

The Gospel According to

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

NOTHING RECORDED	CHAPTER 1, VERSES 21-28	CHAPTER 4, VERSES 32-37	NOTHING RECORDED
	<p>1:21 - And they¹ went into Capernaum²; and straightway³ on the sabbath day⁴ he entered⁵ into the synagogue⁶, and taught⁷.</p> <p>1:22 - And they were astonished⁸ at his doctrine⁹; for he taught⁷ them as one that had authority¹⁰, and not as the scribes¹¹.</p> <p>1:23 - And there was in their synagogue⁷, a man¹² with an unclean spirit¹³; and he cried out¹⁴.</p> <p>1:24 - Saying, Let us alone¹⁵; what have we to do with thee¹⁶, thou Jesus of Nazareth¹⁷? art thou come¹⁸ to destroy¹⁹ us? I know thee²⁰ who thou art²¹, the Holy One of God²².</p> <p>1:25 - And Jesus rebuked²³ him, saying, Hold thy peace²⁴, and come out of him²⁵.</p> <p>1:26 - And when the unclean spirit¹³ had torn him²⁶, and cried with a loud voice²⁷, he came out of him²⁵.</p> <p>1:27 - And they were all amazed²⁸, insomuch²⁹ that they questioned among themselves³⁰, saying, What thing is this³¹? what new doctrine³² is this? for with authority¹⁰ commandeth³³ he even the unclean spirits¹³, and they do obey him³⁴.</p> <p>1:28 - And immediately³⁵ his fame spread abroad³⁶ throughout all the region round about Galilee³⁷.</p>	<p>4:32 - And they¹ were astonished⁸ at his doctrine⁹; for his word³⁸ was with power³⁹.</p> <p>4:33 - And in the synagogue⁶ there was a man¹², which had a spirit of an unclean devil⁴⁰, and cried out with a loud voice²⁷.</p> <p>4:34 - Saying, Let us alone¹⁵; what have we to do with thee¹⁶, thou Jesus of Nazareth¹⁷? art thou come to destroy¹⁹ us? I know thee²⁰ who thou art²¹; the Holy One of God²².</p> <p>4:35 - And Jesus rebuked²³ him, saying, Hold thy peace²⁴, and come out of him²⁵. And when the devil⁴¹ had thrown him in the midst⁴², he came out of him²⁵, and hurt him not⁴³.</p> <p>4:36 - And they were all amazed²⁸, and spake among themselves⁴⁴, saying, What a word is this⁴⁵! for with authority¹⁰ and power³⁹ he commandeth³³ the unclean spirits¹³, and they come out⁴⁶.</p> <p>4:37 - And the fame of him went out into every place⁴⁷ of the country round about⁴⁸.</p>	

CHRONOLOGY: A Saturday (the Sabbath) in Late December 27^{CE} or Early January 28^{CE}. (If the date aligned with a Feast or Holy Day, as proposed in footnote #4 of this chapter, then this chapter takes place either on Saturday, 11 December 17^{CE} [first day of Hanukah], or Saturday, 18 December 27^{CE} [last day of Hanukah], or Saturday, 26 December 27^{CE} [Siege of Jerusalem Day])

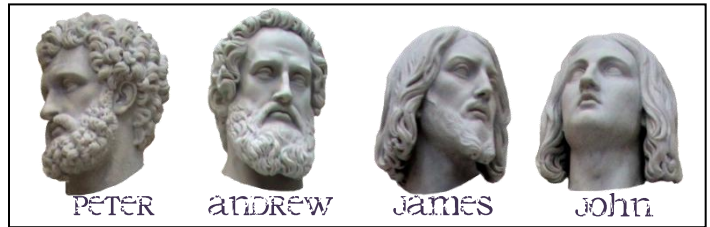
LOCATION: The Capernaum Synagogue

COMMENTARY: The day after Jesus performed the miracle at sea, and invited Peter, Andrew, James, and John to follow Him. He found Himself in Capernaum for the Sabbath. Jesus always honored the Sabbath, and therefore, He attended synagogue services with His disciples. He was apparently invited to read and expound on the words of the prophets by the local ruler of the synagogue. We are not given the words of His sermon, but the people were amazed by His words. They were powerful, and they were delivered as though He was the author, which was uncommon among the respected scribes who always cited sources. As Jesus concluded, a man presented himself as one possessed of multiple evil spirits. Jesus confronted the man, who quickly identified Jesus as the Holy One of God. Such a declaration proclaimed Jesus as the Messiah. As testimonies are products of the spirit, Jesus prohibited the evil spirits from bearing testimony of him. The evil spirits taunted Jesus and questioned Him as to His next move. "Are you going to destroy us?" and then "Leave us alone!". They also asked Him what business He had with them. To this Jesus commands the evil spirits to shut up, and He cast them out of the body that they had possessed. They violently threw the possessed body on the ground, and with a loud cry they fled. The superstitious Jews were further amazed. Jesus had not used any spells, or talisman. Jesus has just cast out evil spirits by simply commanding them. Rather than accepting the truth of what just happened, they questioned what they saw among themselves. They failed to understand Jesus' power because it was new to them. Even so, the rumor of this miracle spread from friend to neighbor throughout Capernaum, into Galilee, and beyond. Jesus was quickly becoming famous.

FOOTNOTES:

1- **they** – The phrase "they went" is translated from the Greek word "εἰσπορεύομαι" or "eispureuomai". The Greek word means to go into, to enter or put into. Metaphorically, it is used of afflictions entering the soul. The Codex Sinaiticus translates the phrase "they went into Capernaum" as "they entered into Capernaum". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 21, page 67).

The previous day, Friday, had been a day on the shore of the Sea of Galilee. Jesus had taught a crowd of people while sitting in Peter's boat just off the shore. After the sermon, He then taught four future Apostles. He illustrated His message by performing a miracle. He took the experienced fisherman into the deep, and had them cast out their nets at a time and place that should have yielded nothing, and yet they filled their boats near unto sinking. Peter, Andrew, James and John consequently forsook their fishing business and followed Jesus. They next day, "they" followed Jesus into the Synagogue in Capernaum. We would assume that these faithful men would have attended synagogue even if Jesus were not present; however, they followed Jesus now as permanent disciples of the Master. Edersheim wrote, "It was the Holy Sabbath – the first after He had called around Him His first permanent disciples; the first, also, after His return from the Feast at Jerusalem." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 478).



The "they" referred to in this footnote are; Peter and his brother Andrew, and the sons of Zebedee; James and John, and of course Jesus. To the right are picture of the future apostles faces taken from Thorvaldsen's sculptures in Copenhagen, Denmark. Of course, Thorvaldsen had no idea what they actually looked like, so they are just his artistic impression of these great men.

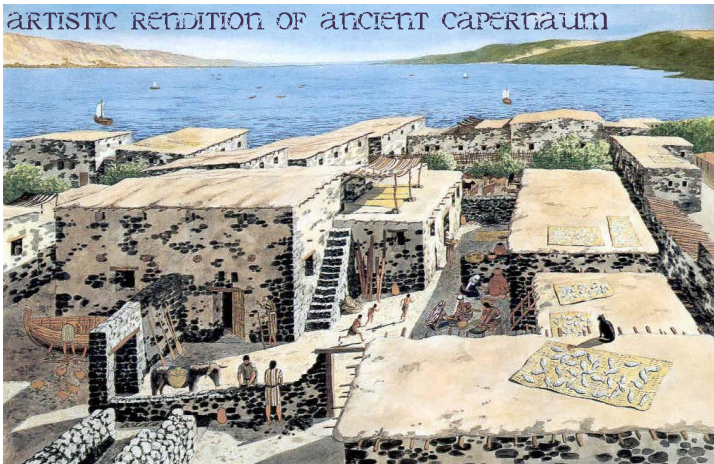
2- Capernaum – The name "Capernaum" is translated from the Greek word "Καφαρναούμ" or "Kapharnaoum". The Greek word, translated literally, means "village of comfort". It is a transliteration of a conjunction of two Hebrew words "כִּפְרֵי" or "kaphar", meaning "village", and "נַחֲוִים" or "Nachuwn", meaning "comfort". Marcus writes, "Greek Kapharnaoum. A fishing village at the north end of the Sea of Galilee, in the northwest quadrant. The magnificent restored synagogue now on the site is from the fourth or fifth century C.E., but it is built on the remains of the first-century synagogue, presumably the one in this story." (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 186).



It is estimated that Capernaum was a town of 10 to 15 thousand people. It was a fishing town, and an important trading hub. It was just off the Via Maris, the Roman Highway connecting Egypt to the fertile crescent. Archeologist have identified Tell Hum as the most likely site for the ancient village of Capernaum. They have located what they believe to be the synagogue that Jesus taught in, though a newer synagogue has been built upon its foundation. They have even found what they believe to be Peter's home. The site is compelling and intriguing; however, there is

no definitive proof that the site is correct. Barclay wrote, "We would have liked to know as much about Capernaum as we do about Nazareth, but the strange fact is that there is even doubt as to the site of this lake-side town where so much of Jesus' mighty work was done." (The Gospel of Luke, The Daily Study Bible Series - Revised Edition, William Barclay, page 49).

In Arabic, the archeological site considered to be ancient Capernaum is called Talhum, and it is assumed that this refers to the ruin (Tell) of Hum (perhaps an abbreviated form of Nahum). The fact that archeologist have discovered a large synagogue at Tell Hum, makes the site very likely to be Capernaum. Synagogues could only be built when there were ten worthy male adults / heads of household willing to support and sustain the synagogue. Additionally, the local community was responsible for building the synagogue; which required enough local wealth to make that happen. We know from the Gospel record that Capernaum had a synagogue. The optional sites for Capernaum do not have a synagogue and considering their relatively close proximity to Tell Hum it is unlikely that they would have built a synagogue so close. The inhabitants of those sites would have probably attended the synagogue in Capernaum.



The synagogue in Tell Hum, believed to be Capernaum, was a large and beautiful synagogue. Elder McConkie wrote, "What a favored and choice congregation assembled here in Capernaum, in the house of worship where archeologists have found the ornamentation over the lintel, consisting of a pot of manna between representations of Aaron's rod; in the stone building where four future apostles and their families paid their devotions. And on this particular Sabbath the Son of God himself was to address the congregation." (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 22).

The cemetery zone is found 200 meters north of the synagogue, which places it beyond the inhabited area of the town. It extended 3 kilometers to Tabgha, an area which appears to have been used for agricultural purposes, judging by the many oil and grain mills which were discovered in the excavation.

Capernaum, at the time of Jesus, was not a city of extravagance or wealth. Archeology has revealed much about Tell Hum during the first century. The layout of the town was typical of a Galilean village. On both sides of an ample north-south main street arose small districts bordered by small cross-sectional streets and no-exit side-streets. The walls of the homes and structures were constructed with coarse basalt blocks and reinforced with stone and mud, but the stones (except for the thresholds) were not dressed and mortar was not used. In other words, these were modest dwellings. A study of the district located near the synagogue shows that several families lived together in communal or patriarchal style using the same courtyards and door-less internal passages. The houses had no internal restroom or drainage. The rooms were generally narrow and small. Most objects found in the homes were made of clay: pots, plates, and lamps. Fish hooks, weights for fish nets, striker pins, weaving bobbins, and basalt mills for milling grain and pressing olives were also found in and around the homes. Though the town is considered a fishing village, it stands to reason that there were all the other trades necessary to maintain village life. This includes the largest structure of the city: the synagogue.



The Ruins of Capernaum



Fourth Century Synagogue in Tell Hum / Capernaum
Built atop the First Century Synagogue



The Basalt / Volcanic Rock Foundation from the First Century
Synagogue, the Black Rock is shown above



Fourth Century Synagogue in Tell Hum / Capernaum
Built atop the First Century Synagogue



Tell Hum / Capernaum from the air



Fourth Century Synagogue in Tell Hum / Capernaum
Built atop the First Century Synagogue



Tell Hum / Capernaum from the air

- 3- **straightway** – The word “straightway” is translated from the Greek word “εὐθέως” or “euthēōs”. The Greek word mean straightway, immediately, or forthwith. The Codex Sinaiticus translates the word “straightway” as “immediately”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 21, page 67). Marcus explains the word straightway as “immediately. Gk euthys. As elsewhere in Mark, the word is misplaced in the Greek; it should go right before the word it modifies, edidasken (‘began to teach’), instead of going before tois sabbasin (‘on the Sabbath)...” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 186).

There is a message contained here, rather than a figure of speech. It was the Sabbath and Jesus went straightway to the synagogue. There was an urgency and priority to His attendance. It was a day of rest, and He honored the day by worshipping His Father.

- 4- **Sabbath day** – The phrase “on the Sabbath day” is translated from the Greek word “σάββατον” or “sabbaton”. The Greek word means the seventh day of each week which was a sacred festival on which the Israelites were required to abstain from all work. Traditionally, the Sabbath started at sundown on Friday evening, and ends at sundown on Saturday evening. The Greek word is a transliteration of the Hebrew word “שַׁבָּת” or “shabbath”. The root of the Hebrew word means to cease, desist or rest.

