In the Name of Jesus

Using Jesus' Name in Early Christian Practice of
Exorcism and Healing

Abstract

This bachelor thesis, entitled "In the Name of Jesus, Using Jesus' Name in Early Christian Practice of Exorcism and Healing," investigates the question: W*hat constitutes legitimate (and illegitimate) use of Jesus' name in early Christian practice of exorcism and healing?*

Jesus' name is used in many diverse practices such as baptism, prayer, prophecy, exorcism and healing. Paradoxically, some uses of Jesus' name in the NT receive approval (Mark 9:38-40/Luke 9:49-50), others disapproval (Matt 7:21-23), or are portrayed positively and successful (Acts 3:1-10; 16:16-18) or negatively and unsuccessful (Acts 19:11-20) by the narrator. This study analysis these texts in order to identify reasons for the approval or disapproval, the success or failure, and ultimately, what constitutes legitimate or illegitimate use of Jesus' name.

My conclusion is that, in these New Testament texts, to know Jesus and to be known by him and therefore having a personal relationship with Jesus, is the single most crucial prerequisite for legitimately using Jesus' name. Consequently any attempt at using Jesus' name in exorcism and healing without a relationship with Jesus is illegitimate, although God will be the final judge of this. Having faith, modelling Jesus and doing God's will, are signs of legitimate use of Jesus' name.

Keywords: *In the name of Jesus, Demon, Exorcism, Magic, Healing, Legitimate use, Early Christianity*

Abbreviations

ABD	*Anchor Bible Dictionary*
ANE	Ancient Near East
BDAG	*A Greek English Lexicon of the New Testament and other Early Christian Literature*
DJG	*Dictionary of Jesus and the Gospels*
ISBE	*The International Standard Bible Encyclopedia*
KJV	King James Version
LE	Long Ending of Mark
NIDNTT	*The New International Dictionary of New Testament Theology*
NT	New Testament
OT	Old Testament
PGM	Greek Magical Papyri
RSV	Revised Standard Version
TDNT	*The New Dictionary of New Testament Theology*
WBC	World Biblical Commentary

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Chapter 1: Introduction

1.1 Background

In Christian faith the name of Jesus is attested to be the only name through which salvation is possible (Acts 4:12). The use of Jesus' name has in fact been deemed so central that it is still common practice in the Christian Church today to use Jesus' name in connection with a diversity of practices such as in prayer, baptism, healing and deliverance.

However, from time to time, Christian practices, done in the name of Jesus, receive criticism even in secular media. In recent years in Sweden, some Christians have received criticism for the way they have conducted their healing ministry and specifically for how they handle their finances.[1] Also, some tragic attempts in driving out evil spirits (exorcism) have led to prison-sentences for assault.[2] These cases and others raise questions about legitimate use of Jesus' name.

In the New Testament, a particular use of Jesus' name occurs in the accounts of exorcism and healing miracles. But not all these uses of Jesus' name receive acceptance in the text. Seemingly similar accounts of miracle-working in the name of Jesus receive different reactions in the narratives; the unknown exorcist in Mark 9:38-40 and Luke 9:49-50 is approved of by Jesus, whereas other exorcists and miracle-makers in Matt 7:21-23 are rejected by him. In Acts 3:1-10, Peter and John heal a lame man at the Beautiful Gate by asking him to stand up and walk "in the name of Jesus Christ of Nazareth" and in a similar way Paul is successful in delivering a slave girl of an evil spirit in Acts 16:16-18.[3] On the other hand, a number of itinerant exorcists, the seven sons of a Jewish high-priest named Sceva, are unsuccessful in delivering a possessed man in Jesus' name and instead get attacked and beaten up in Acts 19:11-20. These and other texts may lead to answers to the questions of what constitutes a legitimate and illegitimate use of Jesus' name in early Christianity and why that use is portrayed, in negative or positive terms.

1.2 Purpose and Research Question

The purpose of this thesis is to find out what makes early Christian practices of exorcism or healing, performed in (or by) the name of Jesus, legitimate by analysing relevant texts. The specific research question is: *What constitutes legitimate (and illegitimate) use of Jesus' name in early Christian practice of exorcism and healing?*

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1   Jönköpingsposten. Online: http://www.jonkopingsposten.se/artikel/28163/mirakelpastorn-ni-ska-ge-mig-10-000-kronor-var (accessed 150512).
2   Aftonbladet. Online: http://www.aftonbladet.se/nyheter/article16898095.ab (accessed 150512).
3   Revised Standard Version (RSV) used, if not stated otherwise.

1.3 Method

I will use traditional historical-critical and philological methods to analyse the historical and literary context in which miracles – exorcism and healing – are performed in or by Jesus' name, in the NT. As part of this, I will examine the religious-historical background to the practice of miracles in a certain name, i.e., by uttering a powerful name, in the OT, in Post-biblical Judaism and in a Greco-Roman context. In particular, I will analyse six texts in the NT that reflect the usage – utterance – of the name of Jesus (τὸ ὄνομα Ἰησοῦ) in connection with miracles, which are explicitly approved of (Mark 9:38-40/Luke 9:49-50) or disapproved of (Matt 7:21-23), or are portrayed positively and successful (Acts 3:1-10; 16:16-18) or negatively and unsuccessful (Acts 19:11-20) by the narrator.

This will mainly be an inductive process where observations in the texts and analysis of particular key words and themes will aid our understanding of not just the events described in the passages but also the message intended by the author, for the reader. By this means I hope to show clearly what constitutes legitimate and illegitimate use of Jesus' name in early Christian practise.

1.4 Material

The primary material for this study is the six passages in the Gospels and Acts in the Greek New Testament: Mark 9:38-40, Luke 9:49,50; Matt 7:21-23; Acts 3:1-10; 16:16-18; and 19:11-20.

The secondary literature include books, monographs, articles, commentaries on relevant passages, and other reference works and editions of ancient texts including Greek Magical Papyri (PGM) relevant to the subject of miracle working by uttering the name of Jesus (or another powerful name).

1.5 Delimitations

There are several practices associated with the use of Jesus' name in the NT. In this study I will investigate only the practices of exorcism and healing, not baptism, prayer, prophecy or other uses of Jesus' name, even if these can be closely linked with the defeating of Satan and his work. The main reason for this is that with the scope of this study I could not do justice to a larger question.

For this same reason I have chosen only six NT passages based on their importance and suitability to this investigation. All six texts describe specific situations of healing or exorcism where Jesus' name is used, they are not just general descriptions about the topics. Although passages of a more general nature are also very useful and will be referred to, they are not so suitable to compare to each other. It is important to include both of the NT passages that portray events negatively in the text (Matt 7:21-23 and Acts 19:11-20), as well as the contrasting texts portraying the unknown exorcist positively (Mark 9:38-40 and Luke 9:49,50). Because the exorcism

in Acts 16:16-18 is the only detailed account of exorcism in the NT outside of the gospels it is necessary to include this text. It is also beneficial to include an account of healing outside of the gospels in this study. There are several accounts of healing in Acts but the most detailed account is that of the lame man in Acts 3:1-10. Other passages will be mentioned but not dealt with in the same depth. When I present the NT books that are included in this study, I will prioritise the theology and aims of the books and not concern myself with the possible author and origin, as these aspects are not of great importance for reaching the goal of this investigation.

1.6 Research History

Wilhelm Heitmüller (1869-1926) is an author who is often referred to by later scholars.[4] Heitmüller's ground-breaking work on using the name of Jesus was published in 1903, with the title, *Im Namen Jesu: eine sprach- und religionsgeschichtliche Untersuchung zum Neuen Testament, speziell zur altchristlichen Taufe*.[5] This comprehensive work contains a valuable study of the magical use of the name of Jesus. Of particular interest for this study is Heitmüller's argument that the early Christian use of Jesus' name shares the same magical presuppositions as the analogous use of powerful names in Judaism and Greaco-Roman paganism.[6]

F. F. Bruce is one such scholar who has referred to Heitmüller. Bruce has written a very useful article on ὄνομα (name) in *The New International Dictionary of New Testament Theology,* published 1976.[7] Especially relevant for this study are the paragraphs concerning the understanding of acting or speaking on behave of someone and using their power-authority when using the formula "in the name of," in both the OT and the NT.

David E. Aune has written an important survey on "Magic in Early Christianity" which was published 1980. This work also addresses the practice of exorcism in post-biblical Judaism and New Testament times. The chapter on "The magical use of the name of Jesus", is particularly helpful with it's description of magical practices involving Jesus' name.[8] Aune has also written an important article on "exorcism" in *The International Standard Bible Encyclopedia*.[9] This article summarises the practice and understanding of exorcism chronologically from the ANE to second century Christianity. Aune has even written an article on "magic" in *The International Standard Bible Encyclopedia,* where he, among other things, describes spells and magical formulas used in the Greek Magical Papyri (*Latin Papyri Graecae Magicae*, abbreviated PGM).[10]

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4 Moeller 2005, 622.
5 Heitmüller, 1903.
6 Heitmüller 1903, 243.
7 Bruce, *NIDNTT*, s.v.ὄνομα. 648-656.
8 Aune, 1980, 1507-1557.
9 Aune, *ISBE*, s.v. Exorcism, II. 242
10 Aune, *ISBE*, s.v. Magic, C. 217.

David George Reese has written an article on the subject of "Demons", published in *The Anchor Bible Dictionary* in 1992. He makes a good summary of Jesus' exorcisms and identifies the casting out of demons as the most significant aspect of Jesus' ministry in the synoptic gospels.[11]

James Kelhoffer is the author of a monograph that was published in the year 2000, entitled *Miracle and Mission: The Authentication of Missionaries and Their Message in the Longer Ending of Mark*. Kelhoffer sees the story of the unknown exorcist in Mark 9:38-40 as expressing the same optimism as Mark 16:16-18. Of even more importance for this study is Kelhoffer's comparison of the unknown exorcist stories (Mark 9:38-40, Luke 9:49,50) and the passage about the "Lord Lord sayers" in Mattew 7:21-23, in which Kelhoffer concludes that these passages hold opposite views concerning miracle-workers using the name of Jesus.[12]

Larry Hurtado, a leading scholar in the area of Christology, has written a monograph entitled *Lord Jesus Christ: Devotion to Jesus in Earliest Christianity*, which was published 2003. Important for this investigation is how Hurtado, in the chapter concerning Judean Jewish Christianity, eloquently describes how the earliest Christians gave Jesus' name the same status as God's name but refused to give that status to any other name.[13]

Robert Bowman and J. Ed Komoszewski have together authored a book entitled *Putting Jesus in His Place: The Case for the Deity of Christ,* which was published in 2007. This book does not address exorcism or healing in great detail but is a useful book that discusses many uses of Jesus' name including the important aspect of salvation in or through the name of Jesus.[14]

In recent decades, Graham Twelftree has written extensively on the subject of early Christian exorcism. His first article on exorcism, *"Demon Possession and Exorcism in the New Testament,"* co-written with James Dunn, was published in 1980. Another useful article is his article on "Devil, Demon, Satan" in the *Dictionary of Jesus and the Gospels.* In one section of this article Twelftree identifies aspects of Jesus' exorcisms that are similar to, or differ from, that of other exorcists of his time.[15] Even more significant is Twelftree's latest book, *In the Name of Jesus: Exorcism among Early Christians,* which was published in 2007.[16] In this book Twelftree explores why driving out evil spirits, which was such an important part of Jesus' ministry, is hardly mentioned after Acts until it again received a renewed interest centuries later. This book is an invaluable resource, especially concerning the question of the emphasis of individual NT writers.

