; however, on more than one occasion, Jesus healed people from a distance."

Cook, W. F., III, & Lawless, C. (2019). [Spiritual warfare in the storyline of scripture](#) (pp. 68–69). B&H Academic.

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

Exorcism #4: A Demonized Boy

(Matt 17:14–20; Mark 9:14–29; Luke 9:37–43)

Immediately after events at the Mount of Transfiguration:

Mark 9:14-29

A Boy Is Healed^(A)

¹⁴ ^(B) And when He came to the disciples, He saw a great multitude around them, and scribes disputing with them. ¹⁵ Immediately, when they saw Him, all the people were greatly amazed, and running to Him, greeted Him. ¹⁶ And He asked the scribes, "What are you discussing with them?"

¹⁷ Then ^(C) one of the crowd answered and said, "Teacher, I brought You my son, who has a mute spirit. ¹⁸ And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not."

¹⁹ He answered him and said, "O ^(D) faithless^[a] generation, how long shall I be with you? How long shall I ^(b) bear with you? Bring him to Me." ²⁰ Then they brought him to Him. And ^(E) when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth.

²¹ So He asked his father, "How long has this been happening to him?"

And he said, "From childhood. ²² And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us."

²³ **Jesus said to him, ⁽¹⁾ "If ^[1] you can believe, all things are possible to him who believes."**

²⁴ **Immediately the father of the child cried out and said with tears, "Lord, I believe; ^(G) help my unbelief!"**

²⁵ When Jesus saw that the people came running together, He ^(H) rebuked the unclean spirit, saying to it, "Deaf and dumb spirit, I command you, come out of him and enter him no more!" ²⁶ Then the spirit cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead." ²⁷ But Jesus took him by the hand and lifted him up, and he arose.

²⁸ ^(I) And when He had come into the house, His disciples asked Him privately, "Why could we not cast it out?"

²⁹ So He said to them, "**This kind** can come out by nothing but ^(J) prayer ^[d] and fasting."

Footnotes

- | | |
|--|--|
| a. Mark 9:19 unbelieving | C. Mark 9:17 : Matt. 17:14 ; Luke 9:38 |
| b. Mark 9:19 put up with | D. Mark 9:19 : John 4:48 |
| c. Mark 9:23 NU " 'If You can!' All things | E. Mark 9:20 : Mark 1:26 ; Luke 9:42 |
| d. Mark 9:29 NU omits and fasting | F. Mark 9:23 : Matt. 17:20 ; Mark 11:23 ; Luke 17:6 ; John 11:40 |

Cross references

- | | |
|--|--|
| A. Mark 9:14 : Matt. 17:14-21 ; Luke 9:37-42 | G. Mark 9:24 : Luke 17:5 |
| B. Mark 9:14 : Matt. 17:14-19 ; Luke 9:37-42 | H. Mark 9:25 : Mark 1:25 |
| I. Mark 9:28 : Matt. 17:19 | |
| J. Mark 9:29 : James 5:16 | |

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

- Mark mentions that **when the crowd saw Jesus, they were amazed** (v. 15). Their amazement was likely the aftereffect of his transfiguration on the mountain. When Moses returned from God's presence, his face would be shining with the glory of God, and he would cover his face (Exod 34:29–35).

Cook, W. F., III, & Lawless, C. (2019). [*Spiritual warfare in the storyline of scripture*](#) (pp. 68–69). B&H Academic.

Jesus is frustrated with whom?

Jesus's response is surprising: "You unbelieving generation, how long will I be with you? How long must I put up with you?" (Mark 9:19). Scholars debate the object of Jesus's frustration. Some understand it to be the crowds, because of other references to the unbelieving generation being to the crowds. Others understand it to be the father because like so many, he sought Jesus only for what he could do for him. I find it more likely that his frustration was with the disciples. He had given them authority over serpents and scorpions and over all the power of the enemy, and yet, they could not cast the demon out (Luke 10:19).

Cook, W. F., III, & Lawless, C. (2019). [*Spiritual warfare in the storyline of scripture*](#) (pp. 68–69). B&H Academic.

WHY the conversation first?

When the boy was brought into Jesus's presence, the spirit threw him into a convulsion. Instead of immediately casting out the demon, **Jesus had a brief conversation with the father** (Mark 9:21). He learned that his son had been tormented since childhood. The father was in such a desperate condition that he simply asked for pity: "If you can do anything, have compassion on us and help us" (v. 22). Jesus's reply stirred faith in the man: " 'If you can'? Everything is possible for the one who believes" (v. 23). The man **honestly** admitted his faith was mixed with unbelief. Jesus cast out the demon when a crowd began to gather (vv. 24–25).