There is some debate regarding the plurality of the Greek word. The Greek word is presented in an interesting form. **“on the Sabbath. Gk tois sabbasin, which is the plural form. This plural does not necessarily refer to teaching on several Sabbaths... plurals are commonly used for festivals..”** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 186). This is because Jewish law required special days, which fell near a Sabbath, to become a High Day. In a sense, they became a second Sabbath. Hence, the plural Sabbaths. If this were the case, there are two possible holidays or festival days during the months of December and January, the period of time that the events of this chapter most likely occurred. The holidays are as follows are;

25th Kislev – 2nd Tebet – The Feast of Dedication or Chanukah or Hanukkah or the Feast of the Maccabees or The Feast of Lights (Josephus and Talmudic writings). This day marks the miraculous victory of the Jews, led by the Maccabees, against Greek persecution and religious suppression. In the aftermath, a miracle occurred: When the Maccabees came to rededicate the Temple, they found only one flask of oil to light the Menorah. This small flask lasted for eight days, and to commemorate the miracle, the Menorah is lit for the eight days of Hanukkah. Unlike the great feasts, it could be celebrated in synagogues.

10th Tebet - Asarah BeTevet Fast. This fast marks the beginning of the siege of the city of Jerusalem, which resulted in the destruction of the city and the holy Temple.

If the Sabbath was associated with either of these feast or holy days, they would have equated to the following calendar dates. Hanukkah would have started on Saturday, 11 December 27CE and ended on Saturday, 18 December 27CE. The commemoration of the siege of Jerusalem would have been on Sunday, 26 December 27CE. There are no holidays during our month of January.

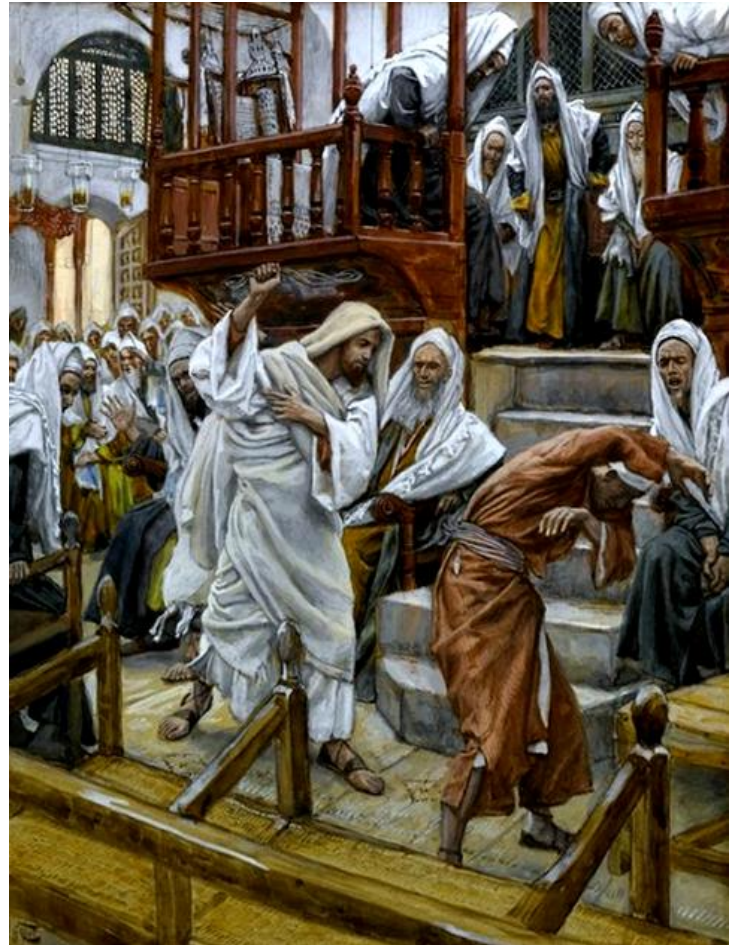
Another theory is that the changes between singular and plural forms of the word Sabbath are nothing more than nuances between Aramaic and Greek. Fitzmyer wrote, **“on the Sabbath. Or possibly ‘on the Sabbaths’.** Luke uses the pl. ta sabbata both for the single Sabbath and for more than one. It use for single Sabbath is sometimes said to be an Aramaism; but the pl. form, accompanied by the Greek pl. def. art. Ta, is too well attested in Hellenistic Greek to be the result solely of such influence.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 544).

- 5- **he entered** – The phrase “he entered” is translated from the Greek word “εἰσερχομαι” or “eiserchomai”. The Greek word means to go out or come in; to enter.

Entering the synagogue was the first step to worship. In actuality, the entrance was the start of worship. One dressed in appropriate attire, conducive to worship. The Mishnah records, **“4:8 A. He who says, ‘I am not going to pass before the ark wearing colored clothes’ also in white one should not pass before that ark.”** (The Mishnah: A New Translation, Translated by Jacob Neusner, page 322). As one entered, reverently and appropriately dressed, attention was directed to the ark. The ark was the decorative casing that held the law. Today, we would refer to the law as scripture. The ark was a fixed to the eastern wall. It was symbolic of Noah’s ark and the Ark of the Covenant. Both symbols were of the House of the Lord, and His safety. One by one, worshippers would pass by the ark and bow before it. It is believed that certain scriptures were uttered by the worshippers as they passed the sacred law. Entrance to the synagogue was a time of reverence and respect.

Synagogue worship started and ended with a prayer. Prayers were also offered on an individual basis during the services. Praying in the synagogue was one of the primary functions of the synagogue itself. The Jews were expected, even required, to honor this rule. **“The Babylon Talmud goes even farther. There we are told (Ber. 6 a), that the prayer which a man addresses to God has only its proper effect if offered in the synagogue; that if an individual, accustomed to frequent every day the synagogue, misses it for once, God will demand an account of him; that if the Eternal finds fewer than ten persons there gathered, His anger is kindled, as it is written in Isaiah 50:2 (Ber. 6 b); that if a person has a synagogue in his own town, and does not enter it for prayer, he is to be called an evil neighbour, and provokes exile alike upon himself and his children, as it is written in Jeremiah 12:4.”** (Sketches of Jewish Social Life, Alfred Edersheim, page 140). Some prayers were recited scripture, others were words of the hearts. Apparently, the Jews prayed with their hand raised to the heavens and often prostrated on the ground. Sanders writes, **“Besides praying privately and at the temple, many Jews prayed when they attended their synagogues or houses of prayer. Josephus quotes Agartharchides, a critic of Judaism, as saying that on the sabbath the Jews ‘pray with outstretched hands in the temples until the evening.’”** (Judaism: Practice and Belief 63BCE-66CE, E.P. Sanders, page 203).

Soon after entering the synagogue, and after the opening prayer, the Shema was recited by the faithful worshiper. The Shema was a declaration of one’s beliefs, and an oath, so to speak, to follow them. Abrahams wrote, **“As regards the Synagogue service, it probably opened with an invocation to prayer, must have included the Shema (Deut. vi.**



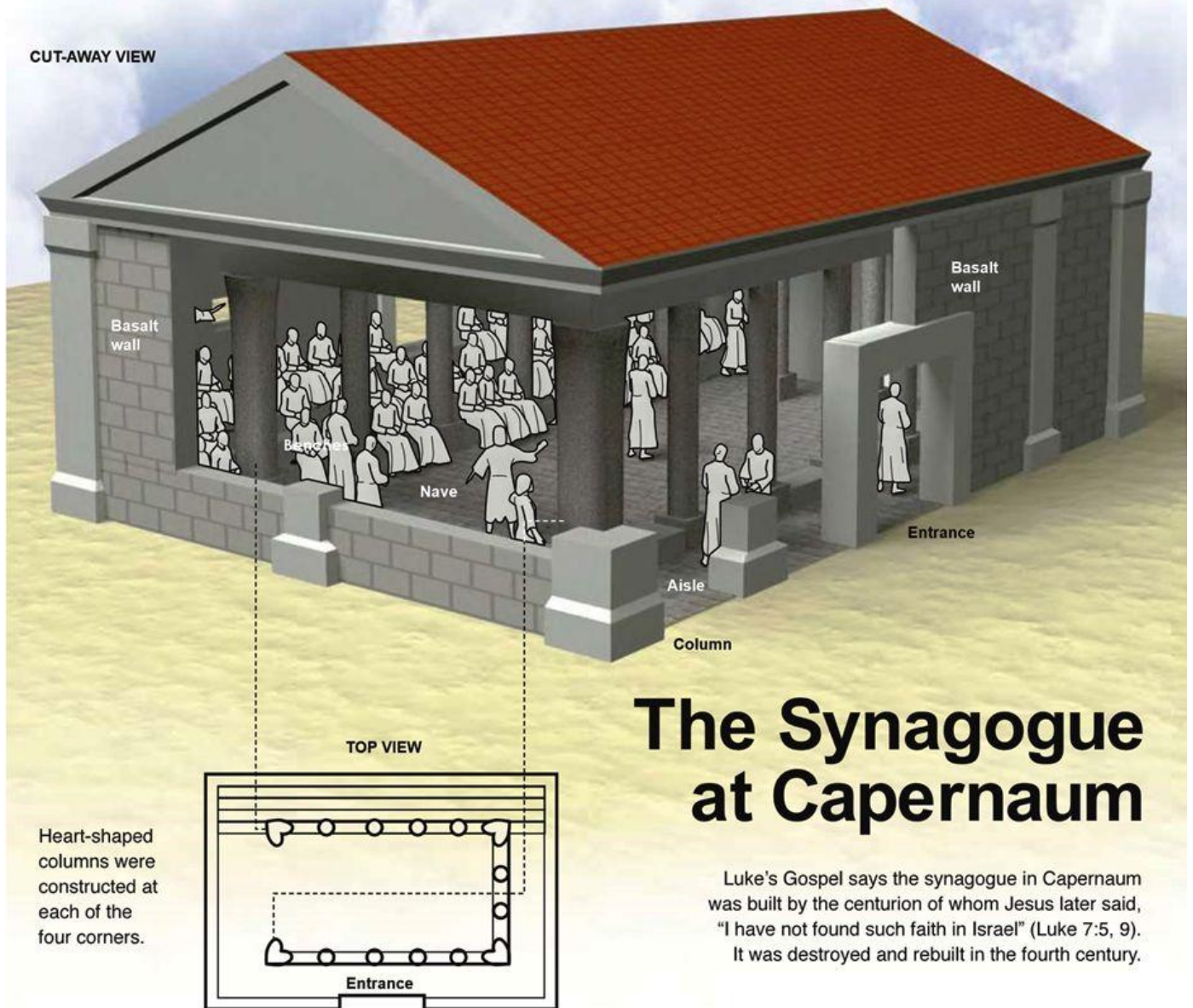
4-9, xi. 13-21; to which was added later numbers xv. 37-41), a doxology and confession of faith, the eighteen benedictions in a primitive form, readings from Pentateuch and Prophets, and certain communal responses.” (Studies in Pharisaism and the Gospels, First series, Cambridge, I. Abrahams, page 9). It is unclear as to how the shema was recited. Quite probably, due to its length, it was repeated after someone read it from a scroll. Even so, it would not be surprising that the Jews recited the shema from memory.

The meeting then proceeded with pre-selected individuals reading from assigned passages from the Books of Moses. There was no discourse offered after these readings. Following these readings, pre-selected individuals read from the words of the prophets. They read from the pulpit or migdal. They read standing, and after they finished reading, they sat down. It was then, from a sitting position, that a discourse would be offered.

This is the setting for this chapter. “It was the Sabbath. He entered into the synagogue. No doubt Simon and Andrew, and James and John, the two sets of brothers, were with him; as devout Jews they all knew their Sabbath place, and that place was in the synagogue of the Lord, the place where Jehovah was worshipped according to the best light and knowledge then found among mortals.” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 22).

- 6 - **into the synagogue** – The word “synagogue” is translated from the Greek word “συναγωγή” or “synagōgē”. Translated literally, the Greek word means a bringing together, gathering (as of fruits), or an assembly. A synagogue is an assembly of Jews formally gathered together to offer prayers and listen to the reading and expositions of the scriptures. Assemblies of that sort were held every Sabbath and holy day, and also on the second and fifth days of every week. The concept of a synagogue transferred to an assembly of Christians formally gathered together for religious purposes; modernly referred to as a church.

Christ taught and healed many people in this synagogue. It was here the man with the unclean spirit proclaimed Jesus the Holy One of God (Mark 1:21–28; Luke 4:31–35). Jesus also delivered the discourse on the Bread of Life here (John 6:59).



Jewish worship, at the time of Jesus, centered around the temple. Prior to the Babylonian captivity, synagogues didn't play a vital role in worship. In fact, many believe that synagogues originated during the Babylonian exile, when the Jews had no temple to worship in. Once the Jews returned from Babylon, and the Temple was rebuilt, the synagogue took a back seat to the House of the Lord. Even so, it remained a part of Jewish worship. Matthews writes, **“During the time that the Jerusalem temple was still in existence, the synagogue served as a secondary place of worship in Palestine.”** (Manners and Customs in the Bible, Victor H. Matthews, page 259). It was secondary in worship, but primary in study. **“In the rest of the ancient world, wherever there was a community of Jews, the synagogue served as a meeting place as well as a seat for the study of the scriptures and for worship.”** (Manners and Customs in the Bible, Victor H. Matthews, page 259). It was in the synagogue that the Jews learned the Law and the words of the prophets. It was in the synagogue that Jewish children learned to read and write. **“The synagogue was primarily a teaching institution. The synagogue service consisted of only three things—prayer, the reading of God's word, and the exposition of it. There was no music, no singing and no sacrifice. It may be said that the Temple was the place of worship and sacrifice; the synagogue was the place of teaching and instruction. The synagogue was by far the more influential, for there was only one Temple. But the law laid it down that wherever there were ten Jewish families there must be a synagogue, and, therefore, wherever there was a colony of Jews, there was a synagogue. If a man had a new message to preach, the synagogue was the obvious place in which to preach it.”** (The Gospel of Mark, The Daily Study Bible Series - Revised Edition, William Barclay, page 30).

