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Introduction

Theology in a Christian context is “a discipline of study that seeks to understand the God revealed in the Bible and to provide a Christian understanding of reality” (Erickson 1998:17).

In the area of sanctification, the discipline seeks to understand God's redemptive work of holiness in relation to humankind. Sanctification refers to a state of being set apart from the ordinary or mundane and dedicated to a particular purpose or use. The Holy of Holies, the priests and Levites of the Old Testament illustrate such separation.

Sanctification

From the Christian New Testament perspective, sanctification is the instantaneous work of God whereby the Christian consciously embraces the fact of being separated from sin and the law. He then cooperates with the Lord in the progressive outworking of becoming more like Christ in daily living. The apostle Paul wrote to the Romans that a real Jew is one inwardly and that true circumcision involves spiritual circumcision of the heart (Rom.2:28-29; cf. Dt.30:6).

Three Aspects of Sanctification

The Scriptures show that for every believer, sanctification on earth has three aspects:

The **first** is positional sanctification where every true Christian, independent of his own spiritual condition, has been separated in the new birth from the power of sin, the law and the world and has been set apart unto God (I Cor.6:11; Heb.10:10).

The **second** aspect is instantaneous whereby the believer comes consciously to know in his heart that he was once-and-for-all crucified and resurrected together with Christ the moment he was born again. He thereby sees himself as separated once-and-for-all from sin and the law as the ruling forces in his life and considers himself to be in living fellowship with God. Though this practical knowledge can be gained at the moment of the new birth, it

has been the writer's experience when presenting international conferences on the victorious Christian life that in the majority of people's lives, this instantaneous moment occurs after conversion.

The **third** aspect of sanctification involves spiritual growth in holiness and purity. This facet is known as the progressive aspect of sanctification. The terms "freedom in Christ" or "deliverance and inner healing" normally refer to this third aspect. Both the second and third aspects of sanctification are expounded in this thesis.

Misunderstandings, Aberrations and False Teachings

Misunderstandings, aberrations and false teachings can occur in any movement or ministry.

The apostle Paul says that Christians should bring "everything to the test" (I Thess.5:21). Though this verse refers to what a prophet utters, it is true that a Christian must scrutinize carefully and put everything to the test of Scripture until he or she can finally approve or disapprove the teaching or experience (cf. I Tim.4:1-2). The Holy Spirit is the all-efficient means of enabling believers to possess knowledge of the truth (I Jn.2:20,26-27; Vine 1985:29).

One would not speak against God's work or upset Him if a Christian sincerely questions a prophecy given or a doctrine taught, or query a strange experience that another believer attributes to God. Such questioning should not be credited to spiritual immaturity or a lack of discernment in how God works. It would be immature to be tossed back and forth and carried about with every changing wind of new doctrine (cf. Eph.4:14). The Scriptures, therefore, affirm that one is to test doctrine against the Word of God.

God's prophet, Isaiah, was to proclaim messages of comfort to his people. He had been called to announce "the favorable year of the Lord" to those in exile (Isa.61:1-2). In a broader sense, the proclamation of the servant applies to the ministry of Jesus Christ (cf. Lk.4:17-21). Jesus further preached the good news and focused on Himself as the One bringing in the era of restoration. He applied the acceptable year of the Lord to His healing of the blind, deaf, and lame that showed God's concern for one's whole well being (Elwell, ed. 1989:511-512).

After His temptations in the wilderness and journey to Nazareth, Jesus read the Scriptures from Isaiah 61 in the synagogue (Lk.4:1-16): "The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed, to proclaim the favorable year of the Lord" (Lk.4:18-19). From the four gospel accounts, one can deduce that the words read from Isaiah summarize Christ's public ministry, which included teaching, preaching, salvation, freedom from sin and demonic oppression, healing and deliverance.

Having been anointed with the Spirit of God, there are four main areas of His public ministry.

