
1. This episode marks the first event with Jesus Christ involved in both a teaching and training ministry with full-time vocational disciples.
   a. Setting aside secular careers marked a turning point (Lk. 9:57-62).
   b. Training faithful men who will be able to train faithful men will become the pattern for the Dispensation of the Church (2nd Tim. 2:2).

2. This episode marks the first confrontation with demonic powers since Jesus’ victory over Satan’s temptations.
   a. Satan had left Jesus until an “opportune time” (Lk. 4:13).
   b. Opportunity was to be found in the synagogues.
      1) First in Nazareth (Lk. 4:28-30).
      2) Now in Capernaum (Mk. 1:21-28; Lk. 4:31-37).

3. A man in their synagogue with an unclean spirit (Mk. 1:23).
   a. ἐν πνεύματι ἁκαθάρτῳ en pneumatic akathartō (Mk. 1:23). πνεῦμα pneuma #4151 & ἁκαθάρτος akathartos #169.
   b. ἔχων πνεῦμα δαίμονιον ἁκαθάρτου echōn pneuma daimoniou akathartou (Lk. 4:33). δαίμονιος daimoniōn #1140 δαίμονιον daimonion #1142. Hap. are both translated as “demon.” δαίμονον/δαμαίνω daimonizomai #1139; possessed by a demon.
   c. Other spirit terms:
      1) The spirit of God; the Holy Spirit (1st Cor. 12:3).
      2) Ministering spirits (Heb. 1:14). Note: all “angelic beings” are “spirits.” The question remains: are all spirits angelic beings? (Acts 23:8,9)
      3) The Spirit of Antichrist (1st Jn. 4:3).
   d. In the Greek language, a demon was a “transcendent incorporeal being w. status between humans and deities” (BDAG). A δαίμονιον daimonion was lower than any θεός theos, and included such creatures as nymphs, fauns & satyrs.
   e. Satan is the ruler of demons, as the prince of the power of the air (Mt. 12:24,26; Eph. 2:2).

4. The demonic testimony is striking (Mk. 1:25).
   a. What business do we have with each other? See The First Miracle, Jn. 2:4. Τί ἡμῖν καὶ σοί is nearly identical to Τί ἐμοὶ καὶ σοί.
   b. The demon rightly identifies Christ as Jesus of Nazareth.
   c. The demon fears destruction for himself and all his kind. ἀπόλλυμι apollumi #6229.
   d. The demon accurately identifies Christ as the Holy One of God (Lk. 1:35; Jn. 6:69; Acts 3:14).

5. Jesus cast out the demon by an authoritative command (Mk. 1:25).
   a. The departure of the demon was violent for the human being involved.
   b. The witnesses to the spiritual battle were impressed.
   c. The term “miracle” is not used here.
   d. The emphasis is “teaching with authority.”

6. Other such demonic expulsions in Scripture.
   a. David’s soothing of Saul’s demonic influences (1st Sam. 16:14-23; 18:10; 19:9).
   b. Jesus Christ’s demonic expulsions.
      1) Demoniac Healed on the Sabbath Day [GM5] (Mk. 1:21-28; Lk. 4:31-37).
      2) Large crowd [GM15] (Lk. 6:18).
      3) In the presence of the Baptist’s disciples [GM20] (Lk. 7:21).
      4) Mary Magdalene and other women [GM23] (Lk. 8:1-3).
      6) Gadarene Demoniac(s) [GM29] (Mt. 8:28-34; Mk. 5:1-20; Lk. 8:26-39).
      7) Mute demoniac [GM32] (Mt. 9:32-34).
8) Syrophoenician Woman’s daughter [GM41] (Mt. 15:21–28; Mk. 7:24–30).
12) On the way to the cross in Jerusalem [PM20] (Lk. 13:32).

c. The Apostles’ demonic expulsions.
   1) Given authority to do so by Jesus (Mt. 10:1; Mk. 3:14–15; Acts 5:16).
   2) An unknown person (Lk. 9:49–50).
   3) The 70 were likewise given such authority (Lk. 10:17,19).
   4) Philip the Evangelist (Acts 8:6–8).