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11 Reese, *ABD.* s.v. Demons, 141.
12 Kelhoffer 2000, 258.
13 Hurtado 2003, 204.
14 Bowman and Komoszewski 2007, 132,133.
15 Twelftree, *DJG*, s.v. Demon, Devil, Satan, 163-172.
16 Twelftree 2007.

Chapter 2: Subject Orientation

Because our subject of using someone's name in the practice of exorcism and healing is somewhat foreign to modern western society it is necessary and beneficial to first gain a general understanding of this practice in the ancient world. I will present this background in three parts: firstly the significance of a name in the ancient world. secondly, the practice of exorcism and healing in the ancient world and finally, exorcism and healing in Jesus' name in early Christianity.

2.1 The Significance of a Name in the Ancient World

2.1.1 The Significance of a Name in Antiquity

In antiquity, almost every people, group or nation held the belief that an object's, a person's or a god's name is an inseparable part of that being's personality. Hence, F. F. Bruce begins his article on "name" in the NT (ὄνομα) with a reminder that "in the faith and thought of virtually every nation the name is inextricably bound up with the person".[17] Moreover, anyone who knew that name could gain some power over it. This is especially so in ancient magic, where the utterance of a name in spells or oaths could invoke the power in that name.[18]

In the 5th and 6th centuries BCE Greek philosophy and thought began to question the relationship between the object and it's name[19]. The Sophists became increasingly strong in their view that names did not belong to objects by nature. In a similar way Plato went against the common belief of his time (that things are best understood through their name) by saying that names are phonetic symbols which do not lead to true knowledge, they are just the result of customs, general agreements and thoughts.[20] The Stoics held the view that speech originated in the soul of man and in this way words were closely linked with the objects' true nature.[21]

2.1.2 The Significance of a Name in the OT

In Jewish literature and religion names are highly significant. One of the most fundamental concepts is that the God of Israel is not a god without a name. He has made Himself known by a personal name, Yahweh (Gen 17:1; Exod 3:14; 6:2). Even if this name may have been understood as a title, Yahweh made it clear to Moses that this was a personal name, a name by which he can be called upon (Exod 20:24).[22] Significantly, "the name of God" can be used as a way of speaking of

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17 Bruce, *NIDNTT*, s.v. ὄνομα 1.
18 Bietenhard *TDNT*, s.v. ὄνομα, 243.
19 In this study I use "name" in a wider sense that can include both titles (e.g., Lord) and proper names (e.g., Jesus).
20 Bietenhard *TDNT*, s.v. ὄνομα, 246.
21 Bruce, *NIDNTT*, s.v. ὄνομα 1.
22 Motyer, *NBD*, s.v. name II.

Yahweh himself (Lev 18:21; Ps 7:17; Amos 2:7; Mic 5:4) – God is represented by his name. Therefore, in the book of Deuteronomy it is said that Yahweh dwells in heaven, but that he chooses on earth a place where he causes his name to dwell (Deut 12:11; 14:23; cf. 2 Sam 7:13; 1 Kings 3:2; 5:17). Because Yahweh's name dwells in the temple, his own presence is guaranteed. These and other passages imply that God's name assumes a powerful existence of its own; a hypostasis of Yahweh himself.[23]

In Deuteronomy 28:10, the Lord's name is called over his people (τὸ ὄνομα κυρίου ἐπικέκληταί σοι) to designate them as his property, his chosen people.[24] The phrase בשם (by/after/in the name) that occurs frequently in the OT, linked with a certain name, has a variety of meanings. Most often, however, it is associated with the name of Yahweh, with the notion of invoking him by his name in a cultic setting (Gen 4:26; 12:8). The formula is further used for oaths, blessings and curses, and by using this expression Yahweh's might is called on to intervene (Deut 6:13; 10:8; 2 Sam 6:18; 2 Kgs 2:24).[25]

To speak and act by, after, or in someone's name was to represent that person to such a degree that you carried that person's authority and power. We see this in 1 Samuel 25:9,10 where David's men are sent in David's name to Nabal (meaning fool) to request provisions, but Nabal foolishly denies them their request and questions their authority. Another example is found in 1 Kings 21:8-29 when Jezebel writes a letter in her husband, king Ahab's name. To speak and to act in someone's name, even the name of God (Jer 11:21), meant not only to carry that person's authority but to represent that person, their aims and their will as if that person were themselves present. The common phrase בשם (see above) linked to Yahweh can be used in this context, meaning "on behalf of Yahweh," i.e., as his representative and with his authority (Exod 5:23; Deut 18:18-19).[26]

2.1.3 The Significance of a Name in Post-biblical Judaism

The concern about the significance of names, in particular God's name, continues in post-biblical Judaism. Significantly, the Jewish historian Josephus avoids the Hebrew name Yahweh as well as the Greek (κύριος), which represented the tetragrammaton in Hellenistic Judaism as reflected in the Septuagint. Josephus refers instead to "the name (ὄνομα) of God" (e.g., *Ant* 2.275-76; 3.178; 11.331).[27]

The Qumran writings share the same sort of development in their use of the name of God as the OT does. Josephus records (*Bell. Jud.* 2, 8, 7) that the Essens had to swear to keep the names of

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23 Bruce, *NIDNTT,* s.v. ὄνομα 3-4.
24 Danker, *BDAG*, s.v. ἐπικαλέω 2.
25 Bruce, *NIDNTT*. s.v. ὄνομα 5.
26 Bruce, *NIDNTT,* s.v. ὄνομα 5.
27 Bruce, *NIDNTT,* s.v. ὄνομα 6.

the angels secret.[28] For the Rabbis the name was also important, not least in the teaching tradition where a doctrine or tradition was only to be passed on if one could name the authority from whom one had received it. The name of Yahweh was avoided to avoid breaking the third commandment (Exod 20:7). The tetragrammaton YHWH stopped being used and it's pronunciation was forgotten. This resulted in the name of God becoming a secret name and therefore a name used also for magical purposes and even for financial gain.[29]

2.1.4 The Significance of a Name in Early Christianity

In the NT, the term "name", ὄνομα, occurs c. 228 times.[30] As in the OT, all names are significant but one name receives more attention then any other, that is the name of Jesus. The name of Jesus reflects the significance of his person, life and work. The Gospels of Matthew and Luke link the naming of Jesus to OT prophecy (Matt 1:23 with Isa 7:14 and Luk 1:31-33 with Isa 9:6f) making it clear that Jesus is "God with us" (Ἐμμανουήλ) thus making his name a status name. At the same time Jesus' name was predictive of what He would do, "and you are to give him the name Jesus because he will save his people from their sins" (Matt 1:21b). Even so the deepest significance of Jesus' name must be, as Frank Thielman suggests, that Jesus' name is a name of fulfilment.[31] Jesus is the fulfilment of what his very name declares – Jehovah is salvation.[32]

This concept of salvation in Jesus' name, is seen when Jesus himself instructs his disciples to proclaim repentance and forgiveness of sins "in his name, to all nations" (Luk 24:47). Later Peter put this into practise when he announced to the gentile Cornelius that "everyone who believes in Him receives forgiveness of sins through His name" (Acts 10:43).[33]

The common phrase בשם (see above) from the OT meaning "on behalf of Yahweh," has an equivalent in the NT – ἐν τὸ ὄνομα. This (and similar phases) are used remarkably together with the name of Jesus. In the NT Jesus not only receives God's name, Lord (κύριος, Phil 2:11) but Jesus himself is presumed to be present and active in his name (Acts 9:34). Early Christians used Jesus' name in the same monotheistic way the OT used God's name. Larry Hurtado expresses this well when he writes "Early Christians saw Jesus as the uniquely significant agent of the one God, and in their piety they extended the exclusivity of the one God to take in God's uniquely important representative, while stoutly refusing to extend this exclusivity to any other figures."[34]

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28 Bruce, *NIDNTT*, s.v. ὄνομα 9.
29 Bruce, *NIDNTT*, s.v. ὄνομα 11.
30 Bruce, *NIDNTT*, s.v. ὄνομα NT 1.
31 Thielman 2005, 84, 85.
32 Motyer, *NBD*, s.v. Name. I g.
33 Bowman and Komoszewski 2007, 132,133.
34 Hurtado 2003, 204.

2.1.5 The Diversity of Uses of Jesus' Name in the NT

In the NT we read of several practices done in, or by, or through the name of Jesus. Baptism was conducted in the name of Jesus, or most commonly "into the name" (εἰς τὸ ὄνομα) of Jesus (Acts 8:16, 19:5, 1 Cor. 1:13-15, Rom 6:3, Gal. 3:27). This meant that by the ritual act of baptism into the name of Jesus, believers were identifying themselves as devotees of Jesus. The same sense is found in the similar expressions used in baptising "in" ἐν and "on" ἐπί the name of Jesus (Acts 2:38, 10:48).[35] In his monograph on the topic, Lars Hartman explains that the rites are performed into the name of the god, to whose cult the rite belongs. "This god is the fundamental referent of the rite; he or she is the one whom the worshipper 'has in mind' or 'with regard to' whom the rite is preformed and who thus makes it meaningful."[36]

In the NT salvation also comes in or through the name of Jesus. In Acts 4:12 Peter is recorded making this point, "Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved." Closely linked to this, is the understanding that God gives the Holy Spirit in the name of Jesus (John 14:26). Prayer and thanksgiving is also conducted in the name of Jesus (John 14:13, 15:16, Eph 5:20)[37] and people prophesy in Jesus' name (Matt 7:21). Our focus now turns to the practice of exorcism and healing in the name of Jesus.

With help of this general understanding of the significance of a name in the ancient world and early Christianity, it will now be helpful to gain an understanding of exorcism and healing in the ancient world.

2.2 Exorcism and Healing in the Ancient World

2.2.1 Exorcism and Healing in the ANE

In the Ancient Near East (ANE) people believed that they could be negatively effected by malevolent supernatural beings (demons). The ancient Egyptians, although not preoccupied with the concept of evil, nevertheless employed a variety of techniques to ward off evil spirits including the use of charms, amulets and ritual procedures. If an evil spirit was able to invade and posses an individual it was thought to cause harm in the form of sickness, mental illness, misfortune, antisocial behaviour and even death. Exorcistic techniques could then be used to drive out the spirit and restore health or fortune.[38] In ancient Assyria and Babylonia the belief in detrimental effects caused by evil spirits was much stronger. The Persian beliefs concerning demonology were largely shaped by Zoroastrianism. These beliefs and practices prevailed and developed in the Greco-Roman

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35 Bowman and Komoszewski 2007, 132.
36 Bowman and Komoszewski 2007, 132.
37 Bruce, *NIDNTT*, s.v. ὄνομα NT3b.
38 Anue, *ISBE*, s.v. Exorcism, II. 242. (from E.A.W. Budge, *Egyptian Magic* 1901, 206-213).

world.[39]

2.2.2 Exorcism and Healing in the OT

Genesis chapters 1-4 contain the stories of creation and the conditions under which mankind lives on earth. A reasonable summery of this is that mankind broke with the role that they had received in creation and brought the world into a state of brokenness. The whole of creation thereafter has traces of both God's goodness and the world's brokenness. Because of this the OT expresses a paradox, that everything is considered to be under God's control but mankind must still cry out to Him for deliverance.[40] Indeed King Asa receives criticism in 2 Chron 16:12 for not turning to the the Lord when he needed to be healed.