1. Anointed with the Holy Spirit and Power

a. Anointing

The Old Testament most commonly uses *masah* to indicate “anointing” in the sense of God setting apart prophets, priests, and kings for His service (I Kgs.19:16; I Sam.10:1; 16:12; I Kgs.1:39). Samuel poured oil upon Saul because the Lord had anointed Saul to be ruler over Israel. God gave him another heart and later the Holy Spirit came mightily upon Samuel (cf. David, Isa.16:13) and he prophesied (I Sam.10:1-12).

At His baptism, God anointed Jesus with the Holy Spirit and with power to preach, to liberate and to heal physically and spiritually those in need (Lk.3:22; 4:1,14,18; Acts 10:38).

b. Total Dependence upon the Father

Jesus said that He could do nothing of His own initiative or authority but only did and said what He saw the Father doing and what He instructed Jesus to say. In reality, it was the Father abiding in Christ who did the works (Jn.5:19,30; 14:10b). Since He sought only to do the Father’s will, it is not mystery, then, that Jesus always did what was acceptable and pleasing to the Father.

2. Preached the Good News to the Poor

When John the Baptist was in prison and heard what Jesus was doing, he sent word by his disciples to ask Jesus if He was the One that should come or were they to expect another. Jesus told John’s disciples to go and tell him what they saw and heard, namely, that the blind were regaining their sight, the lame could walk, the deaf could hear, the dead were being raised and the poor and destitute were having the gospel preached to them (Mt.11:2-5).

3. Proclaimed Release to the Captives Living in Misery

Jesus proclaimed release to the people in captivity who were living in misery, such as beggars, the blind and the oppressed. His message of freedom involved repentance for the forgiveness of sins (cf. Mk.1:4) and that they could be released from their sins (cf. Lk.1:77).

It is because of the shed, covenanted blood of Christ that God’s forgiveness and freedom from sin can be provided (Mt.26:27-28).

4. Healed Physically and Spiritually

On one occasion, people brought Jesus a man whom a demon had apparently made

blind and dumb, and Jesus healed him so that he both spoke and saw (Mt.12:22). On His way to Jericho, a blind man cried out to Jesus because he wanted to see. Christ told him to receive his sight, and immediately the blind man's faith delivered him. (Lk.18:35-43).

Jesus can also heal spiritual blindness. In John 9 Jesus said that He came into the world for judgment and to put people to the test so that those who cannot see will have their eyes opened and those who think they can see will become blind. Some Pharisees claimed that they were not blind to spiritual truth. When they were confronted with the Truth, however, they rejected Him and maintained that they could see, thereby remaining in their sinful, blind condition (Jn.9:39-41). Yet for those who want to "see," Jesus will heal spiritual blindness.

5. Set the Oppressed Free

Jesus set free the downtrodden, weak and brokenhearted. In response to their fasts that led to strife and contention, Yahweh told Israel that the fast He has chosen is to loose the bonds of wickedness, to undo heavy burdens, to let the crushed and oppressed go free, and to break every yoke (Isa.58:1-7). This passage seems to align with the "fast" that Jesus chose in ministry and that pleased His heavenly Father. On one occasion when Jesus' disciples could not drive out a demon, He sharply rebuked the unclean spirit, healed the child, and returned him to his father. He set the oppressed free (Lk.9:38-43).

B. The Commissioned Ministry of the Believer Following in the Steps of Christ

Jesus' ministry given to Him by the Father was extended by sending out the Twelve (Mt.10:1,8), then the Seventy (Lk.10:1,9,17) and finally to all who believe (Mk.16:15-20). After His resurrection, the Lord said to His disciples, "...as the Father has sent Me, I also send you" (Jn.20:21b). These words suggest that as the Father sent Christ as His Messenger, so now Jesus was sending the disciples in His turn. It seems both reasonable and necessary to this writer that the believer's caring Lord would want His church to continue to preach the gospel to the poor, to proclaim release to the captives, and to set at liberty those who are downtrodden, oppressed, or shattered in spirit. Jesus' Great Commission mandate (Mt.28:19-20) is to be carried by and entrusted to other disciples who are to teach others to observe all that Christ taught (cf. II Tim.2:2).