Cook, W. F., III, & Lawless, C. (2019). [*Spiritual warfare in the storyline of scripture*](#) (pp. 68–69). B&H Academic.

WHY couldn't the Disciples cast the demon out?

- Matthew's account focuses on their lack of faith (Matt 17:19–20),
- Mark focuses on the importance of prayer for casting out "this kind" of demon (Mark 7:28–29).

The two accounts are not contradictory but complementary, as prayer and faith are intertwined. Those who believe pray, and answered prayer strengthens faith. Jesus's comment in v. 29 about "this kind" of demon being particularly resistant is intriguing...what does seem clear is that some demons are more difficult to deal with than other demons.

Cook, W. F., III, & Lawless, C. (2019). [*Spiritual warfare in the storyline of scripture*](#) (pp. 68–69). B&H Academic.

Sooo...JUST PRAY. AND BE PREPARED TO ENCOUNTER EVIL.

Demonic activity:

- The demon not only caused the boy to be mute but even drove him to attempt suicide by causing him to throw himself into fire or water (vv. 18, 22).

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

- This should not be interpreted as an epileptic seizure but a demon's horrified response to Jesus's presence. Mark's description is graphic and certainly would have frightened the bystanders (Mark 9:20).

- Jesus' reply?

Lack of Faith

Prayer are needed to do battle with "this kind" of demon.

- What was at stake in this battle?

Son's life.

- What have I learned, what can I add to my life, what...?

²⁴ *Immediately the father of the child cried out and said with tears, "Lord, I believe; ^(G) help my unbelief!"*

Grow my belief – **HOW?**

PRAYER: Faith grow = Prayer grow

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

NOTES:

Final Thoughts on the Four Major Exorcism Stories

What can be learned from these four exorcism stories? These four stories give much insight into the subject of spiritual warfare. First, the exorcism in the Capernaum synagogue demonstrates that the arrival of God's kingdom brings conflict with the kingdom of darkness. The frequent references to Satan and exorcisms in the opening sections of Mark's Gospel indicate that Jesus's ministry will be characterized by conflict. These four stories should be understood as representative of the kind of confrontations with demons that Jesus had on a regular basis.

Second, demons can take over the bodily movement of an individual as well as speak through that person, which is seen in each of the first two stories. In those stories, the demons had supernatural knowledge of Jesus's true identity. Clearly, the evangelists wanted their readers to understand the demons' confessions as accurate.

Third, from the story of the Gadarene demoniac, a number of insights can be gleaned. Evidently, many demons can inhabit a single person simultaneously. These demons are able to increase the natural strength of an individual. Demons also appear to be somewhat territorial and for whatever reason will resist relocating. The transfer of the demons from one host to another is unique to this incident. It would be wise not to understand this to be something that the evangelists would be recommending to their readers—permitting demons to leave one host and go to another host. That it is not found in any of Jesus's other exorcisms or in the book of Acts speaks to the uniqueness of the event.

Fourth, some demons will resist leaving their host and resort to begging and pleading if necessary. When commanded to leave, they will often leave somewhat violently by sending their host into a sort of convulsion.

Fifth, demons fear Jesus and his authoritative spokespersons. Jesus gave the disciples authority to cast out demons, and they rejoiced that demons were subject to them in Jesus's name. Their failure to cast the demon out of the man's son was because that kind of demon would only come out by prayer, which is exactly what the mother and father did in the third and fourth exorcism stories. They approached Jesus on behalf of their children, and Jesus set their children free. Intercessory prayer is an effective weapon in cosmic conflict.

Representative Synoptic Scenes and Sayings

The following passages are representative events and sayings in the Synoptic Gospels on the topic of spiritual warfare.

Jesus, Empowered by Satan?

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

It appears that on more than one occasion Jesus was accused of casting out demons by the power and authority of Satan. In Matt 9:32–34, Jesus casts a demon out of a mute, demon-possessed man. The crowds responded in amazement: “Nothing like this has ever been seen in Israel!” The Pharisees claimed that Jesus cast out demons “by the ruler of the demons.” In 10:24–25, Jesus was teaching his disciples that they would receive the same kind of treatment he received. He said, “If they call the head of the house ‘Beelzebul,’ how much more will they malign the members of his household!” The comment that Jesus cast out demons by the “prince of demons” implies at least some type of rudimentary structure to the kingdom of darkness, with Satan as its ruler. Wisdom withholds speculation since the text does not give us any further information.