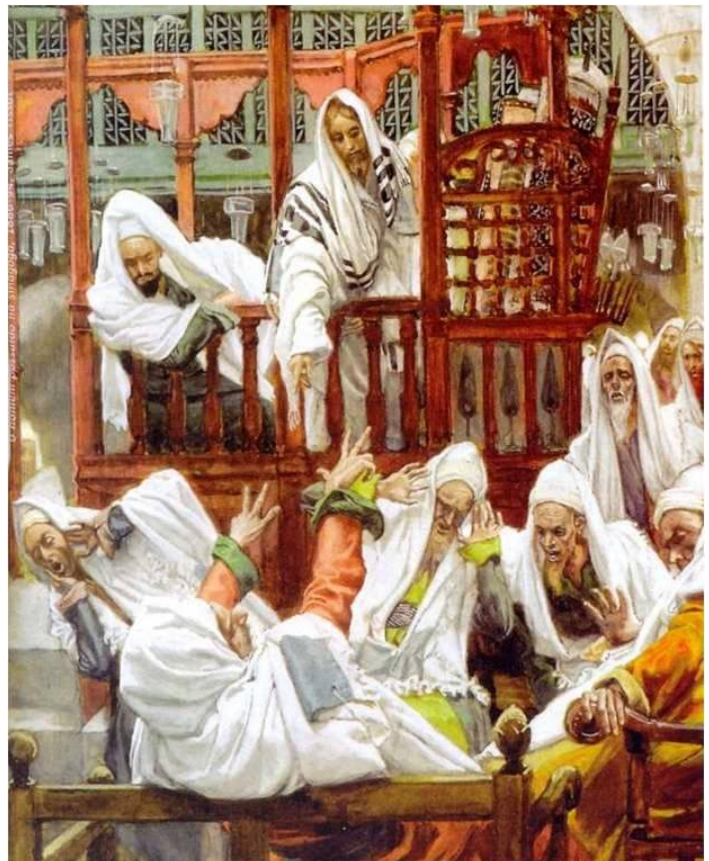
The synagogue may have varied in appearance from town to town, though it nearly always retained central themes in its architecture. The format for worship was similar between synagogues. **“Sabbath worship in a synagogue varied from place to place, but generally included the reciting of the shema (confession of faith, Dt 6:4-9), scripture readings from the Law and the Prophets, prayer, thanksgiving, and individual exhortations.”** (Manners and Customs in the Bible, Victor H. Matthews, page 260). The synagogue was presided over by elected city elders. These were men selected by their village, and allegedly men of integrity and good reputation. **“The Leadership in the synagogues was not in the hands of priests. Lay officials and a council of elders headed by an archon directed synagogue worship, supervised maintenance of the building, and enforced the rules of the congregation. The head of the synagogue was also sometimes aided by an attendant or deputy head. It was their responsibility to discipline members who disobeyed some aspect of the law.”** (Manners and Customs in the Bible, Victor H. Matthews, page 260).

It was customary for the leadership of the synagogue to invite visiting Rabbis or men of great reputation to read from the prophets and expound upon doctrine. As Jesus visited the synagogue in Capernaum, it would have been customary for the elders to invite Him to speak. His reputation as a great Rabbi was accepted among the people. We have no written record of such an invitation, but He would not have taught in the synagogue otherwise.

The Synagogue in Tell Hum is believed to be the very location for this chapter. However, the ruins, as we see them today, are those of a 4th or 5th century synagogue and not the walls of Jesus' Synagogue. **“This is perhaps the synagogue referred to in Luke 7:5 as built by the Roman centurion. Ruins of the synagogue still exist today at Tell Hum, but they are scarcely from the first century.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 544). Upon further investigation, the foundation of the synagogue is an obvious mismatch from the later Synagogue. The 4th or 5th century synagogue is built of white limestone. The foundation, however, is built with black volcanic stone or basalt stone. This foundation is believed to be the foundation of the Synagogue of this Chapter.

7- taught – The word “taught” is translated from the Greek word “διδάσκω” or “didaskō”. The Greek word means to teach, or to deliver a didactic discourse.

Because the Synagogue was structured to teach and study, it made sense that Jesus would go there to preach His message. In fact, the synagogue was organized for learned men to expound and explain the words of the prophets. Jesus, the author of all the words of the prophets, had arrived with the greatest message they would ever hear. **“The synagogue provided an opportunity to deliver such a message. The synagogue had certain officials. There was the Ruler of the synagogue. He was responsible for the administration of the affairs of the synagogue and for the arrangements for its services. There were the distributors of alms. Daily a collection was taken in cash and in kind from those who could afford to give. It was then distributed to the poor; the very poorest were given food for fourteen meals per week. There was the Chazzan. He is the man whom the King James Version describes as the minister. He was responsible for the taking out and storing away of the sacred rolls on which scripture was written; for the cleaning of the synagogue; for the blowing of the blasts on the silver trumpet which told people that the Sabbath had come; for the elementary education of the children of the community. One thing the synagogue had not and that was a permanent preacher or teacher. When the people met at the synagogue service it was open to the Ruler to call on any competent person to give the address and the exposition. There was no professional ministry whatsoever. That is why Jesus was able to open his campaign in the synagogues. The opposition had not yet stiffened into hostility. He was known to be a man with a message; and for that very reason the synagogue of every community provided him with a pulpit from which to instruct and to appeal to men.”** (The Gospel of Mark, The Daily Study Bible Series - Revised Edition, William Barclay, pages 30-31).



Jesus would have stood at the pulpit, or “migdal”, and read from the words of the prophets. In the synagogue in Nazareth, the record reveals that He read from Isaiah. Here we have no such clarity. It is believed that the synagogues followed the same reading plan. If so, we might assume that they were still reading in Isaiah. The Sabbath in Nazareth read from Isaiah 61. Present day Isaiah only has 66 chapters, so they were nearing the end of reading from Isaiah. It is believed that only 3 to 7 verses were read by the reader, but many believe that multiples readers were often invited. Speaking of the synagogue services, Edersheim wrote, **“The ‘teaching’ part of the service consisted mainly in reading a section from the law, with which the reading of a portion from the prophets, and a sermon, or address, were conjoined. Of course, the liturgical element could in such services never have been quite wanting, and it soon acquired considerable importance. It consisted of prayer and the pronouncing of the Aaronic blessing (Num. 6:24-26) by priests – that is, of course, not by Rabbis, who were merely teachers or doctors, but by lineal descendants of the house of Aaron. There was no service of ‘praise’ in the synagogues.”** (Sketches of Jewish Social Life, Alfred Edersheim, pages 245).

8- astonished – The word “astonished” is translated from the Greek word “ἐκπλήσσω” or “ekplēssō”. It means to strike out, expel by a blow, drive out or away, to be stuck with amazement, astonished, or amazed. The Codex Sinaiticus translates the word “astonished” as “amazed” (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 4, Verse 32, page 110). Fitzmyer clarifies, **“struck by his teaching. Lit. ‘were amazed, astounded’, a strong expression used again in 9:43.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 544).

I could only imagine the pure doctrine that Jesus must have delivered. We have no record of His words, but one can be assured that they were unadulterated truth and as pure as He received them from His Father. Such words must have been accompanied by a testifying spirit that pierced their hearts. They might have been confused by the feelings that they felt. Confused because they were unlike anything that they had ever heard from any Rabbi, regardless of how learned or knowledgeable he was. Words like astonished or amazed probably are the closest description the gospel writer could find.

- 9 - **his doctrine** – The word “doctrine” is translated from the Greek word “διδάχῃ” or “didachē”. It means a teaching, instruction, doctrine, or the act of teaching. The Codex Sinaiticus translates the word “doctrine” as “teaching”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 22, page 67) & (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 4, Verse 32, page 111).

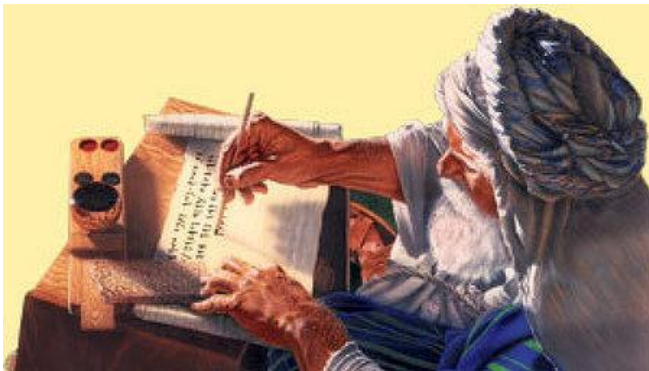
“The setting was the synagogue at Capernaum. As Jesus taught, the people were astonished at his doctrine, not so much because it was extraordinarily different but because he taught as one who had authority himself, not having to constantly cite the rabbis of old for authority, as the scribes did.” (The Four Gospels - Verse by Verse, D. Kelly Ogden and Andrew C. Skinner, page 144). What the people did not readily realize is that Jesus was and is the Great Jehovah. He spoke with authority, because He is the authority. Who could best teach the doctrine, other than the Master Himself? The people in the synagogue that day were astonished because they did not fully understand who sat before them. They were receiving pure doctrine.

It should be remembered that the Jews were in a state of apostasy. Until John the Baptist, it had been centuries since a prophet of God had walked among them. During that large gap in time, they had transgressed the laws, redefined doctrine, introduced false doctrine, and followed the precepts of men. Jesus' doctrine would have been new to them, but the truth would have rung loud to anyone who desired to know the will of God.

- 10 - **authority** – The word “authority” is translated from the Greek word “ἐξουσία” or “exousia”. The Greek word means power of choice, liberty of doing as one pleases. It is also used in reference to physical and mental power. Additionally, it can be used in regards to the power of authority (influence) and of right (privilege). **“Lit. ‘his word was with (or in) authority’. i.e. was authoritative. The exousia with which Jesus is said to speak in these introductory verses refers to his ability to elicit conviction from his hearers, an authority that is rooted in the ‘power of the Spirit’, with which he has been ‘anointed’. The word exousia will occur in v. 36 below and then will be associated with his exercising commands.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 544).

Jesus not only held the Melchizedek Priesthood, which is the power and authority to act in His Father's name, but the power and authority was unrestricted and grossly magnified by His perfect worthiness. He spoke with authority because He had unrestricted access to the power of heaven. The people in the synagogue that day had never, in mortality, experience this type of authority. It was unlike anything they had ever seen or heard.

- 11 - **not as the scribes** – The word “scribes” is translated from the Greek word “γραμματεὺς” or “grammateus”. It is a word generally used for a clerk, secretary, recorder or public servant. In the Bible, a man learned in the Mosaic Law and in the sacred writings is often referred to as a scribe. **“The powerful position of the scribes in the New Testament was the result of a long development. The scribes of pre-exilic days were public writers, governmental secretaries, and copiers of the law and other documents.”** (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 761). By the time of Jesus, the scribes had become an official interpreters or teachers of the Mosaic Law. It was an office of great authority and power. Zondervan clarifies, **“Scribes, Jewish, a class of learned men who made the systematic study of the law and its exposition their professional occupation. In the New Testament they are generally called ‘scribes’ (Gr. Grammateis, experts versed in the law; scribes), corresponding to the Hebrew sopherim. They are also called ‘lawyers (Gr. Nomikoi, legal experts, jurists) and ‘doctors of the law’ (Gr. Nomodidakaloi, teachers of the law).”** (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 761).



There is obviously a great difference between a clerk or public servant, and a lawyer or doctor of Law. The scribes of Jesus time examined the more difficult and subtle questions of the law. This might be in the scope of the job of a clerk, but the scribes had advanced to the point that they were allowed to added to the Mosaic Law through decisions of various kinds

thought to clarify and define its meaning and scope. They wrote the oral law, and did this to the detriment of the religion. Since the advice of men skilled in the law was needed in the examination of the causes and the solution of the more difficult questions, they were employed by the Sanhedrin; and are mentioned in connection with the priests and elders of the people. It should be noted that **“Luke emits the Marcan comparison, ‘and not as the Scribes’, i.e. the learned interpreters of the Torah. The Christians for whom he writes are not those preoccupied with opposition from the rabbis and their interpretation of the Old Testament. This is why Jesus’ authority is rooted in something more than mere learning.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 544).

Many believe that the scribes were a religious faction like the Pharisees and the Sadducees; however, that is not true. A scribe was more of an occupation, they defined the belief or way of thinking. They are the equivalent of today's lawyers. A modern day lawyer is licensed and adequately educated to perform a job. These qualifications have nothing to do with his religious or ethical beliefs. Scribes could belong to any religious faction, but the Law did necessitate that they believed in the Law itself. Zondervan explains, **“The Pharisees were a religious party, while the scribes held an office. The double designation distinguishes them from the Pharisees, but the majority of the scribes belonged to the Pharisee party which recognized the legal interpretations of the scribes. Certain expressions imply that the Sadducees also had their scribes.”** (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 761).