The Spirit of the Lord rested upon Jesus in His ministry. Because God anointed Him with the Holy Spirit (Acts 10:38), He ministered in wisdom, understanding and insight, godly counsel, power, knowledge and in the reverence of the Lord (Isa.11:2). Significantly, in order for Christ's disciples to help others effectively as He did, they would also need the

Holy Spirit upon them to minister in wisdom, discernment, prudence, godly counsel, power and knowledge.

The Scriptures declare that anyone who claims to abide in Christ must live as He lived (I Jn.2:6). It is the writer's opinion that this verse includes not only living a holy life in dependence upon the Holy Spirit but also obedience to the Great Commission and

ministering as Christ did. This verse includes being endued with the Holy Spirit and power, going about doing good, and curing all who are under the devil's tyranny because God will be with him or her (cf. Acts 10:38).

1. Anointing for Ministry

a. The Holy Spirit and Power

Jesus gave His twelve disciples power and authority to cast out unclean spirits and to heal every sickness and disease (Mt.10:1; Mk.6:12-13). When He commissioned seventy other disciples, He gave them power and authority over all the power of the enemy (Lk.10:1,19-20). After His resurrection, Jesus told His disciples that He would send forth His Father's promised gift upon them (Lk.24:49). It was on the day of Pentecost that God poured out His Spirit upon all (Acts 2:4,17). The same outpouring happened later in Cornelius' house (Acts 10:44-47; 11:15-17). Real power lies in the work of the Holy Spirit. The words the apostle Paul spoke were delivered in demonstration of the Spirit and power so that the faith of his hearers would not be based on human wisdom but on God's power (cf. I Cor.2:4-5).

b. Understanding the Role of the Holy Spirit

God anointed Jesus with the Holy Spirit and with power. Because God was with Him, Christ traversed the land doing good and curing all who were oppressed and under the power of the devil (Acts 10:38). Since the disciples in Jesus' day and afterwards needed the power of the Holy Spirit to be witnesses in the world, it is reasonable to assume that His disciples today need that same empowering to minister the way Christ and His disciples did. Jesus said that signs such as casting out demons in His name and laying hands on the sick and making them well would accompany those who believe (Mk.16:15-18).

It is important, therefore, for the believer to understand that whatever is done in ministry must be accomplished in the power of the Spirit. Jesus declared that whoever perseveres and trusts in Him will do the very things that He did. In fact, he or she will do even greater things than these because Jesus was going away to the Father. (Jn.14:10-12; 8:28-29). Charles Kraft comments, "Every time I minister, I am acutely aware of the fact that I am not the healer. . . . People are touched, healed, and delivered because God Himself is there, doing what He likes to do" (1993:30). See Appendix A for the writer's study of the gifts of the Spirit in I Corinthians 12.

2. Preach the Gospel to the Poor

a. Apostolic Examples in Preaching the Gospel

The apostle Paul endeavored to preach the gospel diligently to the poor (Gal.2:10). Every day in the temple and in private homes the apostles never ceased to be teaching and preaching Jesus Christ (Acts 5:42; cf. 11:19-21). It is this Word that endures forever and by

which the gospel is to be preached today to the poor (cf. I Pe.1:25).

b. A Distorted Gospel Should Not Be Preached

i. The Problem in the Church of Galatia

In the church of Galatia, Christians were quickly turning away from Christ and going to a different gospel. There were those in the church who were distorting and perverting the gospel of Christ and thereby unsettling people and upsetting their faith (Gal.1:6-7).

ii. Dangers of a Perverted Gospel in the Latter Times

In these troublesome and difficult times (II Tim.3:1), is it possible for sincere and dedicated Christians to be deceived? Paul wrote the Corinthian church of his fear that just as the serpent deceived Eve by his cunning and craftiness, that their minds would be seduced and led astray from single-hearted faithfulness to Christ (II Cor.11:3). Paul exhorted the Roman readers to keep an eye on those who were in opposition to the doctrine and instruction that the church had been given. He gave a warning because through smooth and flattering words, people were deceiving the hearts of the innocent and unsuspecting and were stirring up dissensions (Rom.15:18).