Healings are not as frequent in the OT as in the NT but they are never the less regarded as important. There are twelve occurrences of individual healings and three corporate healings, as well as dozens of other passages referring to sickness and health.[41] In contrast, accounts of exorcisms in the OT are almost none existent. In the OT evil spirits are commonplace but they are regarded as being subject to God (1 Kings 22:21-23, 2 Chron 18:20-23). Even Satan himself is not a free agent but stands under the power and authority of Yahweh (Job 1:11-13, 2:5f).[42] Demons are mentioned in the OT with the Hebrew word שֵׁד being translated in the KJV as a devil (Deut 32:17 and Ps 106:37), as שָׂעִיר, satyrs or "hairy ones" (Lev 17:7, 2 Chron 11:15, Is 13:21, 34:14), as עֲלוּקָה, a horseleach (Prov 30:15), as עֲזָאזֵל, a scapegoat (Lev 16:8, 10, 26) and as לִילִית, an owl (Isa 34:14).[43]

Even though the concept of evil spiritual beings is relatively well developed in the OT, exorcism is remarkably uncommon. Just one possible specific case is recorded, that being of Saul who was tormented by an evil spirit and David functioning as an exorcist by playing his harp resulting in the spirit temporarily leaving him (1 Sam 16:14-23). The only other account that can be seen as a type of collective exorcism is found in Zech 13:1-6 when Zechariah prophecies that a fountain shall open up that will remove sin, uncleanliness, idols and unclean spirits.[44]

2.2.3 Exorcism and Healing in Post-biblical Judaism

Under the influence of Assyrian, Babylonian and Persian demonology, Post-biblical Judaism developed more complex apotropaic (preventative) and exorcistic rituals and techniques for combating the effects of evil spirits. The book of Tobit, dated to the 4th centuary BCE, provides the

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39 Anue, *ISBE*, s.v. Exorcism, II. 242.
40 Andersson 2014, 16-22
41 Healings of individuals (Gen. 20:1-18, Num. 12:1-15, 1 Sam. 1:9-20, 1 Kings 17:17-24, 2 Kings 4:8-17, 2 Kings 4:18-37, 2 Kings 5:1-14, 2 Kings 13:21, 2 Kings 20:1-7 [2 Chron. 32:24-26, Isa. 38:1-8], Job 42:10-17, Dan. 4:34-36). Healings of groups (Num. 16:46-50, Num. 21:4-9, 2 Sam. 24:10-25).
42 Twelftree, *DJG*, s.v. Demon, Devil, Satan, 163.
43 Twelftree, *DJG*, s.v. Demon, Devil, Satan, 163. The KJV is used in all of these examples.
44 Anue, *ISBE*, s.v. Exorcism, II. 242.

first written evidence of exorcism in Judaism.[45] King Solomon's reputation as an exorcist and magician developed in post-biblical Judaism. At the end of the first century Josephus records that God had given Solomon "knowledge of the art used against demons for the benefit and healing of men" (*Ant*. 7.2.5 [45], *LCL*).

The Dead Sea Scrolls also contain evidence of the practices of healing and exorcism. In the Aramaic expansion of Genesis, known as the Genesis Apocryphon (1QapGen), Abraham lays his hand on Pharaoh and prays that an evil spirit may leave his household. This is the first recorded case of healing involving the laying of hands in Jewish texts. The practice is unparalleled in the OT and the NT, where prayer is not associated in the same way with the laying on of hands.[46]

Even if all forms of magic were prohibited in Judaism (Lev 19:26, Duet 18:9-14, 2 Kings 17:17) there is ample evidence that magic, sorcery and divination were practised secretly, if not openly. As well as evidence within the NT (Acts 19:13-17) Josephus records that Jewish exorcists using the name of the God of Israel were common (*Ant*. 2.12.4). Jewish exorcists used formula such as "in the name of the God of Abraham, Isaac and Jacob", and they were known to use names of kings and angels in their incantations.[47]

2.2.4 Exorcism and Healing in the Greco-Roman World

In the Greco-Roman world there is evidence that there was a belief in possession by spirits from an early age, but the earliest evidence for the practise of exorcism by magic comes from the 2nd century CE where Lucian of Samosata describes how a certain "Syran from Palistine" conducts an exorcism which involves dialogue with the spirit, a so called "therapeutic interview" (Philopseudes 16, *LCL*). Many magical formulas and spells from this time are well recorded in the Greek Magical Papyri (*Latin Papyri Graecae Magicae*, abbreviated PGM).[48]

David E. Anue compares this account with similar accounts, such as that of the Jewish exorcist Eleazar (Josefus *Ant*. 8. 46-49). He concludes that therapeutic interviews conducted by ancient exorcists are usually comprised of five parts; 1) the demon must speak; 2) the demon must reveal his name or nature of his evil works; 3) the demon is commanded to leave; 4) the exorcist swears an oath in the form of a curse making use of particularly powerful names; and 5) the demon marks it's departure by an act of physical violence. All of these components can be found in NT exorcisms but Jesus himself is never recorded as using a powerful name.[49]

Even if Jesus did not use a powerful name there is other evidence of itinerant healers and

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45 Anue, *ISBE*, s.v. Exorcism, III. 242.
46 Anue, *ISBE*, s.v. Exorcism, III. 243.
47 Aune 1980, 1545. "Magic in Early Christianity," *Aufstieg und Niedergang der römischen Welt* 23.2:1545-1549.
48 Aune, *ISBE,* s.v. Magic, C. 217.
49 Anue, *ISBE*, s.v. Exorcism, V. a. 244.

exorcists from this time using magic techniques involving utterances of powerful names (Acts 19:13-17). The word ὁρκίζω (adjure/command) was usually used when invoking a superior power and was interestingly used in an apparent attempt to bind Jesus in Mark 5:7 - "I adjure you by God, do not torment me."[50] Graham Twelftree identifies three main groups of exorcists practising around the time of the NT; the magicians (where what is said and done was critical), the charismatic magician (whose presence combined with what was said and done was important) and the charismatics who relied entirely on their personal force for success.[51]

Now that I have presented the practice of exorcism and healing in the ancient world in general terms it is possible and appropriate to look more specifically at the use of Jesus' name in exorcism and healing in early Christianity.

2.3 Exorcism and Healing in Jesus' Name in Early Christianity

2.3.1 What Significance did the NT Writers attach to Exorcism and Healing?

In the NT the most important examples of healing and exorcism are those preformed by Jesus himself as recorded in the gospels. There are seventeen recorded healings of individuals, six exorcisms, three raising of the dead and twelve descriptions of groups of people being healed or delivered.[52] David George Reese points out in reference to the synoptic gospels that all three gospels "agree that the casting out of demons was the most significant aspect of Jesus' ministry."[53]

The gospel of John contains four accounts of healing (4:46-54, 5:2-9, 9:1-7, 18:10,11) but surprisingly records no exorcisms. This is most remarkable in the light of the high status that the other gospels give to Jesus ministry of exorcism. Twelftree suggests that this may be because of the strong links between exorcism and the "the kingdom of God", a term that John's gospel gives little attention to. Even so, the fourth gospel dose give high significance to the fight against the evil one, depicting nothing less then the "casting out" of the Ruler of this world (John 12:31).[54] As well as the synoptic gospels six recorded exorcisms performed by Jesus,[55] they also depict Jesus delegating this ability to his disciples.[56] There are two accounts depicting followers of Jesus performing exorcisms in His name and in His life time (Luke 10:17; Mark 9:38, par. Luke 9:49). Two more passages assume the continuation of exorcism and healing in Jesus' name (Matt 7:22; Mark 16:17,18). In

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50 Twelftree, *DJG*, s.v. Demon, Devil, Satan, 167.
51 Twelftree 2007, 53.
52 Tellbe 2014, 51.
53 Reese, *ABD*. s.v. Demons, 141.
54 Dunn and Twelftree 1980, 220-221. "Ruler" here is the RSV translation.
55 (1.Mk. 1:21–28 par Lk. 4:31–37; 2. Mk. 5:1–20 par Mt. 8:28–34; Lk. 8:26–39; 3. Mk. 7:24–30 par Mt. 15:21–28; 4. Mk. 9:14–29 par Mt. 17:14–21; Lk. 9:37– 43; 5. Mt. 9:32–34; 6. Mt. 12:22f par Lk. 11:14)
56 (Mk. 3:14f; 6:7 [par Mt. 10:1; Lk. 9:1; 10:17–20]; 9:18, 28 [par Mt. 17:16, 19; Lk. 9:40]; 16:17f).

Acts healings and exorcisms are mainly carried out though the utterance of Jesus' name (3:6, 16; 4:7, 10, 30; 9:34), The account of Paul's exorcism in Philippi being the most detailed (Acts 16:16-18).[57]

Elsewhere in the NT there is relatively little directly said about healing and exorcism. Noteworthy is Paul writing that the kingdom of God is power and not word (1 Cor 4:20). This combined with his belief in the spirit world (1 Cor 12:10, Efs. 6:12) and in miracles (Gal 3:5) is evidence that he saw healing and exorcism as normal practice for believers. The book of Hebrews confirms and expects the continuing of miracles amongst Christians (Heb 2:4, 6:5). 1 Peter 3:18,19 and 22 leads us to believe that the author of this book wants his readers to understand that through Jesus' death and resurrection the spirits (πνεύμασιν) have been made subject to Him. Even James puts a strong emphasis on the spiritual world and may even be referring to exorcism when he writes about demons "shuddering" (φρίσσουσιν) in James 2:19. Healing in the Lord's name is also of importance for James (5:14-16). In this passage he recommends, prayer by the elders, anointing with oil and confession of sins.[58]

Why then were practices of exorcism and healing (especially in the synoptic gospels) regarded as so significant? Luke explains this by making a strong connection between Jesus' exorcisms and healings and the overall goal of His ministry, when he records Jesus as saying to the Pharisees "Go tell that fox, (Herod) I will keep on driving out demons and healing people today and tomorrow, and on the third day I will reach my goal." (Luke 13:32). Although it is possible to distinguish between exorcisms (that are acts of liberating affected persons from malevolent influences of demons) and healings (that are restorations to health from aliments not caused by demonic influences), it is apparent from Jesus' words here in Luke that the two are very closely linked, they go often hand-in-hand and are seen as having the same goal.[59] Furthermore the "strong man" texts (Matt 12:29, Mark 3:27, Luke 11:21-22) show that Jesus believed that through his ministry of deliverance he was binding Satan in order to plunder his property.[60] Jesus' success and even his followers' success in exorcism and healing showed that Satan had already been bound. Jesus' ministry of exorcism was not a sign of the kingdom, or a demonstration of the kingdom, it was the kingdom in operation.

