

LUKE'S NOTIONS OF 'SPIRITS'

A Study Of Luke's Notions of Πνεῦμα against the Qumran and Stoic Background Traditions

Doctoral Dissertation

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Johannes Gutenberg-University, Mainz, Germany, January 18th, 2021

English Abstract

The present dissertation develops the concept of the ‘spirit’ in the Gospel of Luke against the background of the Jewish and Stoic *πνεῦμα* ideas. While there are many studies on the ‘Holy Spirit’ in the New Testament, only a few have dealt with the spirit concept in a particular gospel, especially the Gospel of Luke. Furthermore, there are even fewer works that deal with the negative concept of ‘spirits’ (e.g. the unclean spirit) in the gospels.

While the Jewish background of spirit conceptions is intermittently covered, there are almost no studies available that also consider spirit conceptions in Greek philosophy and the natural sciences.

The present work focuses on the *πνεῦμα* notion in Luke’s double work, particularly in the Gospel of Luke, and continues the research on two essential points: On the one hand, the Stoic *πνεῦμα* concept in particular, which is intended to broaden the horizon towards a holistic understanding of Greek philosophy. On the other hand, the ‘spirit’ concept is not one-sidedly limited to the ‘Holy Spirit,’ but rather an overall concept is developed that also includes the negative dimensions (such as unclean spirits).

The concordance findings show that in the Gospel of Luke there are seventeen mentions of *πνεῦμα* which are directly related to the positive conception of ‘spirits.’ The positive concept of ‘spirits’ in Luke contains a pronounced interest in the ‘Holy Spirit’ and its variants. However, if one looks at the negative term of ‘spirits,’ the result is surprising: Luke puts together a variety of associations, which he then relates to the terms of impurity, evil, and the lemma ‘demon.’ In order to understand Luke's overarching notion

of the 'spirit,' taking into account both the positive and negative notions of 'spirits,' this research also examines the possible associations with disease and sin, as well as the possible dualistic confrontation between these two opposing terms.

The present work aims to place the Lucan concept of 'spirit' within the horizon of Greek and Jewish thought. The proximity of the Third Evangelist to the Greek style of thought and writing has long been discussed in research, but has been focused particularly on historiography. It is only in recent times that a unilateral classification as a 'Gentile Christian' has been doubted and the Jewish character of Luke has also been recognized. The twofold connection between tradition and history is concretized in the present work by the overview-like presentation of the Stoic *πνεῦμα* concept as well as the spirit concept in Qumran, since both source areas seem to be particularly informative for Luke. In the next step an overview of the *πνεῦμα* occurrences in the Lucan double work is given. Afterwards, three specific sections of the Gospel of Luke will be analyzed by way of example. Two of these sections focus on the negative term 'spirit,' while the remaining section concentrates on the positive term. These three sections are analyzed on three levels: a phenomenological level, which considers the semantic level; a narratological level, which deals with the narration of the Gospel of Luke in its own narratological right; and a traditional-historical level, which looks at the historical background of the use of the term.

The analysis of the Gospel of Luke then offers a strategic insight into one's own understanding of the Gospel of Luke in its positive and negative connotations. When it

comes to the positive concept of ‘spirit,’ the result is clear that ‘the Spirit’ should be seen as the main character who transcends the prophetic line and renews God’s intervention and action in human affairs. Concerning the negative aspect of ‘spirits,’ Luke sees in them the opposite force that causes illness and suffering to people, and therefore the necessity that they are set free. Interestingly, when compared to the background traditions of Stoicism, the Gospel of Luke shows some analogy with remarkable developments in the sense that it exchanges the guardian ‘demon’ for that of the ‘Holy Spirit.’ However, when it comes to the Jewish Qumran community, the aspect of ‘spirits’ that inflict disease is retained, while the Qumran community can attribute possession and disease to moral failure and sin, Luke removes the notion of sin as the cause of the affliction that affects humanity. Likewise, Luke holds fast to the dualistic idea of a conflict between the ‘Holy Spirit’ in Jesus and the unclean and evil ‘spirits,’ in ‘Beelzebul’ or ‘Satan,’ in this eschatological conflict.