In the latter days, there will be some people who will fall away and depart from the faith, having devoted their attention to deceiving spirits by giving heed to the teachings of demons. Besides discouraging marriage and insisting on the abstinence of certain kinds of foods (I Tim.4:1-3), it seems to this writer that other demonic teachings could involve encouraging fleshly experiences, enhancing experience-based faith, and attempts to get Christians to have a constant focus on the gifts and manifestations of the Holy Spirit instead of on Christ and their neighbors.

3. Proclaim Release to the Captives Living in Misery

Through occasions of stumbling for some and sheer foolishness to others, Christians are to preach “Christ crucified” (cf. I Cor.1:23). That is, through His Name and shed blood--His complete work on Calvary--everyone who believes in Him can find deliverance, the forgiveness of their sins (Act 10:43; 13:38; Col.1:14), release from guilt and the power of sin, as well as remission of the punishment for sins committed (Heb.9:22). After His resurrection, Jesus told His disciples to go into all the world and proclaim the gospel to all humankind, and signs would accompany those who believe; for example, in His Name they would expel demons, lay hands on the sick, and they would recover (Mk.16:16-19). It is significant today that God wants His people to be sent where He chooses so that the eyes of unbelievers may be opened so they will turn from darkness to light and from the power and control of Satan to God. It is in this way that these captives can receive pardon for their sins and share in the inheritance among the saints (cf. Acts 26:17-18).

4. Heal Physically and Spiritually in His Name

Though the god of this world has blinded the minds of the unbelieving, when the glorious and unadulterated gospel of Christ is proclaimed, it will bring them light and heal them spiritually (cf. II Cor.4:2-6). Two of the accompanying signs mentioned in the Great Commission are the expelling of demons in Christ's name, and the laying of hands on the sick to be made well (Mk.16:17-18). Ananias placed his hands on Saul, who had been converted on the Damascus Road, and Saul recovered his physical sight and was filled with the Spirit (Acts 9:8-18).

a. God the Healer

God is Yahweh-rapha, the Healing One, who brings health (Ex.15:26) and heals all sicknesses and diseases (cf. Dt.7:15; Ps.103:3b). In any physical illness, therefore, it is reasonable that God is the first one who should be sought and consulted (cf. II Chr.16:12). The Lord may tell the believer to go to a physician for medication (cf. Isa.38:21) or He may want him or her to send for the officers of the church to come and pray over him and anoint him with oil in His Name (Ja.5:14).

At the same time, healing in the Scriptures also speaks of forgiveness and restoration of a harmonious relationship with God, as well as of the blessings that follow such a relationship (cf. Isa.1:4-6,15-19; Isa.57:15-19; Jer.33:4-9).

b. Healing and the Atonement

i. Isaiah's Prophetic Portrait in Isaiah 53

The Old Testament Scriptures always recognize God as Healer. In their distress the godly looked to the Lord for restoration. A critical question arises regarding Jesus' crucifixion in Isaiah 53 and its impact on those who seek healing. Isaiah wrote, "Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted" (Isa.53:4). In the evening at Peter's mother's-in-law home, Jesus healed all who were sick. Matthew said that these healings took place to fulfill what was spoken through Isaiah the prophet, that He himself took our infirmities and carried away our diseases (Mt.8:17). It is difficult, even in keeping with Matthew's use of *pleroo* in his gospel (e.g., 1:22; 2:15; 4:14; 12:17), to know with certainty if he meant this was to be a complete or partial fulfillment of Isa.53:4.

Isaiah continues to write that Jesus was wounded and pierced for their transgressions, and bruised and crushed for their iniquities. The chastisement for their wellbeing was upon Him, and by His scourging and stripes they are healed. All like sheep, Isaiah says, have wandered astray, each turning to his own way, but the Lord laid on Him everyone's iniquity (Isa.53:5-6). When Peter uses Isaiah's phrase "by His wounds you were healed" (Isa.53:5b; I Pe.2:24b), it is cited in the context of moral and spiritual healing of the sickness of sin, rather of than physical healing. However, since Old Testament thought

linked spiritual and physical sickness and healing together (Richards 1991:330), the context of I Peter 2 may be decisive.