Furthermore, Jesus himself saw his exorcisms as being done through the Spirit of God (Matt 12:28, Luke 11:20). In claiming this, Jesus was the first to make the connection between the

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57 There are also three general references to exorcisims in Acts (5:16; 8:7; 19:12).
58 For a deeper study of Pauls, 1 Peters, Hebrews and James perspective on exorcism (and healing) it can be helpful to read Twelftree's *"In the name of Jesus, Exorcism amoung Early Christians"* sides 175 -182.
59 Anue *ISBE*, s.v. Exorcism, V. 244. These definitions appear to be Aune's own, no other source is given.
60 Twelftree, *DJG*, s.v. Demon, Devil, Satan, 168.

common occurrence of exorcism and the eschatological defeat of Satan.[61] Along this line Gerd Theissen makes the point that "no other charismatic miracle-worker ever claimed that his miracles portended the end of the old world and the beginning of the new."[62] In short, driving out Satan (exorcism) is considered the work of the Kingdom in this age before the final defeat of Satan (Matt 13:24-30).

2.3.2 How do Jesus' Exorcisms Compare with other Exorcisms?

In the NT Jesus' exorcisms are portrayed in the gospels with some features that are similar to that of other exorcisms of that time and some features that differ from that of other exorcisms. This comparison is important for this study, to later be able to ascertain whether or not the exorcists in the bible texts emulate Jesus as an exorcist and whether that is of importance.

Graham Twelftree makes some helpful points about this in his article on exorcism.[63] Firstly, similar to other accounts of exorcism outside of the NT (Philostratus Vit. Ap.4.20; *PGM* VIII. 6-7, 13) there was an initial dramatic confrontation between Jesus and the possessed person. This can be seen with a possessed man screaming in Mark 1:23 and a similar account in Mark 5:7.

A second similarity is Jesus' use of command (but not a spell or curse). In Mark 1:25 Jesus says "be quiet", and in three cases Jesus says "come out" (Mark 1:25, 5:8, 9:25). This is the most common method of known exorcisms of this time and is well recorded in the Magic Papyri (*PGM* IV. 1243-1249). In this category Twelftree includes the technique of asking the spirits name and in that way gaining power over it (*PGM* IV. 3037-3079), in Mark 5:9 Jesus asks the demon "what is your name".

A third similarity, that of transferring demons from a person to something else, is found in the NT only in Mark 5:13, in the story of demons entering a herd of pigs but in fact ultimately being transferred to the sea. It was a common practise to transfer demons from people into objects such as pebbles, a piece of wood, a pot or water and then throw away or destroy these objects.[64]

Fourthly, Jesus may have performed exorcisms from a distance as it is possible to interpret the account in Mark 7:24-30. Similarly other stories of healing from a distance are found outside of the gospels (Philostratus Vit. Ap.3.38.). Lastly, violence was at times involved. We find this in the story of the pigs (Mark 5:11-13) and in the stories of people convulsing (Mark 1:26, 9:26). Even if there seems to be no literary link, there are other accounts of violence in exorcisms found outside the NT (Josephus *Ant.* 8:49; Philostratus Vit. Ap.4.20).

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61 Dunn and Twelftree 1980, 220.
62 Reese, *ABD.* s.v. Demons, 141. (Reese quotes Theissen from the book "The Miracle Stories of the Early Christian Tradition" pp 278-279.)
63 Twelftree, *DJG*, s.v. Demon, Devil, Satan, 166-168.
64 Twelftree, *DJG*, s.v. Demon, Devil, Satan, 167.

On the other hand there are also some features where Jesus' exorcisms differ from that of other accounts of exorcism. Firstly, Jesus did not use mechanical devices. The Jewish magician Eleazar used a ring and a bowl of water (Josephus, *Ant*. 8.46-49), David is said to use music (Josephus, *Ant*. 6.166) and the Babylonian Talmud and Magical Papyri tell of a great number of other objects including dog's hair, iron rings and olive branches.[65]

Secondly, Jesus did not pray in his exorcisms. Even if there are other examples of charismatic exorcists relying on their own person, these examples are rare. Twelftree refers to an exorcist named Apollonius as one such person.[66] Thirdly, Jesus was unique in not invoking another outside power-authority, as even the above named Apollonius did (Philostratus *Vit. Ap*.4.20). Jesus did say that his power-authority was the spirit of God (Matt 12:28) but he remarkably never invoked that power in his exorcisms. Finally, the Gospels never record Jesus as using the commanding word ὁρκίζω meaning to "bind" or "charge" or "adjure".

2.4 Summary of Subject Orientation

This background was done in three parts: firstly the significance of a name in the ancient world and then the practice of exorcism and healing in the ancient world and finally exorcism and healing in Jesus' name in early Christianity.

In antiquity, almost every people group held the belief that an object's, a person's or a god's name is an inseparable part of that being's personality. Especially in ancient magic, the utterance of a name could invoke the power in that name.

In Jewish literature and religion God has made Himself known by a personal name, Yahweh. God's name assumes a powerful existence of its own; a hypostasis of Yahweh himself. The phrase בשם (by/after/in the name) can be used to mean "on behalf of Yahweh," i.e., as his representative with his authority. In post-biblical Judaism the name of Yahweh was avoided, also the tetragrammaton YHWH stopped being used and it's pronunciation was forgotten. The name of God became a secret name and therefore a name also used for magical purposes.

In early Christianity Jesus is regarded as the fulfilment of what his name declares – Jehovah is salvation. Jesus not only receives God's name, Lord κύριος (Phil 2:11) but Jesus himself is presumed to be present and active in his name (Acts 9:34). Early Christians saw Jesus as the uniquely significant agent of the one God, and they extended God's exclusivity to take in God's uniquely important representative, while refusing to extend this exclusivity to any other figures.

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65 Twelftree, *DJG*, s.v. Demon, Devil, Satan, 167. It could be argued here that Jesus used the pigs in Mark 5 as a device in exorcism. But Twelftree argues convincingly that the pigs were not involved in aiding the exorcism, only as a habitat after expulsion.
66 Twelftree, *DJG*, s.v. Demon, Devil, Satan, 168. Here Twelftree refers in his turn to Philostratus *Vit. Ap*.4.20. And some rabbis (b. Me'il 17b).

In the Ancient Near East people believed that they could be negatively effected by malevolent supernatural beings (demons). If an evil spirit was able to invade an individual it was thought to cause sickness, mental illness, misfortune, antisocial behaviour and even death. In the OT Satan is not a free agent but stands under the power and authority of Yahweh. Healings are not so frequent in the OT but they are regarded as important. Evil spirits are common but accounts of exorcisms are almost none existent.

Under the influence of Assyrian, Babylonian and Persian demonology Post-biblical Judaism developed more complex apotropaic (preventative) and exorcistic rituals for combating the effects of evil spirits. Even if magic was prohibited in Judaism, magic, sorcery and divination were practised. Jewish exorcists used formula such as "in the name of the God of Abraham, Isaac and Jacob" in their incantations.

In the Greco-Roman world there were three main types of exorcists; the magicians (where what is said and done was critical), the charismatic magician (whose presence combined with what was said and done was important) and the charismatics who relied entirely on their personal force for success. In the NT Jesus' name is used in a variety of ways; people are baptised into the name of Jesus, salvation comes in or through the name of Jesus. God gives the Holy Spirit in the name of Jesus. Prayer, prophesy and thanksgiving is also conducted in the name of Jesus.

In the NT there are seventeen recorded healings of individuals by Jesus, six exorcisms, three raising of the dead and twelve groups being healed or delivered. All three synoptic gospels agree that the casting out of demons was the most significant aspect of Jesus' ministry. The gospel of John contains four accounts of healing but surprisingly records no exorcisms. The "strong man" texts (Matt 12:29, Mark 3:27, Luke 11:21-22) show that Jesus believed that through his ministry of deliverance he was binding Satan in order to plunder his property. Jesus' success and his follower's success in exorcism and healing showed that Satan had already been bound. Paul saw healing and exorcism as normal practice for believers. In Acts healings and exorcisms are mainly carried out though the utterance of Jesus' name.

Jesus' exorcisms are portrayed in the gospels with some features that are similar to that of other exorcisms of that time and some features that differ from that of other exorcisms. One very significant aspect of Jesus' exorcisms is that he claimed that he used the power of the Spirit of God but he never prayed or used a spell or invoked a powerful name.

Now that this background is complete it is possible to analyse the selected texts.

Chapter 3: Analysis of the Texts

After the background survey of the significance of a name and the practices of healing and exorcism in the ancient world and in early Christianity, I will now turn my attention to an analysis of the six main texts selected for this study in order to answer the question of what constitutes legitimate (or illegitimate) use of Jesus' name in the Early Christian practice of exorcism or healing? I will attempt to relate each text to the particular author's theological emphasis in the writing as a whole and in particular as it relates to the subject of exorcism and healing.

3.1 The Gospel of Matthew

Matthew's gospel message is very well suited for a church that still had strong links to it's Jewish heritage but was fast becoming independent of it. Given the "Jewishness" of this book, it is not surprising that this gospel treats the subject of exorcism and healing from a reasonably Jewish perspective.[67] One of Matthew's major theological concerns is to show that Jesus was the fulfilment of the Jewish scriptures, Jesus of Nazareth enlarged and explained the messianic prophecies.[68]

To make this point Matthew uses at least sixty references to OT texts, some of these are used to show that the Messiah would bring healing and deliverance. One of the most specific examples of this in Matthew's use of Isaiah 53:4 in 8:16-17, "That evening they brought to him many who were possessed with demons; and he cast out the spirits with a word, and healed all who were sick. This was to fulfil what was spoken by the prophet Isaiah, "He took our infirmities and bore our diseases"."

Miracles for Matthew are mainly referred to in order to prove that Jesus is the Messiah. Matthew also plays down the role of Jesus as a healer and exorcist, compared to the other synoptic gospels.[69] His first recorded specific healing does not appear until 8:1-4 and the first exorcism is recorded in 8:24-34. Instead he lets Jesus' teaching dominate the first part of his gospel. But with that said miracles are important for Matthew. Even Jesus' followers are expected to perform miracles (10:8). In total there are thirteen specific healing miracles described, including five exorcisms, five general references to healings without specific descriptions and one resurrection from the dead.[70] Matthew also shows that Jesus saw his exorcisms as part of the battle against the prince of demons (12:24) anticipating Satan's final defeat (13:36-43).[71] Healing is also mentioned in

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67 Tenney 1988, 150. Papias (c. 100 C.E.) is recorded by church historian Eusebius (c. 325 C.E.) as identifying the disciple Matthew as at least being involved in it's authorship.
68 Thielman 2005, 85.
69 Twelftree, *DJG*, s.v. Demon, Devil, Satan, 169.
70 The five specific exorcisms recorded in Matthew are found in - 8:28-34, 9:32-4, 11:22-45, 15:21-8 and 17:14-20.
71 Twelftree, *DJG*, s.v. Demon, Devil, Satan, 169.

the phrase that frames the major section containing Jesus' teachings and healings; "And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity" (4:23 and 9:35). Therefore Matthew portrays Jesus as a teacher, who healed and occasionally performed exorcisms.[72]

Matthew shows concern for the church, it is in fact only in this gospel that the word "church" (ἐκκλησία) is found (16:18, 18:17).[73] He is also concerned that the church's new converts will not be led astray. Through the careful recording of Jesus' teachings he wants to encourage the church to live in righteousness and keep the way. But finally Matthew brings word and deed together again in the commission when he instructs his followers to "teach them to obey everything I have commanded you" (28:20). Twelftree makes the point that the meaning of the word "obey" (τηρέω) entails guarding, preserving or watching over something or someone, "not just knowing or obeying laws."[74] He therefore agrees with Davies and Allison that in this commission, the entire book is in view, "the earthy ministry as a whole is an imperative." This meant that all that Jesus had done, including healing and exorcism, he also expected his followers to continue doing.[75]

3.1.1 Matthew 7:21-23

> Not every one who says to me, "Lord, Lord," shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, "Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?" And then will I declare to them, "I never knew you; depart from me, you evildoers."