The present work would like to clarify the often sweeping insight that the Gospel of Luke ascribes a special significance to the (Holy) Spirit to the effect that it elaborates a comprehensive spirit notion revealing a dualistic idea which can be understood in greater depth against the background of Stoic and early Jewish concepts of spirit, particularly those of Qumran.

German Abstract

Die vorliegende Dissertation erarbeitet das Konzept des „Geistes“ im Lukasevangelium vor dem Hintergrund der jüdischen und stoischen $\pi\nu\epsilon\delta\mu\alpha$ -Vorstellungen. Während es durchaus viele Studien über den „Heiligen Geist“ im Neuen Testament gibt, haben nur wenige die Geist-Konzeption eines bestimmten Evangeliums, insbesondere des Lukasevangeliums, untersucht. Darüber hinaus gibt es noch weniger Werke, die sich mit der negativen Vorstellung von „Geistern“ (z.B. dem unreinen Geist) in den Evangelien befassen. Während der jüdische Hintergrund der Geist-Vorstellungen durchaus gelegentlich wahrgenommen wird, liegen so gut wie keine Studien vor, die auch den möglichen Einfluss von Geist-Konzeptionen in der griechischen Philosophie und Naturlehre auf frühchristliche Texte in den Blick nehmen.

Die vorliegende Arbeit konzentriert sich auf die $\pi\nu\epsilon\delta\mu\alpha$ -Vorstellung im lukanischen Doppelwerk, insbesondere im Lukasevangelium, und führt die Forschung an zwei wesentlichen Punkten weiter: Zum einen soll insbesondere mit dem stoischen $\pi\nu\epsilon\delta\mu\alpha$ -Konzept der Horizont in Richtung griechischer Philosophie erweitert werden. Zum anderen wird das Geist-Konzept nicht einseitig auf den Heiligen Geist beschränkt, vielmehr wird ein Gesamtkonzept erarbeitet, das auch die negativen Dimensionen (wie unreine Geister) mit einbezieht.

Der Konkordanz-Befund zeigt, dass es im Lukasevangelium siebzehn Erwähnungen von $\pi\nu\epsilon\delta\mu\alpha$ gibt, die in direktem Zusammenhang mit dem positiven Begriff der „Geister“ stehen. Der positive Begriff der „Geister“ bei Lukas beinhaltet ein ausgeprägtes Interesse am „Heiligen Geist“ und seinen Varianten. Betrachtet man jedoch den negativen Begriff

der „Geister,“ so ist das Ergebnis überraschend: Lukas stellt eine Vielzahl von Assoziationen zusammen, die er mit den Begriffen Unreinheit, Böses und dem Lemma "Dämon" in Verbindung bringt. Um das übergreifende Geist-Konzept des Lukas zu verstehen, bei dem sowohl die positiven als auch die negativen Vorstellungen von „Geistern" berücksichtigt werden, untersucht diese Forschungsarbeit auch die möglichen Verbindungen zu Krankheiten und Sünde sowie die mögliche dualistische Konfrontation zwischen diesen beiden gegensätzlichen Bezeichnungen.

Die vorliegende Arbeit möchte die lukanische Geist-Konzeption in den Horizont der griechischen und jüdischen Denkwelt einordnen. Die Nähe des dritten Evangelisten zum griechischen Denk- und Schreibstil werden in der Forschung seit langem diskutiert, man konzentrierte sich aber insbesondere auf die formgeschichtliche Nähe zur Historiographie. Erst in jüngerer Zeit wird eine einseitige Verortung des Evangelisten als ‚Heidenchrist‘ bezweifelt und auch die jüdische Prägung von Lukas anerkannt. Die zweifache traditionsgeschichtliche Anbindung wird in der vorliegenden Arbeit durch die überblicksartige Darstellung des stoischen $\piνεῦμα$ -Konzepts sowie die Geist-Konzeption in Qumran konkretisiert, da beide Quellenbereiche für Lukas besonders aufschlussreich erscheinen.

