

## How Jesus cast out demons!

Throughout the gospels we witness the dynamic power of the Savior undeniably dominating and overthrowing the kingdom of darkness. The Lord did not play games with the enemy and forcefully promulgated the coming of the Kingdom of God through many signs and wonders.

Preaching, teaching and casting out demons was fundamental to the Lord's ministry and were often packaged together (see Mark 1:21-34, 39, 6:12-13).

Most Christians embrace the importance and relevance of teaching and preaching the gospel for the building up of God's kingdom. However, skepticism tends to surface when broaching the deliverance aspect of Jesus' ministry. There are many reasons for this and I believe the chief of these is ignorance of what the word of God has to say on the subject matter. Couple this with the gross misrepresentation of this ministry in both Hollywood and in some church's and it becomes clearer why many Christians resist this aspect of the Savior's ministry.

As with preaching and teaching, deliverance ministry was offered to the people as a means of freedom from bondage and oppression. Luke 4:18-19 affirms this as it states,

*“ The Spirit of the LORD is upon Me,  
Because He has anointed Me  
To preach the gospel to the poor;  
He has sent Me to heal the brokenhearted,  
To proclaim liberty to the captives  
And recovery of sight to the blind,  
To set at liberty those who are oppressed;  
<sup>19</sup> To proclaim the acceptable year of the LORD.”*

From this text we see that the mission of the Savior was to bring salvation, healing and deliverance to hurting humanity. As the teaching and preaching of the gospel should never be done with exploitive motives neither should deliverance ministry be handled in this manner. Its purpose and function is to bring God's people a better quality of life and more intimate fellowship with Jesus Christ.

The intent of the enemy is to make mankind miserable beyond articulation and rob and plunder the original plan and purpose of God for our lives. Those who are bound by demonic oppression have often expressed their desire to be free and live righteously before the Lord but find they are held captive by unseen forces. It is often noted in Scripture that demonized persons cried out and were tormented by the demons inside of them (see Mark chapter 1 & 5).

With this in mind, there is an urgent need to exhume this ministry from the graves of ignorance, unbelief, doubt and skepticism so that the oppressed may be liberated from the torment of the enemy. The Lord in His grace and mercy has made freedom available to the demonically afflicted. The ministry of deliverance is a key that unlocks the door to freedom and victorious living in Jesus Christ.

Once the ministry of deliverance has broken through the barriers that question its validity to today's Church, there are additional hurdles to overcome. Arguments often erupt over the

protocol of the ministry and how administration should be conducted. On the surface, it does not appear as though the Bible goes into great detail of how Jesus cast out demons. In most instances we read that He gave them a command and the demons left or so it would seem.

One area of contention some have with the ministry of deliverance is the effort and work that is often necessary to set a person free from demonization. Statements such as, “It is not biblical to have to command demons more than once to come out of a person” are commonly made. Some argue that Jesus commanded and at once, the demons came out. At first glance this might appear to be the case but upon closer examination we find that in most instances, Jesus used a series of commands to drive demons out of a person’s being.

Mark 1:28, 5:8 and Matthew 8:16 all prove that Jesus commanded demons out of people through a process and series of words. A word study of the aforementioned Scriptures will help to bring clarity on this matter and support the claim of deliverance ministry being a labor of love and tough work.

In Mark chapter 1 we have the account of Jesus entering the synagogue in Capernaum to teach the people. While there, He and his disciples encountered a demonized man. The account reads:

**“<sup>21</sup> Then they went into Capernaum, and immediately on the Sabbath He entered the synagogue and taught. <sup>22</sup> And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes.**

**<sup>23</sup> Now there was a man in their synagogue with an unclean spirit. And he cried out, <sup>24</sup> saying, “Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!”**

**<sup>25</sup> But Jesus rebuked him, saying, “Be quiet, and come out of him!” <sup>26</sup> And when the unclean spirit had convulsed him and cried out with a loud voice, he came out of him. <sup>27</sup> Then they were all amazed, so that they questioned among themselves, saying, “What is this? What new doctrine is this? For with authority He commands even the unclean spirits, and they obey Him.” <sup>28</sup> And immediately His fame spread throughout all the region around Galilee.” (Mark 1:21-28).**

The word I would like to draw attention to from this Scripture reading is the word “saying” which is found in verse 25. The Scripture states that Jesus rebuked the demon, “saying.” The Greek for this word is lego pronounced leg-o. There are several other Greek words housed within lego that helps to paint a very clear picture of how Jesus delivered the demonized man.