The Oral Law, which we might refer to as case law, had become as powerful and binding as the law itself. Since the scribes defined the Oral law, they became the most powerful men in Israel. Their opinion could over ride even the Laws of God. Not just anyone could offer such rulings and interpretations. **“This vast and complicated mass of scribal teaching, known as ‘the tradition of the elders’, was orally transmitted and required prolonged study to master. In their desire to know the law the common people readily turned to the legal experts as teachers. They taught in the synagogues, and trained their pupils in their scribal lore. All higher instruction, if not all instruction of the day, was in their hands. Because of their legal knowledge the scribes were often called upon to serve as judges in Jewish courts. They constitute an important element in the membership of the Sanhedrin.”** (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, pages 761-762).

To this point in the Gospel record, it does not appear that the scribes had taken much notice of Jesus. Of course, discourses like this one will clearly get their attention. For Jesus to teach with power and authority would be a



perceived attack on their profession. **“Because Jesus refused to be bound by the scribal accretions to the law, the scribes soon fiercely opposed Him. Throughout His ministry they were His most watchful and determined opponents.”** (The Zondervan Pictorial Bible Dictionary, General Editor – Merrill C. Tenney, page 762).

In summary, Barclay writes a nice overview of the Scribe. He wrote, **“When Jesus did teach in the synagogue the whole method and atmosphere of his teaching was like a new revelation. He did not teach like the scribes, the experts in the law. Who were these scribes? To the Jews the most sacred thing in the world was the Torah, the Law. The core of the law is the Ten Commandments, but the Law was taken to mean the first five books of the Old Testament, the Pentateuch, as they are called. To the Jews this Law was completely divine. It had, so they believed, been given direct by God to Moses. It was absolutely holy and absolutely binding. They said, ‘He who says that the Torah is not from God has not part in the future world.’ ‘He who says that Moses wrote even one verse of his own knowledge is a denier and despiser of the word of God.’ If the Torah is so divine two things emerge. First, it must be the supreme rule of faith and life; and second, it must contain everything necessary to guide and to direct life. If that be so the Torah demands two things. First, it must obviously be given the most careful and meticulous study. Second, the Torah is expressed in great, wide principles; but, if it contains direction and guidance for all life, what is in it implicitly must be brought out. The great laws must become rules and regulations—so their argument ran. To give this study and to supply this development a class of scholars arose. These were the Scribes, the experts in the law. The title of the greatest of them was Rabbi. The scribes had three duties.**

- (i) They set themselves, out of the great moral principles of the Torah, to extract rules and regulations for every possible situation in life. Obviously this was a task that was endless. Jewish religion began with the great moral laws; it ended with an infinity of rules and regulations. It began as religion; it ended as legalism.
- (ii) It was the task of the scribes to transmit and to teach this law and its developments. These deduced and extracted rules and regulations were never written down; they are known as the Oral Law. Although never written down they were considered to be even more binding than the written law. From generation to generation of scribes they were taught and committed to memory. A good student had a memory which was like “a well lined with lime which loses not one drop.”
- (iii) The scribes had the duty of giving judgment in individual cases; and, in the nature of things, practically every individual case must have produced a new law.

Wherein did Jesus’ teaching differ so much from the teaching of the Scribes? He taught with personal authority. No Scribe ever gave a decision on his own. He would always begin, ‘There is a teaching that...’ and would then quote all his authorities. If he made a statement he would buttress it with this, that and the next quotation from the great legal masters of the past. The last thing he ever gave was an independent judgment. How different was Jesus! When he spoke, he spoke as if he needed no authority beyond himself. He spoke with utter independence. He cited no authorities and quoted no experts. He spoke with the finality of the voice of God. To the people it was like a breeze from heaven to hear someone speak like that. The terrific, positive certainty of Jesus was the very antithesis of the careful quotations of the Scribes. **The note of personal authority rang out—and that is a note which captures the ear of every man.”** (The Gospel of Mark, The Daily Study Bible Series - Revised Edition, William Barclay, pages 31-33).

12 - a man – The word “man” is translated from the Greek word “ἄνθρωπος” or “anthrōpos”. It means a human being. Generically, it is used to include all human beings; whether male or female.

Based on the context of this chapter, it is important to understand the eternal nature of man, the origin thereof, and how we got here. The story speaks of a man, apparently sitting in the synagogue, who was possessed of an unclean spirit. We need a proper understanding to know how and why such a possession is even possible.

Elder McConkie taught, **“Before we can understand the casting out of devils, we must have a knowledge of pre-existence and of the personal Fatherhood of God. As revealed in the gospel, God is an exalted and holy Man, a personal being in whose image man is created, a being for whom the family unit continues in the state of immortality. He is the personal Father of the spirits of all men; his spirit children began life as men and women whose bodies were composed of spirit rather than temporal element. These spirit offspring of Deity, endowed with agency and subject to law, had every opportunity to advance, progress, and gain the privilege and undergoing the probationary experiences of mortality. Two-thirds of them passed the tests of the pre-existent sphere and are now in process of being born into this world as mortal beings. The other one-third, failing to keep their first estate, finally came out to open rebellion against God and his laws. As a result there was war in heaven, and the devil and his followers were cast down to earth. Those so rejected are denied, eternally, the right to have bodies of their own. In this dejected and damnable state they seek to house themselves unlawfully in the bodies of mortal men.”** (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, pages 167-168). We will use Elder McConkie’s passage as the basis for our discussion:



So, where does man begin? Well, man is far older than our mortal bodies. Before mortality, we existed! In fact, we have always existed, making us eternal in nature. Obviously, we have not always existed as mortal beings, and for that matter we have not always existed as spirits. We were once, possible eons ago, intelligences. The Lord taught Joseph Smith that **“Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.”** (Doctrine and Covenants 93:29). Our intelligences progressed through the eternities until such time that God created spirit bodies to house our intelligences. God therefore is the literal Father of our spirits. Hence, we call Him our Heavenly Father. God taught Abraham, **“Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones..”** (Abraham 3:22). Once our intelligences were housed in a spiritual body, patterned after our Father’s physical body, we were enabled to continue a pattern of progression. With a spiritual body there was much more that we were capable of learning, and yet while lacking a body of flesh and bone, we could not progress to be like our Father in Heaven. The differences between the spiritual and physical body are subtle and at the same time significant. They are both bodies of substance, and yet the spiritual body lacks in material potential. The Lord taught Joseph Smith, **“There is no such thing as immaterial matter. All spirit is matter, but it is more fine or pure, and can only be discerned by purer eyes; We cannot see it; but when our bodies are purified we shall see that it is all matter.”** (Doctrine and Covenants 131:7-8). So with spiritual bodies, made of fine and pure material, we existed with God. We progressed in a spiritual state, often referred to as the first estate, until it was evident that further progress would require a physical body.

This brings us to mortality. Father had a plan for our progression that required the creation of earth. We were offered an opportunity to enter mortality on earth, being born into imperfect bodies. This process, by design, caused a forgetfulness to cover our minds. We would experience mortality without a recollection of our spiritual existence. The purpose and design of this existence was for us to experience sorrow and pain, so that we might understand happiness and joy. Additionally, we would have choices between eternal laws and the carnal cravings of our mortal bodies. For our spirits to develop, and become like our Father in Heaven, we would have to do all the things He commanded, even under adversity, until our mortal bodies become subject to our spirits. This state of mortality is called the second estate. Brigham Young taught, **“I have taught you that the spirit is**

pure, when it comes into the tabernacle. The tabernacle is subject to sin, but the spirit is not. A great many think that the spirits of the children of men, when they enter the tabernacles, are totally depraved; this is a mistake. They are as holy as the angels; the devil has no power to contaminate them, he only contaminated the bodies. When your spirit wishes to worship the Father, and your body is so full of weakness or wickedness, that you feel as though you could not do it, go to and bring your body into subjection; bow the knee and confess that Jesus is the Christ, if it is darker than 10,000 midnights in your minds; say, 'I am for the Lord anyhow.' (The Journal of Discourses, Volume 3, "Obtaining the witness of the Spirit", Brigham Young, February 17, 1856, page 207).

Evil is part of the Lord's plan for our progression. Of course, the Lord's goal is not for us to commit sin, but overcome all evil influences. This goal could not be accomplished without evil here upon the earth. This evil comes from the devil and his followers, which we will discuss in greater detail in the next footnote, footnote #13. Their purpose is to provide a choice, an opposition to the will of God. Obedience to God's law will eliminate their influence, while violation of God's law will increase their influence. Brigham Young taught, "When the devil got possession of the earth, his power extended to that which pertains to the earth. He obtained influence over the children of men in their present organization, because the spirits of men yielded to the temptations of the evil principle that the flesh or body is subjected to." (The Journal of Discourses, Volume 3, "Obtaining the witness of the Spirit", Brigham Young, February 17, 1856, page 208). On the other hand, He said, "Listen to the counsel given to you, and the devil will have no business with you. The devil can hurt no man, only when he gives way to his influence. When he offered Jesus the whole world if he would bow down to him, he had no power over him; says he, 'I am the Son of God, mind your own business.'" Then he took him upon the Temple, and said, "If thou be the Son of God, cast thyself down." But he told him to get out of his way. The devil had no power over him, any more than he can have power over you, if you resist his power. When the devil has power over persons, it is because they have done something wrong, which gives him power and influence over them. You have heard tell of people having the blues; it is not good for men to be blue, nor for women either, but it is for them to have confidence in God by doing right." (The Journal of Discourses, Volume 3, "Exhortations and Faithfulness", Heber C. Kimball, April 18, 1852, page 23).

This brings us back to the man that was in attendance in the synagogue in Capernaum. He was a man with an unclean spirit. Elder McConkie clarifies, "Yet there was one in the synagogue upon whom the sermon had an astonishing effect; one who was so filled with animus and hatred that he welcomed into his body an unclean devil from the blackness of hell; one who was possessed by an unclean spirit who took complete control of all mortal functions." (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 22).

13 - unclean spirit – The word "unclean" is translated from the Greek word "ἀκάθαρτος" or "akathartos". It means not cleaned, or unclean. In a ceremonial sense, it means that which must be abstained from according to the Levitical Law. In a moral sense, it means unclean in thought and action. The word "spirit" is translated from the Greek word "πνεῦμα" or "pneuma". It is used most often in reference to the third member of the Godhead; the Holy Ghost. It can also be used in reference to the spiritual body that existed independent of a body of flesh prior to mortality. Fitzmyer explains, "Lit. 'having the spirit of an unclean demon'. Mark 1:23 described the man simply as 'with an unclean spirit' (anthrōpos en pneumatic akathartō), but Luke has changed the description, using a cumbersome phrase. The normal Palestinian Jewish expression would have been either 'evil spirit' (pneuma ponēron, Luke 7:21; 8:2) or 'unclean spirit' (pneuma akatharton, Luke 4:36; 6:18), or an expression involving 'spirit' with some adjective. Aramaic counterparts of these are known; thus rūah bēišā, 'evil spirits'; rūah mikdaš, 'spirit of affliction'; rūah šahlānāyā, 'spirit of purulence.'" (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 544). Marcus states clearly, "This is Jewish terminology for a demon." (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 187).

"Among the hearers in the Synagogue that Sabbath morning was one of a class, concerning whose condition, whatever difficulties may attach to our proper understanding of it, the reader of the New Testament must form some definite idea. The term 'demoniacal possession' occurs not in the New Testament. We owe it to



Josephus, from whom it has passed into ecclesiastical language." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 479). This whole concept of devils, demons, and evil spirits is misunderstood by religions and individuals who do not have the full knowledge of the gospel, as restored through the prophet Joseph Smith.

The restored church teaches the origin and character of the devil and all those associated with him. The Pearl of Great Price teaches that while we were in our first estate, or in other words while we were spirits living in the presence of God, Father in Heaven presented a plan for our progression into mortality. Father's plan was presented to all the spirits in Heaven. We were gathered into a Grand Council, and the first of all Father's spirit children presented to us our Father's plan. Abraham records, "And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever. And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first. And the second was angry, and kept not his first estate; and, at that day, many followed after him." (Abraham 3:24-28).

So we understand that that Jesus presented a plan that offered every single spirit ability to choose. They could choose whether to accept the plan and enter mortality, or not. They can choose how to live in mortality. All their actions, thoughts and desire could be influenced and controlled by this great freedom of choice. The Father's plan gave great freedom of choice; however, we would not be free to choose the consequence. Each choice would come with pre-established consequences. Failure to make correct choices, were eternally connected to unfavorable consequences. This would be a problem, since the plan admitted that we would all fail in our choices. Such failures would destroy our ability to be like our Father and have eternal progression. To this God had prepared a solution. His solution was to provide a Redeemer, someone who would pay the price of the wrong choices. He would meet the demands of

justice in regard to our wrong choice. Such redemption would only come to those who chose to partake of it. Again, the Lord intended to preserve our ability to choose. No one would be forced to partake of redemption.