In theses verses the author portrays this use of Jesus' name negatively. This pericope is best understood in it's context as the third of four stories (7:13-27), encouraging and warning the reader to respond in an appropriate way to the proceeding teaching that was concluded in the golden rule (7:12).[76] The first three stories are ordered to become increasingly difficult to identify what separates those within and those outside the church. The first (7:13, 14) is a contrast between those lost and those who are saved. The second (7:15-20) contrasts false and true believers. The third (7:21-23), as we shall see, shows that there is a difference between doing the will of God (v21) and appearing to do miracles in Jesus' name. The last story (7:24-27) leaves no doubt that all who have heard Jesus' words will be judged according to their response, as shown by their actions.

One important question when interpreting these verses is whether or not the miracle-workers in verses 21-23 are the same as the false prophets in verse 15. Richard T. France says that

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72 Twelftree 2007, 160.
73 Thielman 2005, 105.
74 Twelftree 2007, 160.
75 Twelftree 2007, 160-161. Twelftree quotes Davies and Allison's commentary on Matthew 3:686.
76 France 2007, 285.

these are not the same people, because the false prophets in verse 15 are so obviously coming from outside the group, whereas the miracle-workers in verses 21-23 appear to be within the group.[77] In contrast Twelftree sees strong enough evidence in the vocabulary to regard these false prophets and miracle-workers as "most probably" being the same people.[78]

Resolving the tension in the text is easier when taking Twelftree's stance, because the false prophets can be identified by their evil fruit, therefore making their deeds the way to distinguish them. However, even though the miracle-workers in this passage are judged to be "evildoers" it is not said that they are able to be identified by "evil fruit". There is also good reason to believe that the use of the word "wolves" (λύκοι), in verse 15, alludes to the false prophets taking money for their services, because this is also the implication when the word is used in Acts 20:29, which speaks of a threat to the flock (the church) by "savage wolves" coming in from outside. In contrast to these wolves, Paul says of himself, "I coveted no one's silver or gold or apparel" (Acts 20:33).[79] Therefore, there is good reason to agree with France, and in order to resolve as much as possible from within the pericope, I will assume as France, that these miracle-workers are not the false prophets of verse 15.

A recurring word in these four stories is "doing" (ποιέω). Of the seven times it is used, the "doing" is always commended with the exception of verse 22.[80] Matthew makes the point in verse 21 that what you say ("Lord, Lord") is not enough to enter the kingdom of heaven, it is rather "doing" the will of the Father that counts. This phrase "Lord Lord" (κύριε κύριε) is only used in two other passages in the NT and both times as the words of people that receive criticism (Matt 25:1-11, Luke 6:43-46). In Matthew 25:11 the maidens come to the door of the masters house saying "Lord Lord" but they are not let into the house, picturing the final judgement. But this is not only Matthew's use of the phrase, Luke uses "Lord Lord" in Luke 6:46, here the criticism is directed towards people that hear Jesus' words but do not "do" his will.

Verse 22 (in Matthew 7) begins with the words "on that day" (ἐν ἐκείνῃ τῇ ἡμέρᾳ), which hints that the final judgement is in mind. A group of miracle-workers appeal on the grounds of the good deeds that they have done, deeds that Jesus himself did and will instruct his disciples to do (10:8). However, they are turned away with Jesus' words, "I never knew you; depart from me, you evildoers" (7:23). There is no criticism of the charismatic activities themselves, nor the method of using Jesus' name.[81] Their failure seems to be in their relying on "right speech" and the charismatic

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77 France 2007, 292.
78 Twelftree 2007, 162.
79 Twelftree 2001, 163. Paul writes in 2 Cor. 11:9 and 12:13 about his not taking money for his services.
80 France 2007, 286. Ποιέω appears in verses 17 and 18 as "bear", verse 19, 21, 24 and 26 as "does" and in verse 22 as "do".
81 Hagner 1993, 188.

activities alone. By doing these things alone they were still not necessarily doing God's will nor did they necessarily have a relationship with Jesus because he did not "know" (γινώσκω) them.

As Donald Hagner points out, in this text Jesus takes the role of sovereign Lord and Judge, he should be understood as "knowing" people not just in the sense of knowledge but in the sense of election (Jer 1:5, Amos 3:2). This is another similarity to the text about the maidens in Matthew 25, the words "I do not know you", are found in 25:12, quoting Psalm 6:9a and also used in connection with the wicked that receive their final judgement.[82]

Finally it must be noted that Jesus' words in verse 23 are that he "never" (οὐδέποτε) knew them. Therefore, apparently their words and actions where always done outside of a faith relationship with Jesus and so God's will was not done and they are placed in the same outside category as the false prophets.[83] Even if the falsehood of this group was more difficult to detect, they were eventually branded as "evildoers," as presumably their deeds were evil.

Ulrich Luz makes an important observation when he says that in this passage the community of believers receive a "criterion of orientation" not a "criterion of judgement". This point of orientation is most helpful for judging oneself but there is no call to judge others, in fact this section of the sermon starts with a warning against judging others (7:1-5).[84] This is of importance because the reader is not called to make judgement on this group, nor does it imply that followers of Jesus should stop others performing miracles in Jesus' name. It is not even clear from the text whether this group of miracle-workers and exorcists were successful or unsuccessful in their practices. This makes the goal of identifying what constitutes legitimate or illegitimate use of Jesus' name somewhat more difficult, but certain things have become clear from the study of this pericope.

It can be positively concluded that having a relationship with Jesus, being "known" by him, and "doing" the will of the Father makes miracle-working, including healing and exorcism legitimate. In this case, the lack of a relationship with Jesus is the reason for the negative treatment of the group in the text. Furthermore, the branding of the group as "evildoers" implies that even the practices; prophetic speech, exorcisms, and deeds of power done in Jesus' name are illegitimate, (but this will be judged in the final judgement, there is no call to stop the miracle-workers). Without a relationship with Jesus it is impossible to do the will of the Father.

3.2 The Gospel of Mark

Mark's gospel begins with a clear identification of Jesus as – the Christ and Son of God.[85] But at the

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82 Hagner 1993, 188.
83 For Matthew faith is an important factor, in Matt 17:20 Jesus tells the disciples that their lack of faith was the reason they were unsuccessful in driving out an evil spirit.
84 Luz 2001, 383.
85 Wassermann 2010, 20-50. There is a text-critical problem with Mark 1:1. Some modern commentators prefer the

same time, in a puzzling manner, Jesus' followers do not seem to understand Him and all who attempt to identify Jesus with his true identity are silenced. As well as the central theme, of Jesus' identity as the Son of God, Mark is also concerned with the mission of Jesus, presenting it as: proclaiming and establishing the kingdom of God and dying for sinners salvation, as the suffering servant. Discipleship and the response to Jesus is also a prime concern for Mark – will his disciples continue to misunderstand his miracles and his teachings, and will the Jewish leaders discover and accept his true identity?[86]

It is possible to see two distinct parts of Mark's gospel, the first part being the first eight chapters, which are full of stories of Jesus' miracles with large crowds that follow after him, but there is also an ongoing story of the forming of a fellowship of disciples. The second part starts with Peter confessing Jesus as the Christ (8:27-30), the tempo then slows down and the focus shifts to the themes of suffering and the coming cross.[87]

Exorcism and healing in Mark are portrayed in a way that fit well with the general concerns of his gospel as stated above. Mark has no less then thirteen healing stories of which four are exorcisms (1.21-28, 5:1-20, 7:24-30, 9:14-29). These stories not only identify Jesus as the Son of God, they also show that the kingdom of God had arrived. Notably, the ongoing importance of exorcism is not stressed in the later part of Mark's gospel with the exception of the LE (Long Ending of Mark). Twelftree convincingly argues that the battle against evil depicted in Mark is not a picture of the socio-political struggle, as is sometimes proposed, but it is a battle against Satan fought, not only on a personal level, but on a spiritual and cosmic level.[88]

Twelftree also identifies Mark's theme of true discipleship as the key to understanding the Markan stories of exorcism. With this in mind, Twelftree identifies three aspects of the gospel of Mark that "stand out regarding exorcism among early Christians." Firstly, "astoundingly" Mark portrays exorcisms as "the major work of Christian ministry while waiting for the return of their master".[89] In his disciple's exorcisms "God is eschatologically active in saving people from a mighty enemy." Secondly, Mark conveys that Christian deliverance is empowered by the Spirit of God and therefore failure is caused, not by a lack of authority, "but through a lack of faith or not being 'with' Jesus".[90] Finally, Mark's examples of techniques employed in Christian exorcism include; imitating Jesus, prayer and using Jesus' name, but these are all aspects of the same approach, which is "issuing faith-filled statements to the demons as if Jesus were performing the

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    shorter reading (without "the Son of God").
86 Thielman 2005, 83.
87 Sjöberg 2005, 109.
88 Twelftree 2007, 127.
89 Twelftree 2007, 128.
90 Twelftree 2007, 128.

exorcism."[91] Even if Twelftree boldly extends these aspects to include "Christian ministry" it is enough for this investigation to see these aspects as at least being significant in Mark's account of Jesus' and his followers' healings and exorcisms.

3.2.1 Mark 9:38-40

> John said to him, "Teacher, we saw a man casting out demons in your name, and we forbade him, because he was not following us." But Jesus said, "Do not forbid him; for no one who does a mighty work in my name will be able soon after to speak evil of me. For he that is not against us is for us.

This passage comes in the middle of a section containing three prophecies of Jesus about his coming suffering and death (8:27-10:52).[92] After each of these major prophecies about the passion, Mark has each of Jesus' three closest disciples respond in a way that shows that they have not understood what the passion meant for their life and mission.[93] This story is therefore well embedded in the Markan themes of discipleship and suffering. The question of who the real followers of Jesus are hangs in the air. The disciples have recently failed to drive out an evil spirit (9:18) but now, ironically, an unknown exorcist not only appears to have succeeded but suffers at the hands of Jesus' disciples when they attempt to hinder him.

Adela Collins agrees with Bultmann that this strange exorcist can not date back to the time of Jesus.[94] Twelftree, however, makes a convincing argument to the contrary, citing that the commonness of itinerant exorcists at that time combined with the considerable fame that Jesus' success in exorcisms must have generated, could well have resulted in attempts to use Jesus' name, therefore making this event a more than probable scenario during Jesus' life time.[95]

With this said, even if the event can date back to Jesus, the placement of this passage between material on internal relationships in a Christian community (9:33-37) and a statement about "little ones", defined as believers (9:42), suggests that Mark may have had conflicting groups of post-Easter Christians in mind.[96] John's words enhance a "we and they" theme. Speaking on behalf of the disciples he says, "we saw" and "we forbade him" on the grounds that he was "not following us" (9:38).