The lengthiest of these controversy stories is in Mark 3:21–30. The account is part of what is called a Markan sandwich (3:20–35). In this passage, Mark presents an intensification of the opposition to Jesus. The heightened opposition comes from his family (3:20–21; 31–35) and the scribes (3:22–30).

Jesus’s reply to his opponents’ accusation demonstrates the implausibility of their reasoning. If their accusation was true, then Satan would be fighting himself (Mark 3:23–26). Jesus’s parable about plundering the strongman’s house is straightforward enough (Mark 3:25–27). The strong man is Satan, the house is the man indwelt by a demon, and Jesus is the one who plunders the strong man’s house by setting the captive free. If Jesus is able to bind the strong man and plunder his house, then he must be stronger.

Satan’s Fall from Heaven

The scene described in Luke 10:17–20 is unique to Luke and describes the return of seventy-two of Christ’s followers from a short mission. While the context does not describe them performing exorcisms, they obviously had and were thrilled about it! Jesus gave them authority over serpents and scorpions, which are certainly references to demonic forces (cf. Matt 10:1; Luke 9:1). However, Jesus wished they had been more excited about their names being written in heaven than about their authority over demons. A key point in the brief narrative is that Jesus’s followers, not just his disciples, cast out demons in his name.

What Jesus meant by seeing Satan fall from heaven is disputed. One possibility could be that Jesus was remembering Satan’s original fall. In the larger context, however, this interpretation makes little sense. If a fall from heaven does not refer to Satan’s primordial fall in the past, then perhaps it could refer to his final defeat at the end of the age. Since Satan is still very much active in the present era, a reference to the future and final, ultimate fall is certainly possible. An argument against this interpretation is Jesus’s comment that he “saw” (*etheōroun*) Satan fall. This language can be found in the book of Daniel for introducing a prophetic vision by Daniel. One wonders again if a reference to Satan’s final defeat best fits the context.

The immediate context, however, suggests that Jesus’s statement refers to the successful exorcism ministry of the seventy-two. If this interpretation is the case, as it seems, then each time they cast out a demon or healed the sick, Satan’s kingdom was suffering a significant blow. So, as they returned from a successful mission trip, Satan’s kingdom suffered momentous setbacks.

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

The Story of the Bent Woman

There is debate whether Luke 13:10–17 is an exorcism or a healing story. Only Luke recounts this event. Luke has a tendency to focus on Jesus’s ministry to outcasts like this crippled woman. The debate centers on whether the woman was crippled by the direct activity of a demon or the result of living in a fallen world that can be traced back to Satan’s work in the garden.

The scene takes place in a synagogue on the Sabbath. The language is unusual: “crippled by a spirit for eighteen years” (NIV). Apparently, the ailment was due to some type of back problem since she had been unable to “straighten up.” Jesus’s statement that she was set free from her infirmity is an odd way for him to speak of the ailment if it was not related to a demon. That Jesus touched her is indeed unique if this was an exorcism; however, he often touched people when he healed someone of sickness.

So, was the woman bound as a result of living in a fallen world or of direct demonic involvement? The matter may be impossible to settle in a definitive way. The unusual nature of Jesus’s comment favors direct demonic involvement. The Bible, however, does not equate all sickness with personal sin, for much sickness is the result of living in a fallen world (John 9:1–5).

“Lead Us Not into Temptation”

Jesus’s petition in the Lord’s Prayer instructs his disciples to pray that they not be led into temptation (*peirasmos*, Matt 6:13). The second line of the request positively restates the previous line. The phrase is “deliver us from the evil one.” The word “evil” (*ponēros*) can be translated simply as “evil” or “evil one.” So, are believers to pray that they be delivered from “evil” in a general sense (NASB, ESV), or from the “evil one,” which is Satan (CSB, NIV)?⁴⁰ To be delivered (*rhyomai*) from the evil one corresponds to Paul’s thought that with temptation God provides a way of escape (1 Cor 10:13). The request would then be that God makes the way of escape clear, which implies that temptation is much like a trap Satan sets for believers. The prayer is a preemptive strike against Satan’s schemes.

The Parable of the Sower

The parable of the Sower is found in each of the Synoptic Gospels. It is the first parable in Jesus’s kingdom discourse⁴² and helps explain why more people did not respond more favorably to Jesus’s message.

The parable reveals various responses to Jesus’s teaching. The seed sown on the hard soil represents how Satan comes and takes away the word preached to the hard-hearted person, which is similar to what Paul taught when he wrote, “The god of this age has blinded the eyes of the unbelievers” (2 Cor 4:4). As Jesus taught the crowds, satanic activity was taking place, seeking to keep people from believing the message. One should assume that the enemy is at work while the Word is being preached. The parable does not describe how this happens or how one’s heart becomes comparable to hard ground.