Another spirit child of God came forward. We do not know where he stood in relation to the first born of the spirits, but he is referred to as the morning star. Most interpret this to mean that he was one of the early spirit children born to God. He came forward with an alternative plan. This alone was an egotistical move. To propose a plan, opposing God's plan, and suggesting that there was a better way. He said, "**Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.**" (Moses 4:1). His plan was to "**destroy the agency of man**" (Moses 4:3). In other words, the morning star, who we know to be named Lucifer in the first estate, intended to pay the price of sin; but there would be no freedom of choice in partaking of redemption. All would be forced to partake of his redemption. In other words, the consequence of sin would be destroyed as man would be redeemed regardless of his action. Man could sin, without limit or remorse, and under Lucifer's plan redemption would be guaranteed.

Our Father in Heaven made the decision that would offer all His children the opportunity for progression. He chose His first born spirit child, the Great Jehovah to be the redeemer of mankind. He was known as Jehovah in the first estate, but as Jesus Christ in the second estate.

What happened to the morning star? He who was known as Lucifer, "**he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will, even as many as would not hearken unto**" the voice of the God. (Moses 4:4). He plead his case to the host of heaven. He planned to destroy Father's plan, and impose his own will. A great war in heaven ensued. John the Revelator records, "**And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels**" (Revelations 12:7). This war involved AT LEAST 159,684,551,503 spirits, based on the number of souls born on earth since creation through the year 2,002_{CE}. It is estimated that 106,456,367,669 people have been on earth from creation to mid-2002_{CE}. The actual number of souls to come to earth, when all is said and done, will undoubtedly by been MUCH larger. This was a war of epic proportion. It was not a war of swords or guns. It was a war of will, and choice. Those who sided with the devil became his servants. They are called demons or unclean spirits. John the Revelator teaches, "**And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.**" (Revelations 12:8-9). We know that 1/3 of God's spirit children followed the devil. Based on the number of people who have lived on earth, we can estimate that the spirits that were cast out with the devil numbered at least 53,228,183,834 spirits. John continues, "**And his tail drew the third part of the stars of heaven, and did cast them to the earth...**" (Revelation 12:4). They are here, walking the earth in spirit form having denied themselves tabernacles of flesh. They are our brothers and sisters from before mortality. Because of their decisions, their path is quite different from ours. They are rebellious and defiant towards the God. We refer to them as demons, unclean spirits, devils or evil spirits.

Isaiah spoke of Lucifer and wrote, "**How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!**" (Isaiah 14:12). He pursues the same course, that being to remove consequences from our actions. We see his hand in every walk of life. Society wants to commit all manner of sin, and have no consequence for it. He, and his followers seek to destroy God's plan for our happiness. The Book of Mormon teaches, "**And because he had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind.**" (2nd Nephi 2:18).

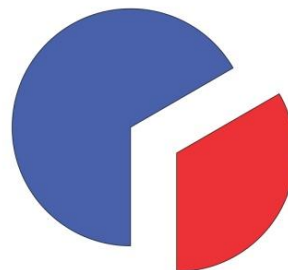
Several of the devil's followers had found acceptance into the life of the man who presented himself to Jesus in the synagogue in Capernaum. "**At some point in the devotional exercises, Jesus went from preaching to practice. It was the result of a man in the congregation having some kind of seizure.**" (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 189). The unclean spirit, or as we shall see: more than one spirit, had been allowed, by the man, to possess his mortal faculties. The man was tormented physically and mentally. "**This seems to be especially the case in instances of demon possession. These individuals were afflicted with both physical and severe mental disorders, and thus were beyond the abilities of normal medical practitioners.**" (Manners and Customs in the Bible, Victor H. Matthews, page 237).

Unfortunately, the apostate Jews at the time of Jesus had established clearly false doctrine concerning the devil and his followers. Barclay teaches, "**The demons, according to Jewish belief, could eat and drink and beget children. They were terrifyingly numerous. There were, according to some, seven and a half millions of them; every man had ten thousand on his right hand and ten thousand on his left. They lived in unclean places, such as tombs and spots where there was no cleansing water. They lived in the desert where their howling could be heard--hence the phrase a howling desert. They were specially dangerous to the lonely traveler, to the woman in childbirth, to the bride and bridegroom, to children who were out after dark, and to those who voyaged at night. They were specially active in the midday heat and between sunset and sunrise. There was a demon of blindness and a demon of leprosy and a demon of heart-disease. They could transfer their malign gifts to men. For instance, the evil eye which could turn good fortune into bad and in which all believed was given to a man by the demons. They worked along with certain animals--the serpent, the bull, the donkey and the mosquito. The male demons were known as shedim, and the female as lilin, after Lilith. The female demons had long hair and were the enemies of children. That is why children had their guardian angels.**" (The Gospel of Mark, The Daily Study Bible Series - Revised Edition, William Barclay, pages 34-35). Such doctrine was not only laced with much falsehood, but it made it very difficult for the Jews to understand the enemies of their very souls. Without this corrupted knowledge, it made it even more difficult to effectively combat them.

We are blessed to know the truth. Brigham Young taught, "**That is the situation of the spirits that were sent to the earth, when the revolt took place in heaven, when Lucifer, the Son of the Morning, was cast out. Where did he go? He came here, and one-third part of the spirits in heaven came with him. Do you suppose that one third part of all the beings that existed in eternity came with him? No, but one third part of the spirits that were begotten and organized and brought forth to become tenants of fleshly bodies to dwell upon this earth. They forsook Jesus Christ, the rightful heir, and joined with Lucifer, the Son of the Morning, and came to this earth; they got here first. As soon as Mother Eve made her appearance in the garden of Eden, the devil was on hand. You cannot give any person their exaltation, unless they know what evil is, what sin, sorrow, and misery are, for no person could comprehend, appreciate, and enjoy an exaltation upon any other principle. The devil with one third part of the spirits of our Father's Kingdom got here before us, and we tarried there with our friends, until the time came for us to come to the earth and take tabernacles; but those spirits that revolted were forbidden ever to have tabernacles of their own. You can now comprehend how it is that they are always trying to get**

Estimated Population of **UNCLEAN SPIRITS** upon the Earth

2/3 of the Host of Heaven
Based on 2002 estimation of cumulative
World Population since Creation
106,456,367,669



1/3 of the Host of Heaven
Based on 2002 estimation of cumulative
World Population since Creation
53,228,183,834

The Population of the Earth in mid-2002_{CE} was 6,215,000,000. If the world had ended at that point, and the cumulative population of the Earth to that point was 106,456,367,669 people, then we can safely say that there are at least 8.56 unclean spirits (spirits cast out of Heaven for rebellion) per every person alive on the earth at that time.

possession of the bodies of human beings...” (The Journal of Discourses, Volume 3, “Trials and Temptation Necessary to Exaltation”, Brigham Young, June 22, 1856, page 369).

- 14- **he cried out** – The phrase “he cried out” is translated from the Greek word “ἀνακράζω” or “anakrazō”. It means to raise a cry from the depth of the throat, or to cry out. “Lit. ‘cried out with a great voice’. See 1 Sam 4:5, whence the phrase may be derived. The cry reveals that the demon knows who is confronting him (Jesus of Nazareth) and who he really is (the Holy One of God). How the demon knows this we are not told, but it is assumed that demons have a special knowledge...” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 545).

The man, possessed with an unclean spirit, cried out. The power of God had cast them from Heaven. Jesus, who possessed that same power and authority, now stood before them. Since they did not complete their first estate, and enter mortality, they did not have a veil of forgetfulness covering their minds. They knew Jesus from the grand council and surely much more. Their cry was one of fear and alarm.

The man cried out; however, the words were not that of the man. “When a devil manages to enter the body of a mortal person, such person loses his free agency, and his acts then become and are those of the Devil by whom he is possessed. Thus when the devil speaks it is by the mouth of the person whose tabernacle he has stolen.” (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 168).

- 15- **Let us alone** – The phrase “Let us alone” is translated from the Greek word “ἔα” or “ea”. It is an interjection expressive of indignation, or of wonder mixed with fear, ha! ah! The Codex Sinaiticus omits the phrase “Let us alone”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 24, page 67) & (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 4, Verse , page 111).

The devil and his followers know that their stay on earth is limited. From an eternal perspective, they have but a short period of time to act against the children of men. Surely, they dread the end. Jesus has the power and authority, had he so desired, to end the control of these devils. Their plea with Jesus was to leave them alone, and allow them to continue their evil work.

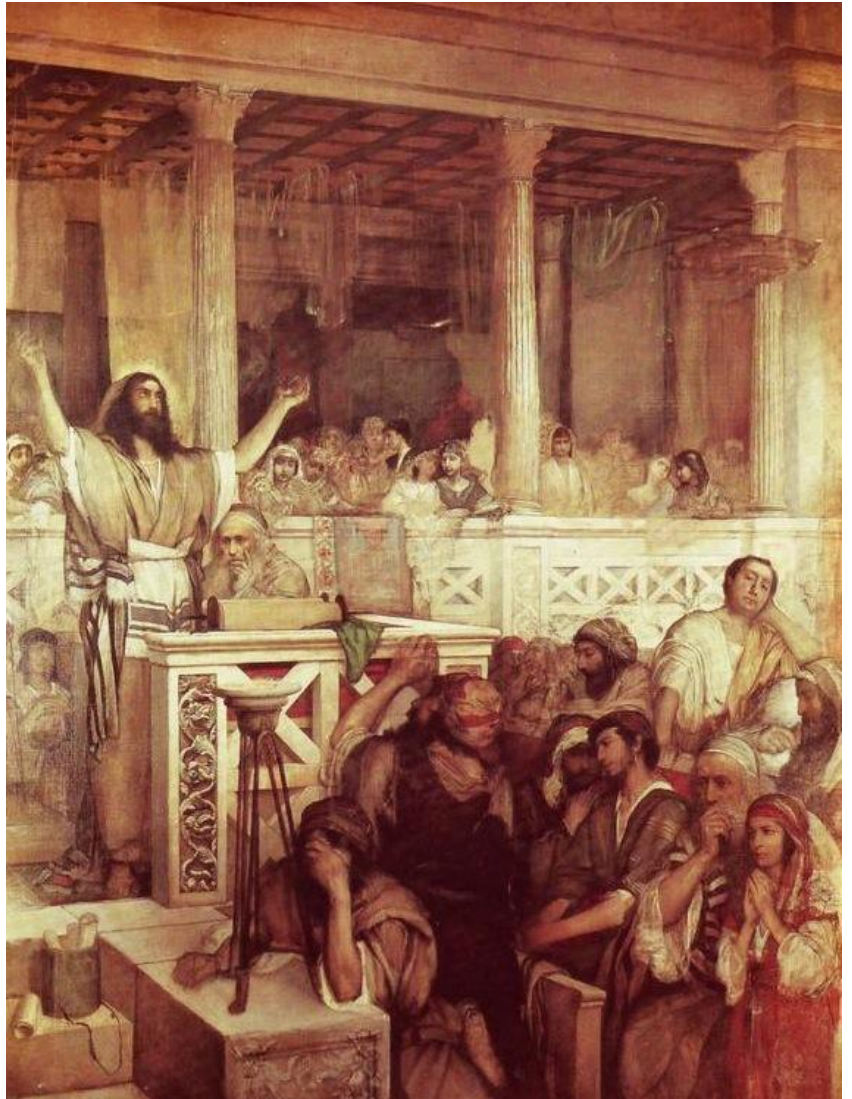
I find it interesting that Jesus encountered so many people possessed of unclean spirits. Perhaps we encounter more people possessed in this fashion than we realize. But, I would theorize that such possessions were more numerous during the days of Jesus, because the devil and his followers recognized that the Redeemer was walking among men. I would expect that the manifestation of evil would increase as righteousness abounds. “The Prophet Joseph Smith related from his own experience, ‘The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of His purposes’ (in Orson F. Whitney, *Life of Heber C. Kimball, Salt Lake City: Bookcraft, 1967, p. 132*).” (General Conference, “The Great Imitator”, James E. Faust, October 1987). Even so, when evil was confronted by good, it begged to be left alone.

- 16- **what have we to do with thee** – The phrase “have we” is translated from the Greek word “ἡμῖν” or “hēmin”. It means we, us or our. The phrase “to do” is translated from the Greek word “καί” or “kai”. The Greek word means and, also, even, indeed or but. The phrase “with thee” is translated from the Greek word “σοί” or “soi”. This Greek word means to you. The footnote in the authorized LDS scriptures for Mark 1:24a clarifies, “GR what business do you have with us ...”. This seems to agree, for the most part, with both Fitzmyer and Marcus who clarify this passage as follows;

“What do you want with us? The Greek formula, *ti hēmin kai soi*, lit. ‘what to us and to you?’ expresses here not only a denial of common interest, but real hostility.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 545).

“What do we have to do with you. *Gk. ti hē min kai soi*, lit. ‘what [is there] to us and to you?’ This is an Old Testament idiom with two shades of meaning: (1) ‘What cause of enmity is there between us?’ and (2) ‘What do we have in common?’ Both nuances may be implied here; the demons want to know why Jesus is taking such a hostile attitude toward them...” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 187).

The real question is: what exactly did the unclean spirits mean by the statement, “What business do you have with us?”. Jesus’ mortal mission was to minister to the souls of mortal men and women, to preach the truths of eternity, and finally offer the great redeeming sacrifice. His mortal ministry would not end the reign of the devil or his servants. In fact, Jesus’ death would usher in some of the most wicked periods in earth’s history. Jesus would not end evil at the end of His mortal mission. Jesus would complete that task as the dispensations come to a close. Therein is the question. Are you going to end us before our time? The unclean spirits knew the plan of the Father. They knew that it was not their time, and yet they were face to face with He who had their fate in His absolute control.