The definition of lego in its fullness is, “To lay forth, i.e. figuratively to relate in words (usually a systematic or set discourse, an extended or random harangue), by implication to mean:- ask, bid, boast, call...give out, name...put forth, say (-ing, on)...speak, tell, utter, to speak or say (by word or writing):- answer, bring word, call, command, grant, to show or make known one’s thoughts, i.e. speak or say, to flow (“run” as water), pouring forth, preach, talk, tell, utter” Strong’s (G3004, 2036, 5346, 4482-83, 2980).

In reviewing the definition of the word “saying” we understand that Jesus did more than give a one word command to the demons inhabiting the man in the synagogue. He engaged them

in a systematic discourse of words that undermined their strength and subjugated them to His authority.

A discourse means a, “formal and orderly and usually extended expression of thought on a subject, linguistic unit (as a conversation or a story) larger than a sentence, argument” (Merriam-Webster). An argument can mean a coherent series of statements leading from a premise to a conclusion.

A synonym for quarrel which is found in the definition of discourse (above) is the word altercation and it implies, “fighting with words as the chief weapon, although it may also connote blows” (Merriam-Webster).

Additionally, the word harangue is also used in the Greek word lego which can mean, “a ranting speech or writing, lecture, declaim” (Merriam-Webster).

From these definitions it is clear that our Lord used an arsenal of words to destroy the presence of the enemy. Ranting, as seen in the above definition means, “To talk in a noisy, excited, or declamatory manner, to scold vehemently” (Merriam-Webster).

Jesus is the King of kings and the Lord of lords. The word clearly states that at His name knees bow and tongues confess His lordship (Philippians 2:10-11). This being true, why did Jesus engage in a battle of words to cast out demons? I believe the simple answer is, the Lord wanted to show us there are no shortcuts to effective deliverance ministry. To be effective requires an intimate relationship with Christ, skill and knowledge of His word, spiritual gifts, faith, stamina, tenacity etc. Only those hidden in Christ have the necessary authority and anointing to successfully deal with demonic forces.

It is truly a labor of love to engage in battle against belligerent unseen forces on behalf of the oppressed. Jesus could have cast out the demons in every instance with a single word. This is affirmed by Genesis 1:3-26. Jesus (being a part of the Godhead) spoke a word and it was so. God said, let there be and it came into being (Genesis 1:3-26, John 1:1-3). There was no struggle or revolt from creation to come into being at the command of the Lord.

While there are accounts in the Bible of God’s people casting out demons with a single command (Act 16:16-18) the majority of demonization cases may not be as simple. There are many reasons why some deliverance sessions may take longer than others. The point to remember is one has to be committed to seeing the process through whether it takes five minutes or many hours.

The Lord was teaching His newly converted disciples (Mark 1:16-20), the ways of ministry. They witnessed their Master teach those in the synagogue with authority and then they observed how He set the demonized man free. They were in training and needed to understand that ministry would not be easy and they would meet with resistance from the kingdom of darkness. This lesson was given not only for the benefit of the first disciples of Jesus but also for those who would come after them.

The account of Jesus confronting the demoniac of Gadarenes in Mark 5:8 also uses the word “said” which carries the same Strong’s definitions as the word “saying.” This is a clear indicator that more often than not, Jesus confronted and overpowered the kingdom of darkness through a series of commands. The power packed, authoritative words spoken from

the mouth of our Savior ultimately crippled the demons, compromised their resistance and broke their hold from the lives of their victims.

In Matthew 8:16 the word states, **“When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick.” KJV**

If you noticed, the verse states that Jesus cast out demons with *His* word. Some translations of the Bible such as the NKJV, NIV and AMP state that the Messiah cast out demons with *a* word which suggests the absence of a systematic discourse. Jesus cast out demons with His word which means Genesis to Revelation was the weaponry used to bring deliverance and healing to those held captive by the enemy.

Jesus is the Word! John 1:1-2 states, **“In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup> He was in the beginning with God.” NKJV**

I believe the Lord has given us a strong and viable key that is effective and critical to deliverance ministry. Skillful use of the word of God will penetrate the enemy’s defenses and destroy his strongholds. This is what the Savior did to set the captives free. He used His word which is the Greek word logos. It means among other things, communication concerning doctrine, fame, and tidings (Strong’s G3056).

Jesus cast out demons by the word and we are expected to utilize the same technique. I can personally attest to the fact that using the word of God to drive out demons is an effective tool in deliverance ministry. The word of the Lord torments demonic forces leaving them no alternative but to flee!