If the “curse of the law” in Galatians 3:13 refers to the curses found in Deuteronomy 28, then sickness and disease would be involved (Dt.28:27-28,35,60-61,65) in Christ’s work on Calvary. It would then follow that Jesus has ransomed believers from the curses of every kind of sickness and disease just as God will automatically forgive any sin that is confessed and forsaken. So it would be expected that He will, each and every time, heal all who ask Him.

ii. The Quandary Regarding God’s Will to Heal Every Believer

Is healing a Christian’s right by atonement? It is interesting and seemingly instructive how believers reacted to sickness after the early apostolic period. The apostle Paul may have had an eye disease when he first preached the gospel to the Galatians (Gal.4:13-15), though he could have been using a figure of speech, such as “you would have given me your right arm to show your sincerity in wanting to help me.”

Timothy suffered from chronic stomach trouble; instead of telling him to claim his right of healing based on Calvary, Paul advised Timothy not to continue to drink only water but to take a little wine (I Tim.5:23). Paul left Trophimus behind at Miletus, sick (II Tim.4:20). Were these few cases a result of a lack of faith? Since Christ does heal today, what about Christians who remain sick and die in some cases? Is death due to unbelief, sin, demonic bondage or something “unknown” or is it possible that physical healing does not have the same “automatic guarantee” as do forgiveness and salvation?

At this point in time, this writer would suggest that physical healing may be in the atonement in the same sense that the resurrected body is part of Christ’s redemptive work.

In other words, all of God’s blessings come from Calvary. With certain blessings including forgiveness and cleansing from sin, all Christians universally can claim and immediately receive them with certainty. Other blessings such as healing, the believer can ask and trust the merciful and healing God to choose sovereignly to make him or her well today. He may, but healing and the resurrected body will be an absolute certainty in heaven.

In all cases of healing, one needs the mind of the Lord. God does not deal with every individual in exactly the same way but He works according to the person’s needs, personality, experiences and culture (e.g., Lk.13:11-13; Mk.9:1-7; Acts 9:39-41).

5. Set the Emotionally and Demonicly Oppressed Free

a. The Brokenhearted

God heals the broken in heart and binds up their wounds and sorrows (Ps.147:3). The writer wonders how many Christians suffer and experience heaviness and despair like

David from the insults of others (Ps.69:20); or, like Jeremiah, their heart is broken or shattered because of false prophets or unfaithful leaders (Jer.23:9); or, they suffer because of shepherds of the flock who do not strengthen the weak, or care for the sick, or bind up the broken, or fail to bring back those who have strayed from the faith (cf. Jer.34:1-4).

The Lord is truly near the brokenhearted, and He saves those who are crushed in spirit (Ps.34:18). It is God who gives new strength and life and satisfies the weary soul, and He replenishes every sorrowful person (Jer.31:25; cf. Ps.23:3).

b. The Thief and the Door of the Sheep

Jesus is the Door of the sheep. All that ever came before Him and entered by another way into the sheepfold were thieves and outlaws, and the sheep did not listen to them. The purpose for the thief coming is to steal, kill and destroy the sheep. But if anyone enters in through Christ, he or she will be saved and have abundant life (Jn.10:1-11). The “thieves” appear to describe the Christian’s enemies, the devil and his cohorts. If permitted, the devil will rob believers of their physical, mental and spiritual health. Christians, therefore, should not be ignorant of his devices and schemes; otherwise, they will face defeat at the hands of their adversary who wages warfare against them. Jesus set free those who were oppressed (Lk.4:18; 9:38-43).

c. The Devil’s Influence in the World

Even though the world belongs to Jesus Christ (Mt.13:37-38), His reign has not yet been set up on earth (cf. Rev.11:15-17). Satan is in the world (I Jn.4:4) and works in non-Christians or in their midst (I Jn.2:3). The whole world is under his influence (I Jn.5:19), and to some extent, under his authority and dominion (Acts 26:18).