Im nächsten Schritt wird dann ein Überblick über die $\piνεῦμα$ -Vorkommen im lukanischen Doppelwerk gegeben. Danach werden exemplarisch drei spezifische Abschnitte des Lukas-Evangeliums analysiert. Zwei dieser Abschnitte konzentrieren sich auf den negativen Begriff „Geist,“ während der verbleibende Abschnitt sich den positiven Begriff zur Darstellung bringt. . Die ausgewählten Abschnitte werden mit drei

Perspektiven analysiert: eine phänomenologische Perspektive, die die semantische und formgeschichtliche Ebene des Textes betrachtet; eine narratologische Perspektive, die die spezifische Erzählweise des Abschnitts (z.B. Figuren) betrachtet; und eine traditionsgeschichtlich-historische Ebene, die den historischen Hintergrund des Motiv- und Begriffsgebrauchs in den Blick nimmt.

Die Analyse der Abschnitte eröffnet exemplarisch einen Blick für das Geist-Verständnis des gesamten Lukas-Evangeliums in den positiven und negativen Konnotationen. Wenn es um den positiven Begriff des „Geistes“ geht, ist das Ergebnis klar, dass „der Geist“ als die Hauptfigur gesehen werden sollte, die die prophetische Linie fortschreibt und Gottes Eindringen und Handeln in menschliche Angelegenheiten erneuert. Was den negativen Aspekt der „Geister“ betrifft, so sieht Lukas in ihnen die entgegengesetzte Kraft, die Menschen Krankheiten und Leiden zufügt, weshalb diese davon befreit werden müssen. Interessanterweise zeigt das Lukas-Evangelium im Vergleich zu den Hintergrundtraditionen des Stoizismus eine gewisse Analogie in dem Sinne, dass es den Hüter „Dämon“ gegen den des „Heiligen Geistes“ austauscht. Im Vergleich mit Geist-Vorstellungen der jüdischen Qumran-Gemeinschaft, wird der Aspekt der „Geister“ beibehalten, die Krankheiten zufügen. Doch während die Qumran-Gemeinschaft Besessenheit und Krankheiten moralischem Versagen und Sünde zuschreiben kann, beseitigt Lukas den Begriff der Sünde als Grund für die Bedrängnis, die auf die Menschheit einwirkt. In Anknüpfung an jüdisches Denken hält Lukas an der dualistischen Vorstellung eines Konflikts zwischen dem „Heiligen Geist“ in Jesus und

den unreinen und bösen „Geistern“ fest, die durch „Beelzebul“ oder „Satan befähigt und beschützt werden.

Die vorliegende Arbeit möchte die oft nur pauschale Einsicht präzisieren, dass das Lukasevangelium dem (Heiligen) Geist insofern eine besondere Bedeutung zuschreibt, als es ein umfassendes Geistverständnis ausarbeitet, das eine dualistische Konzeption erkennen lässt, die vor dem Hintergrund stoischer und frühjüdischer Geistvorstellungen, insbesondere in Qumran, tiefer verstanden werden kann.

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I. INTRODUCTION

Chapter 1: Why This Topic?

To understand ‘the Spirit’ is to understand Jesus’ mission, and ultimately God’s story in the Gospel of Luke. Not only does ‘the Spirit’ reflect on the will of God and his connection to earthly events, but it also acts as a medium through which God intervenes in humanity. However, it is not at all clear how Luke uses and constructs the Greek word *πνεῦμα*, or ‘spirit,’ in general terms in his gospel, since the word itself cannot point to its relationship with God, the divine, or holiness, but rather it can take different meanings depending on its associations with adjectives, nouns or actions. For the reader to understand the kind of ‘spirit’ that is being referred to, or whether or not it is indeed the will, intention, and action of God, the need for a modifier is required, opening a wide range of variants and other possibilities—and beings—to understand it. The modifier itself not only points to a different interpretation of the semanteme *πνεῦμα*, but also rather opens up a number of possibilities for an understanding of other characteristics or characters in Luke’s narrative, identifiable by the purported relationships with characters within the narrative. Moreover, adjectives, attitudes, actions, intentions, and consequences often serve as clues to identify these characters—or beings—nested under the umbrella of the lemma *πνεῦμα*. Along similar lines, this endeavor broadens the perspective when one is to explore the wide range of meanings of the semanteme in first-century-Judaism and in the centuries before, since stabilization for the meaning was present. Moreover, *πνεῦμα* does not carry a definite connotation, but rather it is found as a neutral semanteme and therefore modifiable— to acquire a positive or negative connotation.