- 17 - **thou Jesus of Nazareth** – The name “Jesus” is translated from the Greek word “Ἰησοῦς” or “Iēsous”. Translated literally, the Greek name means “Jehovah is Salvation”. The Greek name is actually a transliteration of the Hebrew name יהושוע or “Yēhowshuwa”. Like the Greek name, the Hebrew transliteration is also “Jehovah is Salvation”. The word “Nazaeth” is translated from the Greek word “Ναζαρηθός” or “Nazarēnos”. It is actually not the name “Nazareth”, but rather someone from “Nazareth”; a “Nazarene”. It means a resident of Nazareth, or someone who origin is Nazareth.

The unclean spirits refer to Jesus by name. There may be an underlying challenge in this exchange. Many people, at the time of Jesus, believed in magic or supernatural means of controlling the world around them. They were often superstitious and were prone to participate in strange acts believed to bring about the desires of their hearts. One such magical rite was designed to gain control over a god or a demon. This rite required the issuer to call the god or demon by name, and then declare that “he knows him”. Other words followed, and then control would be allegedly gained. Marcus proposes that the unclean spirits issued a well known magical spell. They did not necessarily believe that the spell had any hope of working, but they knew that the deceived minds of many present in the synagogue that day in Capernaum would believe that the unclean spirit had gained control over Jesus if Jesus did not act in any way. Marcus proposes that the unclean spirits were taunting Jesus, knowing that He would not violate His Father’s will and destroy them. Marcus wrote, “**Jesus the Nazarene. Gk. Iēsou Nazārēnē. In ancient magical texts the magician often invokes the name of a god or demon and uses ‘I know you’ or a similar formula in order to gain control over it.**” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 187).

- 18 - **art thou come** – The word “art thou come” is translated from the Greek word “ἐρχομαι” or “erchomai”. It means to come from one place to another. It can be used in both arriving and returning. “**Since the earliest manuscripts lacked punctuation, this might be interpreted as an alarmed statement: ‘You have come to destroy us!’ But the clause is immediately preceded by another question, and the reader would probably assume that the questions continued until there was a syntactical marker of a charge to statement, which comes only with ‘I know’.**” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 188). The unclean spirits seem to be reminding Jesus, though He needed no reminding, that His mission was not with them.

- 19 - **to destroy** – The word “destroy” is translated from the Greek word “ἀπόλλυμι” or “apollymi”. It means to destroy, render useless, to kill, to put away entirely, or abolish. “**Lit. ‘to destroy us.’ The pl. ‘us’ does not refer to the man and the demon, but to demons as such. It reflects the belief that the demonic control of human beings would come to an end before the eschaton or the day of the Lord, when God’s control would be established over all on behalf of those faithful to him.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 545).

The concept of destruction or annihilation is a mortal concept. Elder McConkie teaches that unclean spirits could not have meant that Jesus would destroy them in a worldly sense of the word. “**Not annihilation, for there is no such thing. The destruction of the souls of men or of devils, by definition, consists in such souls being cast down to hell to suffer spiritual ruin and death (Mormon Doctrine, page 178).**” (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 169).

While Jesus’ mortal ministry would ultimately result in the destruction of evil, it was surely not destroyed during his lifetime. In fact, evil abounded at His death. His atonement was essentially the beginning of the end. He conquered sin in that repentance was made possible to all mortal men. “**If we believe that the Son of God came to destroy the works of the Devil we can understand the developed enmity of the kingdom of darkness; and if we regard Christ as Very God, taking, in manner to us mysterious, Humanity, we can also perceive how the Prince of Darkness might, in counterfeit, seek through the demonized a temporary dwelling in Humanity for purposes of injury and destruction, as Christ for healing and salvation.**” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 483).

- 20 - **I know thee** – The phrase “I know” is translated from the Greek word “εἶδω” or “eidō”. The Greek word means to see or perceive with the eyes. It can mean to notice, discern or discover. The Codex Sinaiticus replaces the phrase “I know thee” with “We know thee” in Mark. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 24, page 67). However, the Codex Sinaiticus make no change to the same phrase in Luke. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 4, Verse 34, page 111). “**But it turns out that the man wasn’t possessed by just one evil spirit. There was a host of them occupying his mortal tabernacle. This became apparent when these fallen angels of Satan used the afflicted man’s voice to cry out.**” (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 190).



We must remember that those spirits who followed Lucifer were cast to the earth without mortal bodies and without a veil of forgetfulness. They remembered the council in heaven, and surely they remembered the Great Jehovah, who is the mortal Jesus Christ.

There is a theory that the words “I know thee” were part of a magical enchantment offered by the unclean spirits. Such an enchantment was a direct assault to the priesthood, and a taunt to challenge Jesus to do something before the proper time. This would be very fitting given what we know about the ways of the evil one. “**The First Presidency described Satan: ‘He is working under such perfect disguise that many do not recognize either him or his methods. There is no crime he would not commit, no debauchery he would not set up, no plague he would not send, no heart he would not break, no life he would not take, no soul he would not destroy. He comes as a thief in the night; he is a wolf in sheep’s clothing’ (Messages of the First Presidency, comp. James R. Clark, 6 vols., Salt Lake City: Bookcraft, 1965–75, 6:179).**” (General Conference, “The Great Imitator”, James E. Faust, October 1987).

Regardless of the unclean spirit’s motive, they stood in the body of a man that they had possessed and boldly proclaimed who Jesus was. This was not acceptable in the Savior’s eyes. “**Though Jesus was known to the devils because of his dealings with them in the pre-existent sphere, he consistently refused to permit them to bear record of his divinity. Converting testimony comes from God, not from Lucifer. Had Jesus let unclean spirits go unrebuked, or had he acquiesced in their testimony of him (though in fact it was true), the Jews would have claimed greater justification for their false charge against him, ‘He hath a devil, and is mad; why hear ye him?’ (John 10:20).**” (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 168).

A testimony is gained through the confirmation of the Holy Ghost. It is heaven sent. All other confirmations are problematic. It would stand to reason that the devil and his followers would only bear such a testimony with a final goal of deception and sorrow. Elder McConkie said, “**Testimony should be borne by the power of the Holy Ghost or remain unspoken. What does it matter what the rebels from Sheol think or know about the laws of righteousness? Can a fountain bring forth both sweet and bitter water at the same place?**” (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 23).

- 21 - **who thou art** – The word “thou art” is translated from the Greek word “εἶ” or “ei”. The Greek word means you are or thou art. The unclean spirits know not only Jesus’ name, but they knew who he was. He was the Messiah, the great and eternal redeemer.

The unclean spirits present themselves as civil and unthreatening. Such is the deception. “**Shakespeare wrote, ‘The prince of darkness is a gentleman’ (King Lear, act 3, sc. 4, line 143), and ‘the devil can cite Scripture for his purpose’ (The Merchant of Venice, act 1, sc. 3, line 95).** As the great deceiver, Lucifer has marvelous powers of

deception. As Paul said to the Corinthians, 'And no marvel; for Satan himself is transformed into an angel of light' (2 Cor. 11:14; see also 2 Ne. 9:9)." (General Conference, "The Great Imitator", James E. Faust, October 1987).

- 22 - **the Holy One of God** – The title "Holy One" is translated from the Greek word "ἅγιος" or "hagios". The Greek word means a most holy thing, or a saint. **"the Holy One of God! The title, *ho hagios tou theou*, is derived from Mark 1:24, where alone it otherwise occurs in the Synoptics. It is unknown outside the New Testament. It may be inspired by Psalms 106:16, where Aaron is called *ho hagios Kyrrious*, "the holy one of the Lord."** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 546).

Some suppose that this phrase, "Holy One" is used to relay the fact that the Messiah would come into mortality as a Priestly Savior, verses a Warrior Savior as the Jews believed. The unclean spirits would have had a clear picture of Jesus' role. The problem with this theory is that there are few scriptural references to the Messiah as the "Holy One". **"In the Old Testament itself the Messiah is never called a 'holy one', but Aaron, the prototypical priest, is termed 'the holy one of the Lord' (Ps. 106:16). One fragmentary Qumran text, 1Q30, appears to speak of 'the holy Messiah'; this may be a reference to the sect's expected priestly Messiah, who for them is more important than the Davidic Messiah...in which the eschatological high priest is a holy being who, in the end time, and through the Holy Spirit, will have authority over Beliar (= Satan), the king of the evil spirits..."** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 188).

Another theory is that the term holy is synonymous with clean. This would place Jesus as a polar opposite of the "unclean" spirits that stood before Him. Marcus wrote, **"'Holy', hagios, a term of cultic origin, is roughly synonymous with 'clean' (katharos) and the antonym of 'unclean' (akathartos). As used in the Bible, its basic meaning is 'separated from the profane realm' and hence from sin; the intrinsic relation between holiness, separation, and cleanness can be seen in Lev 20:24-26..."** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 187).

- 23 - **rebuked** – The word "rebuked" is translated from the Greek word "ἐπιτιμάω" or "epitimaō". The word has several meanings. The first is positive, meaning to show honor to or praise or reward. The second is negative, meaning to tax with fault, chide, rebuke, reprove, censure severely, or charge sharply. On the surface, it appears that the Savior chides them for offering testimony of Him. Fitzmyer theorizes that the rebuke was actually the beginnings of an exorcist. Fitzmyer clarifies the word rebuke as follows; **"charge him. Or 'commanded him". Though the Greek verb epitiman often means merely 'rebuke, reproach, its use with reference to demons or unclean spirits is more technical. It occurs regularly in the Septuagint as a translation of Hebrew *gā'ar*, 'shout at, exorcise'. The Aramaic verb *gē'ar* is also used in the sense of exorcising the evil spirit..."** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 546).

Such a scenario may seem frightening. The thought of being possessed by a demon brings fear to the soul who lacks understanding and faith. It has often been said that fear is the opposite of faith. Pure knowledge is the building blocks of faith, as true faith can only be built upon eternal truths. As we understand the workings of God, we can choose to pursue faith in Him. As we develop faith, we understand that God is in absolute control of all things. There is nothing that He cannot do. His laws are perfect and infinite. Even the **"Wicked spirits have their bounds, limits, and laws by which they are governed"** (History of the Church, Volume 4, Joseph Smith, page 576).

True faith teaches that even though the devil and his followers have the ability to tempt and trouble our lives, they cannot impose upon us that which we do not want. **"All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power."** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 181). We need not fear being possessed, unless we are making choices in our life that lead down that path.

- 24 - **Hold thy peace** – The phrase "hold thy peace" is translated from the Greek word "φιμώω" or "phimōō". The Greek word means to muzzle or to close the mouth with a muzzle. Metaphorically, it means to shut up. The Codex Sinaiticus replaces the phrase "Hld thy peace" with "Be silent". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 25, page 67) & (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 4, Verse 35, page 111).

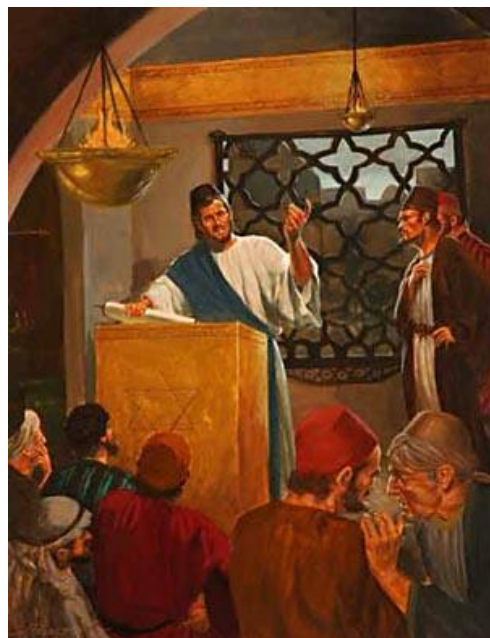
Here again, we have a possible reference to magic spells. Fitzmyer teaches, **"The Greek word *phimoun* is attested extra-biblically as a slang word for stifling evil spirits with a magic spell. Here the gospel tradition has taken over a term from Hellenistic spells. It is used to enshrine Jesus' might word on behalf of an unfortunate human being."** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 546). Jesus' definitely did NOT use magical spells to maintain authority over unclean spirits. His authority was from His Father, and contingent upon His righteousness. We call it Priesthood. Regardless of the similarity to a Greek spell, Jesus commanded the spirit to stop its testimony of Him. **"The effect is slangy and rude, like our 'Shut up!' or 'Shut your Trap!' and this rudeness probably explains the rarity of the verb in literally Greek."** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 189).

- 25 - **come out of him** – The word "come" is translated from the Greek word "ἐξέρχομαι" or "exerchomai". It means to go or to come forth of. It can also mean to expel or cast out. The phrase "out of" is translated from the Greek word "ἐκ" or "ek". It means out of, from, by or away from.

The evil spirits were cast out. Jesus had commanded them to leave, and they did. They had no power to defy Him. **"The evil spirit who had possessed the man stepped, literally, out of his body."** (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 168). President James E. Faust (1920–2007) of the First Presidency explained: **"We need not become paralyzed with fear of Satan's power. He can have no power over us unless we permit it. He is really a coward, and if we stand firm, he will retreat. The Apostle James counseled: 'Submit yourselves therefore to God. Resist the devil, and he will flee from you' (James 4:7). He cannot know our thoughts unless we speak them. And Nephi states that 'he hath no power over the hearts' of people who are righteous (see 1 Nephi 22:26)."** ("The Great Imitator," Ensign, Nov. 1987, 35).