There are differences of opinion regarding the degree to which demonic forces can exert influence over unbelievers and believers. Be that as it may, the Scriptures do show that the prince and ruler of this world has already been judged at the Cross and is condemned (Jn.16:11).

d. Greek Words that Describe the Devil’s Influence Over People

The Bible uses at least five words to describe the extent of demonic influences over a person:

i. Daimonizomai—“To Be Demonized”

Jesus healed people who had been demonized (Mt.4:24; 15:22-28) to the point where they could not even speak or hear (Mt.12:22; 9:32-33). He expelled or drove out many spirits with a word, not allowing the demons to speak because they knew He was the Christ (Mk.1:32-34; Mt.8:16).

When Jesus came into the region of Gadara, two demonized men who came out

from the tombs met Him. Luke describes one of them as “having demons” and for a considerable time did not put on a garment and did not live in a house but remained among the tombs (Lk.8:27). Many times the demon had seized him. He was bound with chains, but he would break the bonds and was driven by the demon into the desert.

The men are described as violent or exceedingly dangerous so that no one was able to pass that way. Seeing Jesus, at least one of the demonized men fell prostrate before Him and in a great loud voice suddenly shrieked out, “What do you want with us, Son of God Most High? Did you come to torture us before the appointed time?” The one begged, “Do not torment me,” for Jesus had charged the unclean spirit to come out of (ek) the man.

The Lord asked the demon his name, to which he responded, “Legion is my name because we are many”, because “many demons entered into him” (Lk.8:30). The demonized man had a legion [six thousand?]. They besought Jesus not to order them away into the abyss. Since there was a huge herd of swine grazing on the mountainside, they began begging Him that if He were going to expel them, to allow them to enter the pigs; He permitted them and told them to go. The demons came out from the man. (Mt.8:28-32; Mk.5:1-16; Lk.8:27-39).

From the descriptions above, a demonized person is one who has a demon. One or more demons have entered the person and are inside him or her. Demons can apparently cause blindness and dumbness. Other people are described as badly demonized or very violent and dangerous. Jesus cast them out with a word. There is a definite distinction between being demonized and having a purely physical ailment.

The use of the Greek word appears to refer to a demon instead of a person, and the demon exerts various degrees of influence, control or domination. Unger observes that a demonized person could “undergo a complete or incomplete deprivation of reason or the power of choice, with his personality so eclipsed or overwhelmed as to produce the consciousness of a twofold will in him” (Unger 1994:93).

ii. Exo—“To Have” a Spirit or a Demon

a. Have the Holy Spirit

Scripture teaches that if anyone does not have the Spirit of Christ, he or she is not of Him; the Spirit of God dwells in the believer (Rom.8:9,11; cf. I Cor.7:40). Such a person has been justified (Rom.5:1), bought with a price and belongs to God (I Cor.6:19-20), is a member of Christ’s body (I Cor.12:27), is redeemed and forgiven (Col.1:14), and is sealed by God (II Cor.1:21-22). Non-believers, however, are worldly, not having the Spirit (cf. Jude 19).

b. Have an Evil Spirit

The man of the country of the Gerasenes had a “legion” (Mk.5:15). The Greek,

Syrophenician woman's daughter had an unclean spirit (Mk.7:25). There are also cases where the person had a spirit and was said to be demonized, e.g., Lk.4:33; 7:33; 8:27.

A father's son "had" a dumb spirit from childhood that would seize and convulse the boy, and he would foam and grind his teeth. Often the demon would throw him into the fire or into the water trying to put an end to him (Mk.9:17-29). A Jewish woman, a daughter of Abraham, "had" a spirit of infirmity for eighteen years, being bound by Satan. She was doubled over and totally unable to raise herself. Jesus told her that she was loosed from her infirmity; He laid His hands on her, and she immediately stood upright. (Lk.13:10-16).

In the case of the girl who literally had a "spirit of a python" or spirit of divination and practiced fortune-telling, Paul cast the demon out of her (Act 16:16-18). From the above accounts, it is clear that one who is demonized is also considered to "have" a demon. An evil spirit considers the demonized person as "his house" (Mt.12:44) where he can "find rest" (Mt.12:43). It appears that the demon dwells (cf. Mt.12:29; Mk.3:27) within the person for a period of time, at least until the demon is cast out by a believer.