Of particular interest is then the notion of ‘spirit’ in Luke’s mind in both connotations; a positive connotation when it links to God, or a negative connotation when it links its use to other characters or being normally associated to ‘evil’ or ‘uncleanliness.’ This is especially evident in the New Testament where ‘spirits’ seem to be working independently and against God. Moreover, the Gospel of Luke—and Acts of the Apostles to some extent—is of particular interest as it shows a clearly shows a well-thought use and development of the term.¹ Moreover the data that can be taken from Luke’s work can offer insight and a window into his understanding and notion of not only the positive connotation of πνεῦμα but also of the term in general. The latter can prove useful in understanding both Luke’s perception of πνεῦμα, and his depiction and characterization of Jesus’ self-understanding and mission.

The Gospel of Luke and the book of Acts of the Apostles provide an open window into first-century language, narrative, history, and theology. The author, Luke for short,² as its writer, creates and crafts stories from available sources, weaving them together from smaller units, creating an effect which immerses its audience into carefully constructed reality, allowing the reader to pause, reflect, but more importantly, to respond to his stories.³ Many works have been researched on the book of Luke and Acts, either

¹ While at the moment this research focuses on the Gospel of Luke there is the intention for further research to expand to Acts of the Apostles as well since it can be seen as complimentary to the gospel.

² Although the name of the author does not appear anywhere in the book it is assumed that it was Luke, travel companion of Paul, noted in the verses in Acts (with the use of "we") and 2 Timothy, along with Colossians (identified as the beloved physician). See, Carl R. Holladay, *A Critical Introduction to the New Testament: Interpreting the Message and Meaning of Jesus Christ by Carl R. Holladay* (Nashville: Abingdon Press, 2005), 158.

³ François Bovon, *Luke 1:1-9:50* ed. Helmut Koester, *Hermeneia--a Critical and Historical Commentary On the Bible* (Minneapolis: Fortress Press, 2002-2013), 3.

individually or together.⁴ Since there is a consensus that the work of the book of Luke and Acts belong to a same author, due to the introductions, style, and cohesion, not to mention the references made from within, it is necessary to focus not only on its authorship but rather on the content and to decipher the picture created by the author. But why should one focus on the books of Luke to understand the Conception and ideas of ‘spirits’ in the first century?

Luke’s mastery and style of the Greek language gave him an edge in the way he would explain complex ideas in a relatable manner to his audience, something that has given him a prominent position among the gospel writers.⁵ Not only does he supply a preface by telling the reason he wrote the gospel, but he also gives his approach of having "investigated everything very carefully..." and his intentions "so that you know with certainty."⁶ Likewise, it is possible that Luke felt the need to expand on the current notions about ‘spirits’ since he not only used the information of his sources but also expanded on them. Adding to Luke’s resourcefulness as an investigator, his view of ‘spirits’ can be contrasted with his sources, and then analyzed in the way he handled these accounts and put them into a workable narrative. Thus, not only did he reprise those notions, but he also amplified and defined previous thoughts.

Luke’s dedication to Theophilus in assuring him of his faith “so he can know the truth” is relevant to understanding that Luke intended to show the fulfillment of God’s promises

⁴ For a historical list of the commentaries on Luke see François Bovon, *Luke 1:1-9:50*, xxxi.

⁵ Bovon, *Luke 1:1-9:50*, 4.

⁶ Luke 1:3-4.

of certain events.⁷ His statements reveal that he is interested in chronicling the events that occurred in their midst as well. Furthermore, he composes a narrative that provides an overall picture of God's incursion into the natural spheres through the 'spirit,' which in Luke's well-defined and mastery of the Greek language he is able to accomplish, whether by recounting historical events, a deliberate use of language, or the setting of a narrative.