- 26 - **had torn him** – The words "had torn" are translated from the Greek word "σπαράσσω" or "sparassō". It means to convulse or tear. The Codex Sinaiticus translates the phrase "had torn him" as "threw him into convulsions". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 26, page 67). **"Gk. *sparaxan auton*. The verb literally means to tear or to rend and is used especially of the action of dogs, carnivorous animals, etc."** (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 189).

The poor soul who was possessed appears to be forced to endure physical and mental torment. As Jesus commanded their departure, it would appear that they left the man's body in a violent fashion. Some believe they left the man in a state of seizure. Others believe that the man was left thrashing around in a contorted fashion. One can only imagine what such evil spirits would do as they departed in anger and frustration.



- 27 - cried with a loud voice** – The word “loud” is translated from the Greek word “μέγας” or “megas”. It means great in any aspect; mass, weight, height, age, sound, etc. The word “voice” is translated from the Greek word “φωνή” or “phōnē”. The Greek word means a sound, a tone, a voice or speech.

It is unsure why the evil spirits cried out, but this seems to be a common effect of driven spirits. In the last days, we have several reports of evil spirits being cast out. In each instance the evil spirits left with great commotion and cries. Marcus theorizes as follows; “Lit. **‘after crying a great cry’. Is this merely the unclean spirit’s attempt to terrify its human host and the bystanders as it flees, or is it its death cry?**” (Mark 1-8: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joel Marcus, page 189).

- 28 - amazed** – The word “amazed” is translated from the Greek word “θαμβέω” or “thambeō”. It means to be astonished, to terrify, be amazed or frightened.

The Jews of Capernaum who witnessed this miracle were amazed. They were partly amazed because their understanding of evil spirits was so different from reality. **“The ancient world believed that the air was thickly populated with evil spirits which sought entry into men. Often they did enter a man through food or drink. All illness was caused by them. The Egyptians believed there were thirty-six different parts of the human body and any of them could be entered and controlled by one of these evil spirits. There were spirits of deafness, of dumbness, of fever; spirits which took a man’s sanity and wits away; spirits of lying and of deceit and of uncleanness.”** (The Gospel of Luke, The Daily Study Bible Series - Revised Edition, William Barclay, pages 49-50). The Jews used spells and crude, even barbaric, medical procedures to remove spirits. **“In many ancient cemeteries skulls were found which had been trepanned. That is to say, a hole had been bored in the skull. In one cemetery, out of one hundred and twenty skulls, six had been trepanned. With the limited surgical technique available that was no small operation. Further, it was clear from the bone growth that the trepanning had been done during life. It was also clear that the hole in the skull was too small to be of any physical or surgical value; and it is known that the removed disc of bone was often worn as an amulet round the neck. The reason for the trepanning was to allow the demon to escape from the body of the man. If primitive surgeons were prepared to undertake that operation, and if men were prepared to undergo it, the belief in demon-possession must have been intensely real.”** (The Gospel of Mark, The Daily Study Bible Series - Revised Edition, William Barclay, pages 33-34). Such was their understanding, and their desperate attempts to cast out evil spirits. One can now begin to understand their amazement as Jesus entered into their Synagogue, and with the power of the priesthood command the evil spirit to leave. With the words of His mouth, He wielded more power than they could have collectively summoned against the unclean spirits possessing the man’s body.

- 29 - Inasmuch that** – The words “inasmuch that” are translated from the Greek word “ὡστε” or “hōste”. The word means so that, inasmuch that, so then, therefore or wherefore.

- 30 - they questioned among themselves** – The words “they questioned” are translated from the Greek word “συζητέω” or “syzēteō”. The word means to seek or examine together. In the New Testament the word is generally used to mean discuss, dispute, or question; generally is a negative light. The Codex Sinaiticus translates the phrase “they questioned among themselves” as “they inquired one of another”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 27, page 67).

Unfortunately, miracles seldom result in faith or understanding. This was the case here. They were amazed, but they immediately tried to rationalize how Jesus did this thing. They were looking for reasoning that fit with the things they understood. Their problem is, they did not understand the workings of the spirit. Brigham Young taught, **“Still a person, unless he has the light of the Spirit within him, will attribute the work of the Lord to the wisdom of man, or necromancy, or the power of the devil. Again, a person may see the power of the devil displayed, and mistake it for the power of God, for without the light of the Spirit one cannot tell the difference between the power of the Lord and the power of the devil.”** (The Journal of Discourses, Volume 3, “The Power of God and of the Devil”, Brigham Young, May 6, 1855, page 155). Even the Jewish leaders understood unclean spirits by way of magic and false doctrine. **“Members of the Sanhedrin were expected to understand magic in order to deal with causes in which the question arose.”** (Jerusalem in the Time of Jesus: An investigation into Economic and Social Conditions during the New Testament period, Joachim Jeremias, page 110). No wonder the Jews questioned among themselves.

- 31 - What thing is this** – The words “what thing” are translated from the Greek word “τίς” or “tis”. It means who, which, or what. The Codex Sinaiticus translates the phrase “what thing is this?” as “What means this?”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 27, page 67).

- 32 - new doctrine** – The word “new” is translated from the Greek word “καινός” or “kainos”. It means new, recently made, fresh, unused, unworn, of a new kind, or unheard of. The word “doctrine” is translated from the Greek word “διδασχί” or “didachē”. The Greek word means to teach, instruct, doctrine, or concerning something. The Codex Sinaiticus translates the term “new doctrine” as “new teaching”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 27, page 67).

The doctrine of casting out evil spirits was not a new one. In the Garden of Eden, God cast Satan out of their midst. Prophets had performed this act in every dispensation. It was new only to those who ignorantly sat in darkness. Elder McConkie explained, **“Actually there was nothing new in any of the healing miracles of Jesus. Prophets before and since have cured diseases, cast out devils, and raised the dead. But as with modern healing miracles, they were new to the apostate people among whom they were performed. Unbelief always causes miracles to cease among a people. (Moro. 7:27-28).”** (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, pages 168-169).

- 33 - commandeth** – The word “commandeth” is translated from the Greek word “ἐπιτάσσω” or “epitassō”. It means to enjoin upon, order, command or charge.

- 34 - they do obey him** – The word “obey” is translated from the Greek word “ὑπακούω” or “hypakouō”. It means to listen, to harken to a command, to obey, to be obedient or to submit to. **“When the command came, this angel of the devil, this son of perdition, this unclean spirit, who like Lucifer his master was in opposition to all righteousness – this unclean spirit had no choice but to obey.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 23).

- 35 - Immediately** – The word “immediately” is translated from the Greek word “εὐθύς” or “euthys”. The word means straight, level, upright, true, sincere, immediately, or forthwith. There are many who deny that **“euthys ever means ‘suddenly’; its function, rather, is merely ‘to express the inevitable, one-after-the-other succession of events’.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 190).

- 36 - his fame spread abroad** – The word “fame” is translated from the Greek word “ἀκοή” or “akoē”. The word means something heard, hearsay, report, or rumour. The phrase “spread abroad” is translated from the Greek word “ἐξέρχομαι” or “exerchomai”. It means to go or to come forth of. It can also mean to expel or cast out. The Codex Sinaiticus translates the phrase “his fame spread abroad” as “his fame immediately went forth everywhere”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 28, page 67). Fitzmyer **“implies that Jesus’ reputation goes even beyond the regions which he himself visits.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 190).

- 37 - throughout all the region round about Galilee** – The phrase “the region round about” is translated from a single Greek word; “περίχωρος” or “perichōros”. The word means lying round about, or neighboring. The name “Galilee” is translated from the Greek word “Γαλιλαία” or “Galilaia”. The Greek word, translated literally means “circuit”. It is a transliteration of the Hebrew word “גליל” or “Galil”. The Hebrew word, translated literally, means circuit or district. The Codex Sinaiticus translates the phrase “throughout all the region round about Galilee” as “into the whole surrounding country of Galilee”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Mark, Chapter 1, Verse 28, page 67).

- 38 - **his word** – The term “word” is translated from the Greek word “λόγος” or “logos”. Literally, it means a word. It is often used in reference to a saying of God, doctrine, teachings, or truth.
- 39 - **with power** – The word “power” is translated from the Greek word “ἐξουσία” or “exousia”. It means the power of choice or liberty of doing as one pleases. It is also means the power of authority (as in influence) and of right (as in privilege). It is the ability or strength with which someone possesses. The Codex Sinaiticus translates the term “with power” as “with authority”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 4, Verse 32, page 111).

“There is no modern explanation for Jesus’ casting out of demons.” (Manners and Customs in the Bible, Victor H. Matthews, page 237). That is because carnal men, regardless of their wealth, knowledge and power, lack the eternal power of priesthood. This is the power Jesus wielded. It is a power given from Heaven through sacred covenant. It is only valid by obedience to the covenant upon which it was granted. It requires a degree of righteousness or it is invalid. Jesus not only had the power, but it was magnified by His obedience to the covenants He had entered into with His Father.

- 40 - **unclean devil** – The word “unclean” is translated from the Greek word “ἀκάθαρτος” or “akathartos”. The Greek word means not cleansed, or unclean. It might be ceremonial unclean or in a moral sense; unclean in thought and action. The word “devil” is translated from the Greek word “δαίμόνιον” or “daimonion”. The Greek word has multiple definitions. The first usage is in reference to divine power, deity or divinity. It was supernatural. The second usage is in reference to a spirit, a being inferior to God, but considered by the Greeks as superior to men. Finally, it is used in reference to evil spirits or the messengers and ministers of the devil. The Codex Sinaiticus translates “devil” as “demon”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 4, Verse 33, page 111).

The spirits that followed Lucifer in the Grand Council in Heaven have many titles. They are called unclean spirits, evil spirits, demons, devils, fallen angels, and probably a longer list of related names. Many would deny their existence because they have not seen them with their mortal eyes, but things of the spirit can only be seen with spiritual eyes. If we could see the world of the spirits “**You may now see people with legions of evil spirits in and around them; there are men who walk our streets that have more than a hundred devils in them and round about them, prompting them to all manner of evil, and some too that profess to be Latter Day Saints, and if you were to take the devils out of them and from about them, you would leave them dead corpses; for I believe there would be nothing left of them. I want you to understand these things; and if you should say or think that I know nothing about them, be pleased to find out and inform me. You can see the acts of these evil spirits in every place, the whole country is full of them, the whole earth is alive with them, and they are continually trying to get into the tabernacles of the human family, and are always on hand to prompt us to depart from the strict line of our duty.**” (The Journal of Discourses, Volume 3, “Trials and Temptation Necessary to Exaltation”, Brigham Young, June 22, 1856, page 369).



The followers of Lucifer had chosen to openly rebel against God. They were and are determined to destroy the plan of God, were that possible. With this wicked goal in mind, our Father made them instruments in actually fulfilling His plan. They were cast down to earth to become a trial and temptation to each and every soul born into mortality. They would provide the opposition necessary for our progression. In a very real sense, they play a vital role to the plan.

The Devil and his followers have power over this earth, at least temporarily, to bring about much wickedness and temptation. After the fall of Adam and Eve, they realized that the Devil would have this power granted to him. They were worried about this, as am I on a regular bases. To this concern the Lord replied, “**And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.**” (Genesis 3:15). In other words, the Devil has the power to be a great disturbance to our progression; but he and his followers have not the power to do any real damage to us unless we bring that upon ourselves. This is a law imposed by God Himself. Elder McConkie taught, “**Manifestly, as in all things, there are laws and conditions under which devils have power to force entry into human bodies. And of course in the power and majesty of their priesthood, both Jesus and the legal administrators sent from him have cast these usurping and unclean spirits out of their stolen habitations. On the numerous occasions that our Lord exercised his power over devils, he was fulfilling the Messianic promise: ‘And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men.’ (Mosiah 3:6).**” (The Doctrine New Testament Commentary - The Gospels, Volume 1, Bruce R. McConkie, page 168).

- 41 - **the devil** – The word “devil” is translated from the Greek word “δαίμόνιον” or “daimonion”. The Greek word has multiple definitions. The first usage is in reference to divine power, deity or divinity. It was supernatural. The second usage is in reference to a spirit, a being inferior to God, but considered by the Greeks as superior to men. Finally, it is used in reference to evil spirits or the messengers and ministers of the devil.

Discussions about Lucifer or the Devil are few and far between in the church. In fact, I have even spoken with leaders who refuse to utter his name stating that it invites his evil influences. Elder Faust explains, “**It is not good practice to become intrigued by Satan and his mysteries. No good can come from getting close to evil. Like playing with fire, it is too easy to get burned: ‘The knowledge of sin tempteth to its commission’ (Joseph F. Smith, Gospel Doctrine, Salt Lake City: Deseret Book Co., 1939, page 373). The only safe course is to keep well distanced from him and any of his wicked activities or nefarious practices. The mischief of devil worship, sorcery, casting spells, witchcraft, voodooism, black magic, and all other forms of demonism should be avoided like the plague.**” (General Conference, “The Great Imitator”, James E. Faust, October 1987).