As stated earlier, at a glance the Bible does not give a great amount of detail on how Jesus and His disciples cast out demons. We are however able to glean some insight into how the Lord administered deliverance by carefully reviewing Scripture for clues. Along with using His word, another method Jesus used to cast out demons was name subjugation. The Lord was able to undermine the presence of demons by making them give Him their names.

There are a few articles I will include at this point that speak about subduing an enemy by knowing its name. While these articles come from a secular rather than biblical source they are helpful in underscoring the idea that name subjugation is a well know technique for overcoming an enemy. After reviewing the two articles sourced from the net, we will then refer to the verse of Scripture that demonstrates Jesus using this technique against a stubborn foe.

#### **The first article states:**

“...A true name perfectly describes something's essential nature; knowing a true name gives one power over the owner of the name. True names are frequently words in a Language Of Magic, but they don't have to be. In some portrayals, using a person's true name forces them to obey your commands. In others, a true name gives you a connection to the name's owner that allows you to work magic on it from a distance. Sometimes, a person's true name is needed if you want to work any magic on him at all.

A person's true name might be self-determined, or bestowed on him by someone else—possibly in a religious or magical ritual. In works which feature true names prominently, people tend to guard them jealously, and will even have a second name (or two or three or more, depending on the character's age) for everyday use...in the book of Genesis, the Abrahamic God created the world through the power of words, as opposed to the physical labors of gods of virtually all other mythologies. When the Abrahamic God created Adam, Adam was tasked with naming all the animals, as part of giving him "mastery" over all the other animals. Although modern tradition has largely forgotten it, the concept of true naming is supposed to grant power over the target..."

<http://tvtropes.org/pmwiki/pmwiki.php/Main/IKnowYourTrueName>

### **The next article states:**

Most of us have known the dread of a parent addressing us with our full, legal, birth name. And we know in that moment that we are being Summoned by the Full Might and Majesty of Parental Authority. Why does that simple trick using our full name, work so well?

Invoking true names works because their power is rooted in spiritual, religious and magical beliefs -- traditions which reach so far back beyond history that they're probably imprinted in our DNA. This magic of names involves far more than the fact that sound transmits energy. In addition to the power of your name itself, the tone, cadence and resonance of how you say that are a unique expression of your identity - which is exactly why so many psychics ask for your name before beginning a reading.

In addition, magical and alchemical traditions 5,000 years old and more from ancient Egypt, Persia and Greece held that if you can summon something using its "true" name, you gain power over it. Today's tales of wizards and sorcerers use this plot device with excellent reason.

In both the Jewish and Christian versions of Genesis, God gathered all the creatures of the earth so Adam could name them, and thus have dominion over them, even before creating Eve. Still today, people in some cultures keep their true name secret..."

[http://www.californiapsychics.com/articles/Newsletter/4184/Whats\\_In\\_a\\_Name.aspx](http://www.californiapsychics.com/articles/Newsletter/4184/Whats_In_a_Name.aspx)

As previously stated, this information comes from an entirely secular source but the information is valid and relevant to the subject matter of name subjugation. Now let's look at the scriptural references.

Mark 5:1-8 states;

**<sup>1</sup> Then they came to the other side of the sea, to the country of the Gadarenes. <sup>2</sup> And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit, <sup>3</sup> who had *his* dwelling among the tombs; and no one could bind him, not even with chains, <sup>4</sup> because he had often been bound with shackles and chains. And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him.**

**<sup>5</sup> And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones. <sup>6</sup> When he saw Jesus from afar, he ran and worshiped Him.**

<sup>7</sup> **And he cried out with a loud voice and said, “What have I to do with You, Jesus, Son of the Most High God? I implore You by God that You do not torment me.”**

<sup>8</sup> **For He said to him, “Come out of the man, unclean spirit!”** <sup>9</sup> **Then He asked him, “What *is* your name?”** And he answered, saying, **“My name *is* Legion; for we are many.”** <sup>10</sup> **Also he begged Him earnestly that He would not send them out of the country.**

This is an incredible account of the power of Jesus over the kingdom of darkness! Verse 7 describes the response of the demons as they see Jesus. They ask the Lord if He has come to torment them. In Matthew 8:29 which is the same account of this story, the demons ask Jesus if He has come to torment them *before* the time. The demons are questioning Jesus’ authority and right to confront them at this particular moment. While it is obvious they recognize Christ’s superiority over them, evidenced by their admittance that He has the power to torment them, they still put up a fight and resist the command to come out of their captive.