Collins regards Mark's use of this phrase, "not following us" (οὐκ ἠκολούθει ἡμῖν), instead of "not following you" as further evidence that the incident does not date back to Jesus.[97] But in

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91 Twelftree 2007, 128. Mark includes more exorcism techniques used by Jesus that are also known from other exorcists, than the other synoptic gospels do. These techniques include; rebuking (1:25, 3:12, 9:25) and commanding (9:25), using the name of a demon to gain knowledge about it (5:9) and transferring demons to anther habitat (5:12-13). Lastly he exorcises from a distance (7:24-29).
92 Winninge 2006, 209.
93 Lane 1990, 342.
94 Collins 2007, 448.
95 Dunn and Twelftree 1980, 213.
96 Twelftree 2007, 125.
97 Collins 2007, 448.

doing so Collins misses a major Markan point, i.e., that it is not necessary to be a follower of a certain group to be able to do God's will, but rather, the one who puts his faith in Jesus' name and does his will, even if he suffers, is his true follower. Jesus' answer turns the focus back to himself, "for no one who does a mighty work in my name will be able soon after to speak evil of me" (9:39).

Interestingly, James A. Kelhoffer remarks that this saying of Jesus (not found in Luke's version) reflects "an unrestrained element of optimism toward the miraculous like that in the LE."[98] Jesus goes on to say; "for he that is not against us is for us." In this way Jesus includes his disciples but at the same time he makes it clear that there are only two sides.[99]

Notably, this optimism leaves some tension between this text and Matt 7:21-23. Kelhoffer expresses this when he writes, "The view that any miracle-worker – in this case, an exorcist – not opposing the disciples is in fact on their side (Mark 9:39b, Luke 9:50b) reflects the opposite perspective of Matt 7:21-23."[100] There is indeed tension between these texts. However, bearing in mind Matthew's context of not judging others and the fact that the charismatic activities were never criticised or called for to be stopped, it can not be said that this is entirely the opposite perspective of the admittedly more positive texts.

It can be concluded that being one of the twelve does not make exorcism and the use of Jesus' name legitimate in Mark, it is rather a relationship with Jesus that is important. Being a "follower" of Jesus and through faith, doing God's will, even though it brings suffering, shows that one is "for" Jesus, making this exorcism successful and legitimate.

3.3 The Gospel of Luke and the Book of Acts

Luke and Acts are widely considered to be written by the same author and are thus treated as two parts of the same work. Luke's books have a historical tone, no other gospel writer records dates for the narratives as Luke does (Luke 1:5, 2:1, 3:1,2). Luke also emphasises doctrine, salvation being a key theme as expressed in Luke 19:10, " the Son of man came to seek and to save that which was lost." With this interest in both history and salvation it is not surprising that Luke and Acts are often described as "salvation history".[101] But this "salvation history" is most concerned with the person of Jesus, presenting Him not only as the model for Christian living and ministry but also as continuing to be active in the life of the early church.[102]

Luke emphasizes healings and exorcisms and continues to stress the importance of these practices late in Jesus' ministry and through the disciples after Easter (Luke 22:50-51, Acts 3:1-10,

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98 Kelhoffer 2000, 258.
99 Lane 1990, 344.
100Kelhoffer 2000, 258.
101 Thielmann 2005, 116.
102 Twelftree 2007, 131.

8:6-7). Luke also blurs out the lines between healing and exorcism. One example of this is the retelling of the story of the healing of Simon's mother in law (Mark 1:29-34, Matt 8:14-15) in a way more reminiscent of an exorcism (Luke 4:38-41). Indeed Luke's first three healings are also exorcisms (4:31-37, 38-39, 40-41). In this way Luke emphasizes that the eschatological expectation of Satan's downfall is already taking place (Luke 10:18).

Luke's gospel contains fourteen healing miracles including six exorcisms: two general references to healings without specific descriptions and two resurrections from the dead.[103] In all types of healing, God's adversary is being defeated. This battle continues after Easter and is carried on by the Church in the Book of Acts.[104]

In Acts there are five specific healing miracles recorded, six general references to healings, (or to "signs and wonders" which include healings) and two resurrection from the dead.[105] In Acts 10:36-39, Luke makes it clear that Jesus was empowered by the Holy Spirit to be able to perform healings and exorcisms but he never used a powerful name, implying that he and the Spirit were somehow the same. His followers, although filled with the Spirit, at times use the power-authority in the name of Jesus by uttering his name in healings and exorcisms (3:6, 16; 4:7, 10, 30; 9:34, 16:16) but at times they use that power-authority without being recorded as uttering Jesus' name (9:17-18, 9:40, 14:8, 28:8-10). Finally, Luke confirms the apostles' message through the recorded signs and wonders, but he also wants to show that the Jewish and pagan magic and exorcisms were ineffective as compared with the miracles performed through the power of God.[106]

3.3.1 Luke 9:49-50

> John answered, "Master, we saw a man casting out demons in your name, and we forbade him, because he does not follow with us."But Jesus said to him, "Do not forbid him; for he that is not against you is for you."

This pericope is Luke's version of the story in Mark 9:49-50 that I have already presented above. There are several differences both regarding the text and the aim of the author. In Luke this story comes in the very latter part of the events unfolding in the Gentile territory just before Jesus goes up to Jerusalem. This section encompasses Luke 4:14-9:50 and has it's parallel in Acts 13:1-28:15. Humility, true discipleship and even leadership is clearly in focus here given the theme of the preceding dialogue (9:46-48) where the disciples asked who of them was most prominent.[107]

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103 Healings and exorcisms i Luke, 4:16-29, 4:31-7, 4:38-9, 4:40-1, 5:12-14, 5:15-16, 5:17-26, 6:6-11, 7:1-10, 7:11-17, 7:18-23, 8:1-3, 8:26-39, 8:40-56, 9:37-43, 11:14-28, 14:1-6, 17:11-19, 18:35-53, 22:50-51.
104 Twelftree, *DJG*, s.v. Demon, Devil, Satan, 170,171.
105 Healings and exorcisms in Acts, 3:1-10, 5:12-16, 6:8-10, 9:17-19, 9:36-43, 14:3, 14:8-10, 15:12, 16:16-18, 19:11, 19:12, 20:7-12, 28:8-9.
106 Anue *ISBE*, s.v. Exorcism, V.b. 244, 245.
107 Geldenhuys 1993, 289.

Compared to the Markan version there are a number of differences. Firstly, this text is shorter, omitting the words, "for no one who does a mighty work in my name will be able soon after to speak evil of me." Mark's version included miracles in general (ποιήσει δύναμιν) rather then just the exorcism in point. Secondly, Luke includes the preposition "with" (μετά) in the phrase, "because he does not follow with us". He also changes this sentence into the present tense, therefore possibly making it more applicable to Post-Easter Christianity. It also means that being with Jesus is more important than being with the disciples.

Thirdly, Luke uses the words "for he that is not against you is for you" instead of the Markan "against us" and "for us". Regardless if this phrase uses "you" or "us" there is an apparent conflict with Luke 11:23 "He who is not with me is against me," which requires some attention. Norval Geldenhuys points out that, both of these statements can be true, For "he that is not against you is for you" refers to another believer doing the will of God, where as "He who is not with me is against me" are the words of Jesus referring to the conflict with Satan, showing plainly that there are only two sides. Luke's point, then, is that this is the question by which readers can judge themselves, "am I for or against Christ"? Luke's other saying "He that is not against us is for us" (Luke 9:48), is the tolerant test by which his readers should judge others.[108]

Lastly there are strong similarities between this pericope and the story of Joshua asking Moses to forbid two men from prophesying because they had not been "with" the other leaders in the tent, but had instead stayed in the camp (Num. 11:26-29). However, Moses, who recognised that the Spirit of the Lord had come upon the two men, said not to forbid them to prophecy.[109] In a similar way, to hinder the stranger would mean to work "for" the group, the Church, and not "for" the central figure who is the Lord Jesus Christ.[110]

Therefore it can be concluded that the use of Jesus' name in this exorcism was legitimate, not because this stranger was the greatest, as the disciples had discussed, but rather, in his humility he had recognised that the power was God's, and through belief and faith in the name of Jesus, he showed that he was both "with" and "for" Jesus.

3.3.2 Acts 3:1-10

Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. And a man lame from birth was being carried, whom they laid daily at that gate of the temple which is called Beautiful to ask alms of those who entered the temple. Seeing Peter and John about to go into the temple, he asked for alms. And Peter directed his gaze at him, with John, and said, "Look at us." And he fixed his attention upon them, expecting to receive something from them. But Peter said, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." And he took him by

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108 Geldenhuys 1993, 290.
109 Evans 2001, 65.
110 Bovon 2002, 396.

the right hand and raised him up; and immediately his feet and ankles were made strong. And leaping up he stood and walked and entered the temple with them, walking and leaping and praising God. And all the people saw him walking and praising God, and recognized him as the one who sat for alms at the Beautiful Gate of the temple; and they were filled with wonder and amazement at what had happened to him.

This longer account of a lame man being healed at the temple gate comes just after the account of the event of Pentecost. Luke has already said that, "many wonders and signs were done through the apostles" (2:43b). But now he gives a detailed account of one such miracle that received considerable attention. The ramifications of this healing continue through to 4:22 and the major theme of the whole story is "the name of Jesus", the name being referred to six times, (3:6, 16, 4:7, 10, 12, 17-18).[111] Because the name of a person was generally understood to represent the person, it is made obvious from the very beginning that this community of believers were identified as belonging to the person Jesus and they acted as his representatives as if he were there himself.[112]

The story starts by noting that Peter and John were on their way to worship in the temple. The lame man is recorded as being crippled from birth, leaving no doubt that he was not an imposter, but truly in need. Peter's response to the man's plea for alms shows Luke's interest in separating the work of God from the love of money (Luke 10:3-4, Acts 16:16, 19:19). Peter claims to "own" a relationship with Jesus, and so also the right to use his name, the name that is of far more value than silver and gold.

After invoking the name of Jesus Christ of Nazareth Peter simply says "walk", or more correctly, "rise and walk" (ἐγεῖραι καὶ περιπάτει), the same words that Jesus uses when healing a lame man as recorded in Luke 5:23. Not only does this show that the disciples were modelling Jesus' own techniques in healing, it also links healing to salvation, as Jesus himself is recorded as saying that he had the authority to heal and to forgive sins (Luke 5.24).[113]

The lame man by the temple gate took Peter's hand, was instantaneously healed and followed Peter and John into the temple "walking and leaping and praising God" (3:8). The link to the messianic prophecy in Isaiah 35:6 is unmistakable, "then shall the lame man leap like a hart." Luke has already referred to the lame walking as a sign that he was indeed the Messiah in his answer to John the Baptist when he was imprisoned (Luke 7:22). That which Jesus' mighty workers had signified, "that Jesus was indeed the Lord and Messiah," was now confirmed by this mighty work performed through his disciples.[114] The power that enabled Jesus' miracles was the same power now also at work in this healing miracle. This part of the story finishes with the people being,

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111 Williams 1999, 65. (Williams agrees with Krodel who makes this point.)
112 Dunn 1996, 38.
113 Bruce 1984, 85.
114 Bruce 1984, 85.