Though we should absolutely avoid the evil practices of the devil, and shun any of his practices and ways like the plague, it is imperative that we understand what we are up against. We must know enough to recognize evil when it presents itself, even when disguised. This is why “**Brigham Young said that it is important to ‘study ... evil, and its**



consequences' (Discourses of Brigham Young, comp. John A. Wittsoe, Salt Lake City: Deseret Book Co., 1941, pp. 256–57).” (General Conference, “The Great Imitator”, James e. Faust, October 1987).

Learning of Satan is quite different than learning his ways. Learning to recognize a lie, does not require that one master the art of lying. Those who learn the art of sin, for whatever reason, place themselves in Satan’s control. Joseph Smith wrote, “...you might as well expect to benefit a devil in hell as such as are possessed of his spirit, and are willing to keep it: for they are habitations for devils, and only fit for his society.” (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 92).

Lacking an understanding of Satan and his ways clouds the difference between right and wrong. Perhaps that is why Satan proclaims so much

false doctrine associated with himself. The Jews at the time of Jesus had a corrupted understanding of Satan. The story is so corrupt it is almost comical. **“The Jews elaborated the story in this way. There were two angels who forsook God and came to this earth because they were attracted by the beauty of mortal women. Their names were Assael and Shemachsai. One of them returned to God; the other remained on earth and gratified his lust; and the demons are the children that he begat and their children.”** (The Gospel of Mark, The Daily Study Bible Series - Revised Edition, William Barclay, page 34). How do you combat an enemy that you have no understanding of.

We will keep our discussion within the bounds of safety. We know that Satan and his followers are **“...damned souls, without hope, forever. If, as, and when – subject to the restrictions and laws of our gracious God – they can gain temporary tenancy in a tenement of clay, they take up their habitation in the bodies of others.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 23). We should remember that the thing that they hated most of Father’s plan was the consequences associated with choices. Consequently, they are angry about the consequences of their own rebellion. One of the consequences was the denial of a mortal body. Is it any wonder that they have great desires to possess someone else’s body. They wish to circumvent their own consequences, if possible. They know all too well the other consequence, that **“no person can have this salvation except through a tabernacle. Now, in this world, mankind are naturally selfish, ambitious and striving to excel one above another; yet some are willing to build up others as well as themselves. So in the other world there are a variety of spirits. Some seek to excel. And this was the case with Lucifer when he fell. He sought for things which were unlawful. Hence he was sent down, and it is said he drew many away with him; and the greatness of his punishment is that he shall not have a tabernacle. This is his punishment. So the devil, thinking to thwart the decree of God, by going up and down in the earth, seeking whom he may destroy—any person that he can find that will yield to him, he will bind him, and take possession of the body and reign there, glorying in it mightily, not caring that he had got merely a stolen body; and by and by some one having authority will come along and cast him out and restore the tabernacle to its rightful owner. The devil steals a tabernacle because he has not one of his own: but if he steals one, he is always liable to be turned out of doors.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, pages 297-298).

Regardless of the devil’s desires, **“All men have power to resist the devil.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 189). He cannot exercise control over us, unless we permit him. **“We do not know how or under what circumstances such tenancy is permitted. That all things are governed and controlled by law, we do know; and we are left to suppose that in the day when the Incarnate Jehovah came among men, there must have been more persons who were susceptible to spirit possession than has been the case in other days. Perhaps somehow many of the Jews of that day – zealous, religiously inclined, yet going beyond the mark where spiritual things are concerned – got themselves into a state where evil spirits could enter their bodies.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 23).

Being possessed of evil spirits may be the extreme case, yet most of us have experienced evil influence through our poor choices. Some would like to blame our poor choices on the Devil. A popular saying is, “the devil made me do it”. While it is true that the devil has great power to tempt, the devil has never made anyone do anything. This would defy Father’s law. Joseph Smith taught, **“Satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The devil could not compel mankind to do evil; all was voluntary. Those who resisted the Spirit of God, would be liable to be led into temptation, and then the association of heaven would be withdrawn from those who refused to be made partakers of such great glory. God would not exert any compulsory means, and the devil could not; and such ideas as were entertained [on these subjects] by many were absurd.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 187).

The world is at a great disadvantage when it comes to Satan. All the tools required to effectively combat him are found in the Gospel of Jesus Christ. Such tools are the Holy Ghost, living prophets, scriptures, covenants, truth, and every gift of the spirit. **“No man nor sect of men without the regular constituted authorities, the Priesthood and discerning of spirits, can tell true from false spirits. This power they possessed in the Apostles’ day, but it has departed from the world for ages.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 213). It is righteous living, according to the laws of heaven, that defeat Satan and all his followers. Therefore, **“Let us cultivate good feelings one towards another, that we may promote our own peace, happiness, and final exaltation in the kingdom of God. We can enjoy ourselves in heaven only upon this principle, and if we can bring out minds to enjoy that principle here, then we have a heaven here. If we have a heaven at all, we have to make it, and for this reason we have the power given us to make it; the devil cannot get into our hearts, unless we give him a welcome there.”** (The Journal of Discourses, Volume 4, Daniel H. Wells, March 1, 1857, page 257).

42 - had thrown him in the midst – The words “had thrown” are translated from the Greek word “ρίπτω” or “rhiptō”. It means to cast, throw, throw down, throw to the ground, or prostrate. The words “in the midst” is translated from a single Greek word; “μέσος” or “mesos”. The word means middle, the midst, in the midst of, or amongst.

It would appear that the unclean spirits that had possessed the man’s body released his body in a fit of rage. They threw the body down on the ground. Some say in a seizure. It almost sounds like the temper tantrum of a young untrained child. They wished to spread misery, even to the very last moment that they had control over the body. **“As angels of the devil and as sons of him who is perdition, they stalk the earth, seeking whom they destroy. Their condemnation; they are denied bodies; for them there is no further progression; they are miserable and seek the misery of all mankind.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 23).

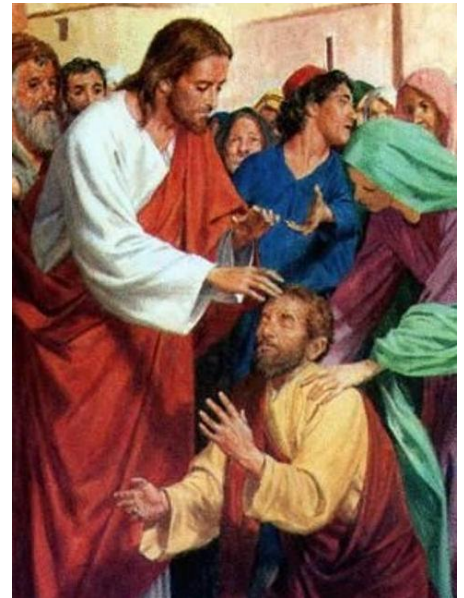
43 - hurt him not – The word “hurt” is translated from the Greek word “βλάπτω” or “blaptō”. It means to hurt, harm, or injure. The word “not” is translated from the Greek word “μηδέις” or “mēdeis”. It means nobody, no one, or nothing. The Codex Sinaiticus translates “hurt him not” as “hurt him in no way”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 4, Verse 35, page 111).

Jesus’ freed the man from demonic possession, and without harm. Such is the power of the Savior. He can take the most sinful person and restore him to worthiness. He can make right that which is wrong. He cast out the devils from the man’s body and there was no remaining harm, of any kind, as consequence. **“Demonic ‘possession’ as a cause of disease, and ‘exorcism’ as its cure, were well known to the Rabbis. But it is certain that these beliefs and practices were uncommon in Palestine at the time of**

Jesus." (Jerusalem in the Time of Jesus: An investigation into Economic and Social Conditions during the New Testament period, Joachim Jeremias, page 110). This makes sense since the Jews lived in an apostate condition until John and Jesus come onto the scene.

- 44 - **spake among themselves** – The word "spake" is translated from the Greek word "συλλαλέω" or "syllaleō". It means to talk with. The word "among" is translated from the Greek word "πρός" or "pros". It means to, towards, with, or with regard to. The word "themselves" is translated from the Greek word "ἀλλήλων" or "allēlōn". The Greek word means one another, reciprocally, or mutually. The Codex Sinaiticus translates the phrase "spake among themselves" as "they spoke one to another". (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 4, Verse 36, page 111). **"As the congregation of the synagogue dispersed to their homes one can well imagine the sensational report they carried to their neighbors."** (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 191).
- 45 - **What a word is this** – The words "is this" are translated from the Greek word "οὗτος" or "houtos". It means this, these, etc.
- 46 - **they come out** – The phrase "they come out" is translated from a single Greek word; "ἐξέρχομαι" or "exerchomai". It means to go or to come forth. It can be used of those who are expelled or cast out.

The evil spirits were cast out or exorcised as a result of Jesus' command. Such is the power of the priesthood. That same priesthood was restored to Joseph Smith in the latter days. As a result, evil spirits have been cast out in our day. One such story is the story of Joseph Knight;



"During this month of April I went on a visit to Mr. Joseph Knight, of Colesville, Broome County, New York, with whom and his family I had been previously acquainted, and of whose name I have made mention as having been so kind and thoughtful towards us, while translating the Book of Mormon. Mr. Knight and his family were Universalists, but were willing to reason with me upon my religious views, and were as usual friendly and hospitable. We held several meetings in the neighborhood, we had many friends, and some enemies. Our meetings were well attended, and many began to pray vocally to Almighty God, that He would give them wisdom to understand the truth. Among those who attended our meetings regularly, was Newel Knight, son of Joseph Knight. He and I had many serious conversations on the important subject of man's eternal salvation; we had got into the habit of praying much at our meetings and Newel had said he would try and take up his cross, and pray vocally during meeting; but when we again met together he rather excused himself.

I tried to prevail upon him, making use of the figure, supposing that he should get into a mudhole, would he not try to help himself out? And that we were willing now to help him out of the mudhole, he replied that provided he had got into a mudhole through carelessness, he would rather wait and get out himself than have others help him, and so he would wait until he should get into the woods by himself, and there he would pray. Accordingly he deferred praying until the next morning, when he retired into the woods; where (according to his own account afterwards) he made several attempts to pray, but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse both in mind and body, until upon reaching his own house, his appearance was such as to alarm his wife very much. He requested her to go and bring me to him.

I went, and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs were distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment and tossed about most fearfully. His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with great earnestness requested of me, that I should cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied, if you know that I can, it shall be done, and then almost unconsciously I rebuked the devil; and commanded him in the name of Jesus Christ to depart from him; when immediately Newel spoke out and said that he could see the devil leave him and vanish from his sight. This was the first miracle which has been done in this Church, or by any member of it, and it was done by God, and by the power of godliness; therefore let the honor and the praise, the dominion and the glory, be ascribed to the Father, Son, and Holy Spirit, forever and ever, Amen.

"The scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortion of body ceased, and almost immediately the Spirit of God descended upon him, and the visions of eternity were opened to his view. He afterwards related his experience as follows: 'I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view. I felt myself attracted upwards, and remained for sometime enwrapped in contemplation, insomuch that I knew not what was going on in the room. By and by I felt some weight pressing upon my shoulder and the side of my head; which served to recall me to a sense of my situation, and I found that the Spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams.'

"All this was witnessed by many, to their great astonishment and satisfaction, when they saw the devil thus cast out, and the power of God and His Holy Spirit thus made manifest. As soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed and wait upon him for some time. As may be expected, such a scene as this contributed much to make believers of those who witnessed it, and, finally, the greater part of them, became members of the Church." (History of the Church, Volume 1, page 82).

During the first century, the Jews lacked the proper priesthood and so they used a variety of methods for freeing a person of demonic control. These methods included rituals, incantations and spells, potions or herbs, and rings or other objects that were thought to have magical qualities. Josephus, the Jewish historian who lived in the first century, said he witnessed an exorcism where a man named Eleazar used a ring containing a magical root to draw out a demon through the nostrils of a demonized person.

The fact is that belief in demon-possession and of relief through exorcism was widespread in the ancient world. For example, the popular tale of Tobit, which would have been familiar to Jesus and his contemporaries, relates the expulsion of a demon from Tobias's bride (Tobit 6-8). In the Genesis Apocryphon, one of the Dead Sea Scrolls, Abraham exorcises Pharaoh through prayer and the laying on of hands (IQGA 20). Beyond these we need simply mention the magical papyri which contain traditional incantations, spells and potions for controlling demons and which no doubt reflect beliefs and practices current at the time of Jesus and the Apostles. The apostate people were accustomed to using physical aids, as in Tobit (burning the heart and liver of a fish), or Josephus (the smell of a root), or the magical papyri (use of amulets). The use of a powerful name was very typical in exorcism~ and the formula, 'I adjure you by ...' is very common in the later magical papyri.

- 47 - **the fame of him went out into every place** – The words “went out” are translated from the Greek word “ἐκπορεύομαι” or “ekporeuomai”. It means to go forth, go out or depart. It can be used in reference to projected from the mouth. The Codex Sinaiticus translates the phrase “the fame of him went out into every place” as “there went forth a rumor concerning him into every place”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 4, Verse 37, page 111).
- 48 - **of the country round about** – The phrase “of the country round about” is translated from a single Greek word; “περίχωρος” or “perichōros”. It means lying round about, or neighboring. The Codex Sinaiticus translates the phrase “of the country round about” as “of the surrounding country”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 4, Verse 37, page 111). This phrase “**implies that Jesus’ reputation goes even beyond the regions which he himself visits.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 547).