The word torment as used in the reference in Matthew is the Greek word *basanizo* pronounced *bas-an-id-zo*. It means, “To torture:- pain, toil, torment, toss, vex” (Strong’s G928). The demons were resisting being tossed or cast out of the man they inhabited.

In reading the Scripture reference in Mark 5, it may appear that it was the Lord’s presence alone that tortured the demons. Although Christ’ presence certainly added to their torture, verse 8 clearly indicates why they were tormented. As the Lord came upon the scene, He immediately began commanding the demons to come out of the man.

Though the demons resisted, the Lord maintained full control of the situation by *asking* the demon to give its *name*. The word “asked” is comprised of several Greek words which renders the following definition of, “To ask for, i.e. inquire, seek:- ask (after, questions), demand...superimposition (of time, place, order)...have charge of...to interrogate...investigate” (Strong’s G1905, 1909, 2065, 2045).

The word “name” as used in the text comes from the Greek words *onoma* pronounced *on-om-ah* and *oninemi* pronounced *on-in-ay-mee*. The combined definition for them is, “name, authority, character, called (+ surname), notoriety” (Strong’s G3686, 3685).

From these definitions of “ask” and “name” it becomes obvious that the Lord was not making a request of the demons. He was demanding compliance from them through interrogation and the superimposition of His authority over their name, character, notoriety etc. In essence, the Lord was saying to the demons that it did not matter what their name was because His name is greatest of all!

A name reveals the nature and character of something or someone and when Jesus asked the demon’s name He was commanding it to reveal its nature and character.

The demon in charge was forced to answer Jesus saying, **“My name *is* Legion; for we are many”** (Mark 5:9). From this admission, the enemy’s power was broken and they began to beg the Lord not to send them out of the country.

At the beginning of the confrontation the demons were stalling and protesting but in the end they were begging the Lord for mercy. By having the enemy state its name, Jesus was able to

subjugate them to His authority. The weight and glory of the name of Jesus was superimposed over the name of Legion, bringing it to utter ruin! At the name of Jesus every knee must bow and every tongue confesses that Jesus Christ is Lord!

In Mark 1:24-25 demons may have been attempting to use name subjugation against Jesus when He confronted them in a man in the synagogue. The demons cried out, **“Let us alone! What have we to do with You, Jesus of Nazareth? Did You come to destroy us? I know who You are—the Holy One of God!”** Notice the demons used several of the Lord’s titles as they addressed Him. However the Lord muzzled them, commanding them to be quiet.

The study notes in the NKJV Bible on Mark 1:24-25 give these remarks about Jesus’ encounter with the demons in the synagogue, “In the ancient world, it was believed that one could gain control of another by speaking the name of that person. Here it may be that the demon attempts to gain authority over Jesus by speaking His name and identifying Him.”

In deliverance ministry, the superimposition of the names of our Lord is another sure way to crush demonic strongholds and gain the enemy’s compliance. The name of Jesus is weighty, awesome, and undeniably the greatest of all names!

As we read through the gospels, we see that the Savior administered deliverance to the captives with supreme authority, grace and integrity. He did not permit the demons to further insult those imprisoned by them, with exaggerated demonstrations of their foul presence. For Jesus, deliverance was about setting the oppressed free and not about how great He would look doing it. The Lord had mercy on the afflicted and their families and did not embarrass them with flamboyant acts of deliverance techniques before crowds of people.

This is evidenced in Mark 9:14-29. In this account, a father desired deliverance for his child who was severely demonized. Jesus answered the prayer of the child’s father for deliverance and did so before a crowd of spectators could gather at the scene. Mark 9:25 of this account reads, **“When Jesus saw that a crowd was running to the scene, he rebuked the evil spirit. “You deaf and mute spirit,” he said, “I command you, come out of him and never enter him again.”**

By casting out the evil spirit before the crowd gathered, Jesus killed two birds with one stone. The first is that He denied the evil spirit the attention and glory it sought from having a crowd of people watch it thrash about the young boy. Secondly, the boy and his father were spared the mortification of having a crowd witness a demonic temper tantrum as the evil spirit left the boy’s body.

This being said however, it is impossible to censor all demonic manifestations during a deliverance session. They may be curtailed by the Lord’s authority but certainly not altogether done away with.

In reading the account in Mark 9, I strongly believe that ministers should conduct deliverance sessions with the Lord of the ministry and the integrity of the person in mind. To encourage demonic manifestations and showmanship for egotistical motives is to profane the ministry and diminish its credibility.