"filled with wonder and amazement at what had happened to him" (3:10). It is noteworthy that in the continuation of the story, Peter does not let there be any doubt as to whose name had healed this man (3:16) and later when the Jewish leaders interrogate Peter and John they do not dispute the healing but they are instead concerned with the question: "by what power or by what name did you do this?" (4:7).

It can therefore be concluded that Peter's healing of the lame man, according to Luke, was successful and legitimate because Peter owned something of far more value than money; he had the right to act in Jesus' name because of his relationship with Jesus. Peter's healing is modelled on Jesus' own ministry, and Peter is portrayed as being confident that through faith in Jesus' name he could use the power-authority in that name as if Jesus was there himself.

3.3.3 Acts 16:16-18

> As we were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour.

This brief account of an exorcism conducted by Paul in Philippi is placed at the beginning of a longer story that runs through to 21:16 describing Paul's Aegean mission. This mission (sometimes called his second and third missions) tells of the planting of several churches over a period spanning several years. Luke's account of the time spent in Philippi (16:11-16:40) is marked by the conversions of three very different characters; Lydia, the slave girl and the jailer.[115] In the narration of the events surrounding these three conversions Luke continues to address the theme of the gospel's advance and it's superiority over other spiritual forces.[116]

The slave girl in this story is said to have had a spirit of "divination", or more literally a "python" (πύθων). This links her to the priestess of the pagan god Apollo who was symbolised by a snake and was also known for giving oracles.[117] Luke indeed calls this girl a soothsayer strengthening the link to occultic practices, but at the same time criticising the fact that her owners made money from her "fortune telling".[118] Luke parallels this event with Jesus' exorcism of the Gerasene demoniac (Luke 8:26-39). This is seen in the slave girl's cry, "These men are servants of the Most High God". Both Paul and Jesus are identified by a demoniac as being "of the Most High God" (θεοῦ τοῦ ὑψίστου), a term Luke uses only these two times.[119]

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115 Williams 1999, 279.
116 Dunn 1996, 213.
117 Dunn 1996, 221.
118 Twelftree 2007, 147.
119 Williams 1999, 286.

Even if this slave girl's statement about Paul (and Luke and others) being "servants of the Most High God" seems true enough, the rest of the slave girl's cry ,"who proclaim to you the way of salvation," shows that Luke is dealing with occultism that he believes may confuse new converts on the fringe of the Christian community. Twelftree makes the point that Luke actually leaves out the article "the" with "way", implying that "what Paul is said to proclaim is only one among many possibilities for salvation."[120] After many days of this perversion of the gospel, inspired by an evil spirit, Paul removes any doubt about the identity of the "Most High God" by invoking Jesus' name and commanding the spirit to leave her (16:18). At the same time Luke corrects the girl's faulty theology showing that salvation comes through the name of Jesus and no other way.

Luke seems careful here to record Paul using the same simple command that Jesus used with the Gerasene demonic, "I charge" (παραγγέλλω, Luke 8:29). Παραγγέλλω has strong military connotations and is used to pass an order through the ranks.[121] Jesus used his own divine authority in the command, whereas, Paul invoked an outside power-authority in using Jesus' name.[122] Therefore, Paul performed this exorcism as if the order was coming directly from Jesus.

It can therefore be concluded that Paul's exorcism of this slave girl proves to be successful because the saving power invoked in Jesus' name was more powerful than the power enslaving the girl. Luke implies that the exorcism was legitimate because Paul, as God's servant, knew Jesus and was known by him. Paul took Jesus' own exorcisms as a model and, through faith, he invoked the name of Jesus as if Jesus was performing the exorcism himself.

3.3.4 Acts 19:11-20

> And God did extraordinary miracles by the hands of Paul, so that handkerchiefs or aprons were carried away from his body to the sick, and diseases left them and the evil spirits came out of them. Then some of the itinerant Jewish exorcists undertook to pronounce the name of the Lord Jesus over those who had evil spirits, saying, "I adjure you by the Jesus whom Paul preaches." Seven sons of a Jewish high priest named Sceva were doing this. But the evil spirit answered them, "Jesus I know, and Paul I know; but who are you?" And the man in whom the evil spirit was leaped on them, mastered all of them, and overpowered them, so that they fled out of that house naked and wounded. And this became known to all residents of Ephesus, both Jews and Greeks; and fear fell upon them all; and the name of the Lord Jesus was extolled. Many also of those who were now believers came, confessing and divulging their practices. And a number of those who practiced magic arts brought their books together and burned them in the sight of all; and they counted the value of them and found it came to fifty thousand pieces of silver. So the word of the Lord grew and prevailed mightily.

This passage is placed in the beginning of the section in Acts telling about the second phase in Paul's Aegean mission sometimes called the third missionary trip (18:23-21:16). Paul is back in Ephesus but after three months teaching in the synagogue he is forced to teach instead in "the

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120 Twelftree 2007, 147.
121 Moulton, *AGL,* s.v. Παραγγέλλω, 301.
122 Williams 1999, 286.

school of Tyrannus" (19:9). In these verses there are two short stories quite separate from each other but purposefully juxtaposed. The first (9:11-12) is an account of healings and exorcisms occurring through cloths and aprons that had been in contact with Paul. This type of miracle is quite unprecedented in the NT except perhaps in the stories of those being healed when touching Jesus' cloak (Mark 5:27, 6:56) and that of people being healed by Peter's passing shadow (5:15).[123]

As written earlier, the concept of objects being used in exorcisms was common at the time of the NT but Jesus is never recorded as using any object or mechanical device. Neither should this case be seen as legitimizing the use of objects because Paul seems to be totally uninvolved in these miracles. Twelftree points out that, "Luke portrays Paul as playing no active role in the apparent involuntary release and transfer of spiritual power or in the healings and exorcisms."[124] God had done "extraordinary miracles by the hands of Paul" (19:11) but now, Luke suggests, even the mere presence of the power of the Spirit of God in Paul's clothing was enough to cause these healings. This circumstance stands in stark contrast with the story that follows.

Luke continues with a story of (19:13-20) some itinerant Jewish exorcists, the seven sons of Sceva, who are unsuccessful in exorcising a demon-possessed man who then attacks them (19:13-20). This results in fear among the people, confessing of their evil deeds and the burning of magical books. Luke draws the reader's attention to the fact that these exorcists were "Jews." This was important for at least two reasons; Firstly, as noted earlier, Jews, and particularly Jewish priests, were assumed to know the secret name of God and so in pagan thinking they possessed a powerful name for use in magic. This reputation made their services sought-after and financial gain therefore easier to acquire.[125]

The second reason for Luke drawing our attention to the fact that these exorcists where Jews, is to distinguish them from Christ-believers; they were not empowered by the Spirit of God as Paul was. Instead these itinerant exorcists used a third-hand source of power-authority when they uttered the words "I adjure you by the Jesus whom Paul preaches."[126] Interestingly the word "adjure" (ὁρκίζω) is used here. As written previously, ὁρκίζω was a common word used in magic curses but it appears in this form, only one other time in the NT, in Mark 5:7 when a possessed man seemingly attempts to bind Jesus in the name of God.[127]

Furthermore, no follower of Jesus is ever recorded as using a magic formula or spell, even if they do use the name of Jesus as a name of power-authority and short commands such as "come

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123 Bruce 1984, 387. There are several parallels between Paul and Peter in Acts; 3.2ff and 14:8ff, 5:16 and 16:18, 8:18ff and 13:6ff, 9:36ff and 20:9ff, 12:7ff and 16:25ff.
124 Twelftree 2007, 149.
125 Bruce, *TNDNT*, s.v. Ὄνομα 11.
126 Twelftree 2007, 151.
127 Danker 2000, 723.

out". The possessed man's answer to the seven sons, "Jesus I know, and Paul I know", hints that Jesus or Paul would have succeeded with the exorcism but these men did not succeed, partly because they were not "known" (γινώσκω) by the evil spirit. The same verb is used in Matt. 7:23 where Jesus declares that he never "knew" the miracle-workers using his name. This verb is very common and there is no direct link between the passages. On the other hand, both passages emphasize the necessity of miracle-workers and exorcists to have a personal relationship with Jesus, rather than just use his name in a technical, detached fashion.[128]

This violent event resulted in a great fear among the Ephesians and many, "of those who were now believers came, confessing and divulging their practices." (19:18). This confessing and divulging is best understood in the context of the belief that revealing secret spells and curses, rendered them powerless and useless.[129] Susan Garnett argues that these "believers" must have been outsiders to have been involved in such practices. Twelftree argues to the contrary, saying that Luke had "believers" in mind, saying, one of Luke's main concerns is for the groups on the margins of the community.[130] However, of more importance for this study is F. F. Bruce's point that Ephesus had a reputation in antiquity as "a centre of magical practice." It is no accident that this story takes place in Ephesus, it strengthens the point that this exorcism was not empowered by God's Spirit but is in fact occultism.[131]

More specifically Luke is also criticizing exorcisms relying on text-based spells and magic. The fact that these exorcists attempted to use a magic formula or spell is now reiterated by the mentioning of the burning of the books used for magical practices (19:19). Finally, by recording the value of the burnt books, Luke once again criticises the aspect of financial gain, drawing the reader's attention to the money involved in exorcism and other magical practices.[132] The contrast between Paul's extraordinary miracle-working and the failure of the Jewish exorcists is thus fully developed in the passage as a whole.

To conclude, in this passage Luke emphasizes that Paul's success as a miracle-worker was not because of himself, but rather because of the power of the Spirit of God who "did" the extraordinary miracles. The account of the Jewish itinerant exorcists and, in extension, the residents of Ephesus, shows that magical, text-based exorcisms, using formulas and spells, involving financial gain and relying on third-hand power-authority instead of a relationship with Jesus, is illegitimate and made this exorcism unsuccessful.

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128 Williams 1999, 334.
129 Bruce 1984, 391.
130 Twelftree 2007, 152.
131 Bruce 1984, 391.
132 Twelftree 2007, 153.

3.4 Summary of Text Analysis

In Matthew 7:21-23 a group of people performing miracles in Jesus' name receive criticism. Having a relationship with Jesus, being "known" by him, and "doing" the will of the Father makes miracle-working, including healing and exorcism legitimate. Conversely the lack of a relationship with Jesus is the reason this group is branded as "evildoers," which implies that even the practices; prophetic speech, exorcisms, and deeds of power, are illegitimate. This point of orientation is most helpful for judging oneself, but there is no call in this text to judge others or to stop others from performing miracles in Jesus' name.

In Mark 9:38-40 an unknown exorcist receives approval. Apparently for Mark it is not being one of the twelve that makes exorcism and the use of Jesus' name legitimate. Rather it is to have a relationship with Jesus, that makes one a legitimate "follower" of Jesus. Doing God's will in faith, even though it brings suffering, shows that the itinerant exorcist was "for" Jesus, making the exorcism successful and legitimate.

In the parallel passage in Luke 9:49-50 the unknown exorcists use of Jesus' name is portrayed as successful and legitimate, not because he was great, but rather, that he recognised, in humility, that the power he invoked was of God, effected through faith in the name of Jesus. Therefore, he showed that he was both "with" and "for" Jesus.

In Acts 3:1-10 Peter successfully heals a lame man. Peter's healing is portrayed by Luke as legitimate because it was modelled after Jesus' own ministry and because Peter had a relationship with Jesus. Peter is confident that through faith in Jesus' name he can use the power-authority in that name as if Jesus was present himself.