When a person is born again, his or her body is the temple (naos) of the Holy Spirit who lives inside; she is not her own master but belongs to Another since she was bought with a price and so should glorify God in her body and spirit (I Cor.6:19). Since the Trinity now lives inside her and demons tremble in Their presence (cf. Ja.2:19), it seems reasonable to deduce that the demon would no longer reside in the naos.

At the same time, demons that were not expelled at the time of salvation can still have a foothold. Whether the foothold in this instance is continued residence inside the person together with the Holy Spirit or if the demon has a "room" in the temple of the Lord or if the evil spirit is oppressing the believer from the "outside" is a point of debate which goes beyond the scope of this thesis. What is certain is that it is the Lord's will for any believer to be completely free from any degree of demonization or demonic oppression.

iii. Katadunasteuo--"Oppress, Exploit, Dominate" Someone

This word is found only in Acts 10:38 and James 2:6 ("Is it not the rich who oppress you"). Being anointed with the Holy Spirit and power, Jesus not only traversed the land doing good, but He also healed all who were harassed by the devil and under his tyranny and domination (Acts.10:38). The devil blinds the minds of unbelievers to the gospel (II Cor.4:4-6). When the Word of God is sown, a person can have difficulty understanding it. The evil one will come and snatch the seed that had been sown in the unbeliever's mind (Mt.13:19). The enemy will exploit suffering or persecution that comes because of the Word (Mt.13:20-21) or use the cares of life and the lure of riches to choke the message (Mt.13:22).

But Jesus was sent to heal the brokenhearted (Lk.4:18). He healed those who were tormented and troubled with unclean spirits (Lk.6:18), and He saves those who understand the Word of God and receive it (Mt.13:23).

iv. Ochleomai—“Trouble, Disturb, Torment”

Jesus healed people who were troubled and tormented by unclean spirits (Lk.6:18). In the book of Acts, people from the towns in the neighborhood of Jerusalem would bring the sick and people vexed by unclean spirits. All were healed (Acts 5:16).

v. *Pathema*—“suffering, misfortune”

Peter tells his readers to exercise self-control and be watchful because their adversary, the devil, prowls about like a roaring lion looking for someone to devour. They are exhorted to resist the devil and to be strong in the faith since they were aware that their brothers and sisters were undergoing the same kinds of suffering in the world (I Pe.5:8-9). The devil will stir up conflict and use affliction and terrible persecution for those who are resolved to live holy lives (cf. II Tim.3:11-13; Heb.10:32-33).

vi. Summary of the Greek Terms regarding Demonic Influence

The term “demon possession” does not occur in the New Testament although the term is used in the New International Version (NIV) and the New Living Translation (NLT) in Jn.7:20; 8:48-49. In light of the five Greek terms mentioned, a person who is demonized is one who has an evil spirit that exercises varying degrees of control from causing a sickness to virtually taking over the person to the point of severe physical harm.

Though the Jewish “daughter of Abraham” had a spirit of infirmity for eighteen years (Lk.13:10-16; under the Old Covenant), the young Jewish boy had a dumb spirit from childhood that nearly killed him (Mk.9:17-29; due to parent’s disobedience?). Though the Greek woman’s daughter had an unclean spirit (Mk.7:25; pagan history), it seems very unlikely to this writer, from the use of *daimonizomai* and *exo*, that a Christian should be described as “demonized” in the same sense as an unbeliever having a demon.

At the same time, demonic bondages may exist due to the believer’s or his parent’s past occult involvement that has not been sufficiently dealt with before God at the time of the new birth. In this case, Satan would have a foothold to the point where the demon may have a “room” in the temple of the Lord. This writer cannot be certain of the above description.

What may be more accurate using the other Greek words that describe the plight of certain Christians is that they can be oppressed. They may be exploited, troubled, disturbed, or tormented and can suffer at the hands of their adversary.

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