The Parable of the Wheat and the Tares (or, Weeds)

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

This parable is unique to Matthew's Gospel (Matt 13:24–30, 36–43). Like the parable of the Sower, the interpretation of the parable is separated from its presentation. The parable was spoken to the crowds but interpreted privately to the disciples. The parable demonstrates again the spiritual battle being fought for people's souls.

The parable depicts two sowers and two kinds of seed. In the parable of the Sower, the seed is the message of the kingdom, but in this parable, people are what is sown. The Son of Man sows good seed, and the "enemy" (*echthros*) who sows bad seed is the "devil" (*diabolos*, v. 39). The good seed is scattered throughout the world, and the bad seed is strategically placed and camouflaged among the good seed. The point is that both the Son of Man and the evil one are strategic in placing their people throughout the world. Distinguishing between the two is sometimes difficult, if not impossible. Yet, at the return of the Son of Man, there will be a clear distinction made. The children of the devil will be judged, and the sons of God will enjoy the eternal kingdom.

These stories are just a small sampling of the many encounters Jesus had with the demonic. The same is true of these few statements examined. They do provide a sense of how pervasive Jesus's dealings with the devil and demons were during his ministry and how his teaching dealt with them.

The Upper Room

While Satan is not mentioned often in the Passion Narrative, the few references are significant and suggest a more significant involvement behind the scenes. On Thursday night of Passion Week, Jesus and his disciples met together in an upper room to celebrate the Passover. In that most holy of settings, Satan was at work. Early in the meal, Jesus predicted that Peter would deny him and that one of them would betray him. John indicates that Satan was present in the room and indwelt Judas during the meal (John 13:2, 27). Luke records Jesus's warning that Satan had asked permission (*exaiteō*) to sift (*siniazō*) the disciples (n.b., *hymas*, you pl.) as wheat, and Jesus then prays specifically for Peter who is to strengthen his brothers (Luke 22:32). The imagery is a violent one where a farmer separates the wheat from the chaff. Obviously, this sifting took place beginning with Jesus's arrest and lasted until his resurrection.

Once again, Satan is depicted as being under God's control. The language is reminiscent of Satan's conversation with God concerning Job. For Peter, this violent shaking can be seen in his three denials of Jesus. For the other disciples, the sifting was evident when they fled into the night, abandoning Jesus in the garden. Overwhelmed by fear, they decided to save themselves rather than fight for Jesus. Luke also indicated that Jesus prayed for them and for Peter's eventual restoration (Luke 22:32). Satan took advantage of the circumstances to bring tremendous demonic pressure on the disciples.

Garden of Gethsemane

CUNNING
Week 11: WHAT JESUS SAYS, PART III
Exorcisms
2024 WINTER SERIES - Wednesday Night Church

In the garden, Jesus encouraged the disciples to pray and not sleep. In Luke's account, he twice told them to pray so they would not enter into temptation (Luke 22:40, 46 ESV). When one considers the prominent place prayer holds in Eph 6:18–20, this admonition gains significance. Earlier, Jesus told the disciples in the Lord's Prayer that they should pray to be delivered from the evil one. A vibrant prayer life is absolutely essential for overcoming the temptations and attacks of the evil one.

Jesus's comment that the "hour ... of darkness" had come reveals the satanic element in what was transpiring (Luke 22:53). Satan must have thought that his plan, which began with Judas, was being executed perfectly; and yet, the devil was playing right into God's plan. What was taking place on the human plane was the outworking of a cosmic battle being carried out in God's sovereign plan. The Passion Narrative reveals the prevalence of both human wickedness and satanic involvement. Humanity at its worst can be found on virtually every page of the Passion Narrative. Yet, what happened in Jerusalem during those days involved far more than human wickedness, as evident in Satan's working through Judas and the religious leadership. Despite Satan's greatest attempt to defeat God and derail his plan of redemption, Satan became a means by which redemption was accomplished.⁴

Jesus's exorcisms were decidedly different.

What methodology did Jesus use?

- He was sought after
- He demonstrated an authority though his **spoken word** not found in other exorcists.
- That spoken word communicated AUTHORITY. That authority is what amazed the people.
- Scripture defines Him as an exorcist.

⁴ Cook, W. F., III, & Lawless, C. (2019). *Spiritual warfare in the storyline of scripture* (pp. 68–69). B&H Academic.