The purpose of deliverance ministry is to set the oppressed free so that they may experience greater intimacy with the Savior and have a better quality of life. Deliverance should never be

about how we look to ourselves or others as the Lord uses us to minister in His name. The focus and purpose of this ministry is the glorification of the Lord and the liberation of the captive.

While most examples in scripture detail Jesus delivering the oppressed through force and effort there is an instance of deliverance that did not require a face to face, word wrangle confrontation with the enemy. This example is found in Mark 7:24-30 which reads;

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

This example clearly shows that our Lord did not have to strive with demons to gain their compliance. The Creator of all things simply declared that the demon was gone because of the woman’s faith and when she came to her home, it was as the Lord had said. There was no verbal struggle or discourse in this instance just a simple decree that set the little girl free.

This is encouraging because it states to those who operate in deliverance ministry that not all cases or sessions will be as challenging or difficult as others. Some demons flee without resistance because of the power of one’s faith in Christ.

The Lord gave many golden nuggets of information in the book of Mark on how to cast out demons. In the same episode of the father seeking deliverance for his child (Mark 9, covered earlier) Jesus gives incredible insight to His disciples on why they could not cast out the evil spirit from the child.

The account reads;

**<sup>17</sup> Then one of the crowd answered and said, “Teacher, I brought You my son, who has a mute spirit. <sup>18</sup> And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not.” <sup>19</sup> He answered him and said, “O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me.”**

**<sup>28</sup> And when He had come into the house, His disciples asked Him privately, “Why could we not cast it out?” <sup>29</sup> So He said to them, “This kind can come out by nothing but prayer and fasting.” Mark 9:17-19, 28-29 NJV**

This is an awesome revelation! From reading the last verse (29) of this incident it would appear that Jesus’ earlier response to the disciples’ inability to cast out the evil spirit was unwarranted. How could the disciples know that to cast out this *kind* of demon required fasting and prayer?

I would like to point out several areas of importance as it relates to deliverance ministry in this passage of scripture. We may also gain some understanding of why the Lord was annoyed with His disciples' inability to cast out the evil spirit.

Jesus gave us significant revelation into the spirit realm when He stated, **“This kind can come out by nothing but prayer and fasting.”** This “kind” connotes the idea of more than one kind or type of demon with varying levels of strength. From the Lord's statement we understand that some demons are stronger than others and require greater preparation, authority and anointing before we can successfully get them to release their captives.

So what is the meaning behind the word “kind?” What kind of demon was this that needed the power punch weaponry of prayer and fasting? Let's do a little word study to find out.

The word kind comes from the Greek words *genos* pronounced ghen-os and *ginomai* pronounced ghin-om-ahee which collectively can mean, “kin, born, country (man)...generation, kind, kindred, nation, offspring, stock, to cause to be (generate)...”

We understand from these definitions that the child was demonically oppressed by a generational demon that gained access to him through his bloodline. This demon had legal rights to the child's life through the sins of his parents and ancestors. It's possible this demon had been in the family line for many generations unchallenged and uncontested until it met Jesus.

As parents, the sins that we commit pass down to our children in what is known as a generational curse. They become guilty by association.

When we look at the words genes, genetics and generational we notice that they are linked. Genes are the vehicle in which the generational blessings or curses are passed through. We inherit the curses and sometimes the demons of our fathers and forefathers by virtue of the fact we come from the same gene pool. When Adam sinned we all sinned and that is because his genes are in us (Romans 5:12).

To effectively cast out this kind of demon required a life hidden in prayer and surrendered to the discipline of fasting. The suggestion is that the disciples were ill equipped to handle this level of spiritual warfare because of a deficiency in their prayer life and lack of fasting. Jesus' annoyance with them indicates they should have been prepared and victorious in this particular battle.

I have learned through experience that prayer and fasting is foundational to successfully ministering deliverance to those in need and breaking generational strongholds. Some cases are more challenging than others and require a greater level of authority and anointing for a victorious outcome. Spending quality time in prayer encapsulates and infuses us with the Lord's presence and fasting helps to kill our flesh. When the enemy encounters someone in this place of surrender to the Lord he is undoubtedly defeated.

My hope is that this information on how Jesus cast out demons has been helpful to you and will aid in the demolition of demonic strongholds in the lives of God's people everywhere!

May the Lord resurrect the ministry of deliverance from the tombs of ignorance, fear and religiosity that His fame may be spread abroad and lives may be transformed for His glory!

Sincerely,

Apostle Jael J Hodge

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