In Acts 16:16-18 Paul is successful in an exorcism of a slave girl. The redeeming power invoked in Jesus' name proves to be stronger than the power that enslaves the girl. Again, the exorcism is portrayed as legitimate because it modelled Jesus' own exorcisms and because Paul uses the name of Jesus in faith, as if Jesus was performing the exorcism himself.

In Acts 19:11-20 there is a brief account of Paul's success as an extraordinary miracle-worker followed by a longer narrative of the unsuccessful exorcism attempted by Sceva's seven sons. Paul's success is granted by his relationship to God and the presence of the power of the Spirit who did the miracles through Paul. On the other hand, the attempted exorcism by Sceva's sons turns out to be unsuccessful and illegitimate because they attempted an occult, text-based exorcism using a magic formula, involving financial gain and relying on a third-hand power-authority instead of a relationship with Jesus.

In light of this analysis, it is appropriate to begin the task of formulating a final conclusion.

Chapter 4: Conclusions

Now that I have drawn conclusions from each of the selected texts, it is necessary to identify and discuss the similarities and the dissimilarities between these six passages in order to arrive at a final conclusion concerning the matter of investigation: What constitutes legitimate (and illegitimate) use of Jesus' name in early Christian practice of exorcism and healing?

4.1 Discussion: Similarities and Dissimilarities

It is already apparent from the above analysis that there is some continuity and some discontinuity between the six texts. To assist the task of discussing these similarities and dissimilarities in order to reach a conclusion, I have identified the key elements and key words concerning the question of legitimacy or illegitimacy and have then compiled these key words and elements into five groups.

4.1.1 Knowing Jesus and being Known by Him

Knowing Jesus and being known by him, and therefore having a relationship with Jesus, is the single most consistently reoccurring emphasis in the texts. In particular, the negative examples, portraying illegitimate use of Jesus' name (Matt. 7:21-23, Acts 19:11-20), make this point. Matthew cities Jesus' words that he does not know the miracle-workers. Luke makes this point in the story about Sceva's sons, partly by their use of Jesus' name only in third-hand terms and not as representatives of Jesus (Acts 19:13), and partly by the reaction from the evil spirit who says that he knows Paul and Jesus, but not them (Acts 19:15).

In the passage where Peter healed the lame man (Acts 3:1-10), Luke also emphasizes the importance of having a relationship with Jesus, by Peter's confident words, "but I give you what I have" showing that Peter knew he "had" a relationship with Jesus, rather than silver and gold, and could therefore use Jesus' name, which he did with success (Acts 3:6-7). In Acts 16:16 the slave girl identifies Paul as having a relationship with God by calling him a "servant of the Most High God," which Paul confirms and specifies when he uses Jesus' name (16:17).

Mark draws attention to the relationship with Jesus through his interest in who a real "follower" of Jesus is. This is done by the contrast between Jesus' words, "no one who does a mighty work in my name will be able soon after to speak evil of me" and John's focus on the unknown exorcist not following the disciples (Mark 9:38-39). Arguably, the only text that does not appear to draw the reader's attention to the question of a relationship to Jesus is Luke 9:49-50. This is the shortest pericope and so perhaps Luke did not feel the need to develop this point. On the other hand, one can argue that Jesus' positive attitude implies some sort of relationship to him.

4.1.2 Faith in the Name of Jesus

Another frequent similarity between these texts is their reference to faith in the name of Jesus. All four texts that positively portray successful and legitimate use of the name of Jesus allude to some degree to the element of faith. But only one of these texts, Peter's healing the lame man (Acts 3:1-10), speak directly about the role of faith. Also, only a few verses later when Luke describes the implications of this healing in verse 16, Peter states that it was through faith in the name of Jesus that this man was healed.

The other texts (Mark 9:38-39, Luke 9:49-50 and Acts 16:16-18) do not mention faith explicitly, most probably because acting in or by or on behalf of a name presupposes the presence of faith in the very act.[133] Furthermore, the confidence with which Jesus' name is used, as in the case of Paul and the slave girl (Acts 16:18), also enhances the theme of faith in the texts. The name of Jesus was used with the rich meaning of the OT phrase בשם "on behalf of Yahweh", but now ἐν τὸ ὄνομα "in the name" of Jesus, in full faith that Jesus was himself present. Faith in Jesus' name is even shown by acting or speaking on behalf of Jesus even without uttering his name (Acts 9:17-18, 9:40, 14:8, 28:8-10). In contrast, the passage in Matthew (7:21-23) implies that people can speak or act in Jesus' name while lacking a crucial faith relationship with him, and so they fail to do the will of the father (Matt 7:21).

4.1.3 Modelling Jesus' Example

Another key element of importance to the question of what constitutes a legitimate use of Jesus' name, is the closely related aspects of modelling Jesus' example and using his name as if he was present. There are two obvious examples of modelling Jesus in these texts. The first is Peter's healing of the lame man (Acts 3:1-10), which Luke parallels with Jesus' healing of the lame man in Luke 5:23,24.[134] The second is Paul's exorcism of the slave girl (Acts 16:16-18), which Luke parallels with Jesus' exorcism of the Gerasene demoniac in Luke 8:26-39.[135] The unknown exorcist told about in Mark 9:38-40 and Luke 9:49-50 was also modelling Jesus.[136] In addition the negative example of Sceva's seven sons in Acts 19:13-21, reflects what might happen when deviating from Jesus' example and instead using magic.

Modelling Jesus entails using the techniques in healing and exorcism that Jesus used, which are very few, as discussed above. In fact the mere presence of God is powerful enough to heal and deliver, as reflected in the passage about Paul's handkerchiefs and aprons coming in contact with

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133 Bruce, *NIDNTT*, s.v.ὄνομα 5.
134 Bruce 1984, 85.
135 Williams 1999, 286.
136 Dunn and Twelftree 1980, 213.

the sick (Acts 19:11). On some occasions, especially in the cases of healings, Jesus interviewed the persons in need, touched them and then gave short commands not formulated as spells.[137] In the accounts of Jesus' exorcisms there is no record of bodily contact with the demon-possessed. Having faith is an important part of modelling Jesus, especially the synoptic gospels stress Jesus' total faith in the Father.[138] The point where Jesus differs from his followers is that he is never recorded as using a powerful name or an outside power-authority, whereas his followers most often used his name (Acts 3:6, 16; 4:7, 10, 30; 9:34).

This brings us to the closely related aspect of performing the miracle as if Jesus was present. When Peter and Paul use Jesus' name in healing and exorcism in Acts, they speak as if they themselves were healing the lame and casting out the demon. Paul says "I charge" (παραγγέλλω), but adds "in the name of Jesus Christ", giving the order the sense of a military chain of command using the full authority of a higher power (Acts 16:18). Peter simply says "rise and walk" (ἐγεῖραι καὶ περιπάτει) but clearly understands that it was Jesus presence and the power of the Spirit that healed and delivered (Acts 3:6).

On this point the Matthean passage gives a warning that the right speech and charismatic activities that seems to model Jesus' own practices are not enough without being known by Jesus. In a similar way, the negative example of Sceva's sons in Acts 19 shows that a third-hand use of Jesus' name does not mean that Jesus himself is present.

4.1.4 Doing the Will of God and being For Jesus

Two passages stress the importance of doing the will of God. The Markan passage (Mark 9:38-40) generally affirms those who perform miracles in Jesus' name. The passage in Matthew expresses more caution in relation to miracle-workers, emphasizing more clearly that it is impossible to do the will of the Father without a relationship with Jesus, without being "known"(γινώσκω) by him (Matt. 7:23). The attitude towards miracles in these passages, as I have argued, are not mutually exclusive. Both passages affirm miracles as such, although the latter passage more clearly makes the relationship with Jesus a prerequisite for using his name, and, further, in both texts it is Jesus, rather than his followers, who ultimately discerns the character of anonymous miracle-workers.[139]

The parallel passages telling the story of the unknown exorcist (Mark 9:38-40; Luke 9:49-50) speak of two sides, either being "for" or "against" Jesus and his disciples ("us" or "you"). Hence, in these texts "doing God's will" and being "for Jesus" are the signs of a legitimate use of

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137 On two rare occasions Jesus involved objects in a healing, saliva in Matt. 7:33 and clay in John 9:6. In the case of the Gerasene demoniac (Luke 8:26-39) Jesus involved pigs, but as discussed above, not as a tool for the exorcism.
138 Wallis 1995, 60-64.
139 Luz 2001, 383.

Jesus' name.

4.1.5 Suffering, being Humble and Not Loving Money

Finally, there are three more elements that some of the texts contain, which I interpret as more remote signs of a legitimate use of Jesus' name.

The first is the criticism of the involvement of money and financial gain in all three passages in Acts. Luke deliberately mentions the money made from the slave girl's fortune telling (Acts 16:16) and the cost of the magical books in the story of the unsuccessful exorcism (Acts 19:19) as evidence of an occult practice as opposed to a legitimate work of God. In the third story in Acts, (Acts 3:1-10) Luke shows that Peter "owned" the legitimate right to use the name of Jesus and this was far more precious than the silver and gold he could not give.

The Markan theme of the willingness of a true disciple to suffer, can be detected in this passage (Mark 9:38-40). Mark contrasts the disciples' recent failure in driving out an evil spirit (9:18) with this unknown exorcist's success. Moreover, this stranger suffers at the hands of Jesus' disciples when they attempt to hinder him.

Finally, both passages in Mark and Luke emphasis the need of humility. This is done by placing this story of the unknown exorcist's success, directly after the disciples' discussion about which of them was the greatest (Mark 9:33-37; Luke 9:46-48).

4.2 Final Conclusion

This study of *what constitutes legitimate (and illegitimate) use of Jesus' name in early Christian practice of exorcism and healing,* has established that to know Jesus and to be known by him, therefore having a personal relationship with Jesus, is the single most crucial prerequisite for legitimately using Jesus' name, as reflected specifically in the analysed New Testament texts.

Consequently any attempt to use Jesus' name in exorcism and healing without a relationship with Jesus is illegitimate. Illegitimate use is sometimes exemplified by people using Jesus' name as a magic formula, or using it for financial gain, but at times in a way undistinguishable from those eschatologically known by Jesus. It is therefore ultimately Christ who will judge legitimacy.

Faith in the name of Jesus is regarded as vital and is even cited as being the reason for success when using Jesus' name. Real faith in the name of Jesus means acting or speaking as Jesus representative, in his power and authority, even without uttering the words "in the name of Jesus".

Modelling Jesus' own example as if Jesus was there himself is highly important and is the only method that receives approval in the texts. Jesus method was remarkably simple, at times involving an initial interview and then uttering brief faith-filled commands, not formulated as a

spell or magic formula.

Doing the will of God and therefore being for Jesus is emphasised as a sign of legitimate use of Jesus' name. However, doing the will of God and therefore being for Jesus, is totally reliant on having a relationship with Jesus.

Modelling Jesus' own example as if Jesus was present is also only possible by having a relationship with Jesus. Even the vital factor of faith in Jesus' name comes only through knowing him and being known by him, that is, having a relationship with Jesus. Therefore I can conclude that what constitutes legitimate use of Jesus' name in early Christian practice of exorcism and healing is a personal relationship with Jesus.

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