A historian, such as Luke sees himself, is bound to integrate into account his/her special focus of attention, whether in politics, arts, theology, etc. In politics, the contents of a breakfast may not be important, as it does not affect the overall significance in the world, however, on the morning that the king gets poisoned it may then be important to note the king's morning breakfast in order to determine the culprit. The same goes for those interested in social and economical effects, where the content of a meal may reflect the social and economic state of a kingdom. Thus, to understand a historical account from a theologically motivated historian, one must take his or her motivation seriously without diluting or dismissing its contents and understand its meaning, reality, and need for its inclusion. What, then, is Luke's attitude to writing history that is intrinsically theologically charged, particularly when it is related to what can be perceived as an abstract idea of 'spirits?'⁸

To Luke, the accuracy of historical facts was highly relevant to the confirmation of Theophilus' beliefs. Although the argument that Luke uses the events of Jesus' life to fit

⁷ E.g., Luke 4:21; 24:44

⁸ To the question of whether or not Luke did not intend to write history but a theological treatise is addressed in Holladay, *A Critical Introduction to the New Testament*, 159; I. Howard Marshall, *Luke: Historian and Theologian* (Grand Rapids, Mich.: Zondervan, 1976), 1.

specific criteria, his use of eyewitnesses, predecessors, and “the things that are certain among us” point to the fact that he is to be taken as a historian in his own right. Not only did Luke decide to rewrite what had been done, but to do it in a way that it was acceptable at the time. On this point Howard I. Marshall sees Luke’s intentions to write history and the accurate reporting as crucial to understanding the events and elements associated with the life and actions of Jesus. Hence the nature of historiography is that of a historian who records what he believes to be noteworthy and remarkable “historical facts are precisely those facts which a historian thought worthy of being recorded.”⁹ There is something gainful in focusing not only in the outward events, but also on the inward intentions of the author’s choices of what he deems to be historically accurate.

When it comes to language, Luke is careful in its usage and his mastery of Greek in Roman and Hellenistic times is evident.¹⁰ He rewords passages found in his sources to refine the language and to make it widely available to his audience.¹¹ Hence, special attention should be given to Luke’s use of language, phrases and semantic constructions, especially if those reflect earlier traditions in structure and formulation. Luke’s intentions in portraying external events come into play in his dealings with the spiritual world, something intrinsically interwoven in period and current beliefs, and he is skilled in putting into writing something as abstract as the notion of ‘spirits.’ Hence the question,

⁹ Marshall, *Luke*, 47.

¹⁰ Bovon, *Luke 1:1-9:50*, 4.

¹¹ *Ibid.*

what can be learned from Luke's language when it comes to his use and notion of 'spirits?'¹²

Moreover, as previously noted, Luke states that he writes an orderly sequence of accounts of what has happened. Important is that he uses the word διήγησιν, or 'narrative,' to describe his mission. This means the aim is to write history at the standard of the time.¹³ However, something that ought to be taken seriously is that first and foremost his works are to be taken as narratives, and their intrinsic characteristics are to be present. Hence, plots, characters and models are discernible in his account of events. These features are important as they prove to be intentionally included and not as a collateral of the historical event. The latter includes Luke's notion and perception of "spirits," their individual dynamics and functions and their relation to Jesus, as well as their function by themselves. But what traditions can Luke reflect on and appeal to in order to communicate his message?

Earlier traditions are those that not only are used by Luke as sources for writing, but specifically those that seem to have influenced Luke's notions and theology to the point of not only modifying for stylistic purposes but also, and more pointedly, for his own

¹² Throughout this research the terms of 'notion', 'concept', and 'conception', will be used emphasizing different aspects of the subject. Generally speaking when speaking about 'notion' the emphasis will rest on the subject's own impression and experiences of the term. When talking about a 'concept', it refers to the subject's own process of thinking and rationalizing an abstract idea, while 'conceptualization' refers to the published form of a complex abstract thinking. For broader explanation and more examples refer to the definition on Merriam-Webster's dictionary online: *Merriam-Webster.com Dictionary*, s.v. "notion," accessed January 18, 2022, <https://www.merriam-webster.com/dictionary/notion>; *Merriam-Webster.com Dictionary*, s.v. "concept," accessed January 18, 2022, <https://www.merriam-webster.com/dictionary/concept>; *Merriam-Webster.com Dictionary*, s.v. "conception," accessed January 18, 2022, <https://www.merriam-webster.com/dictionary/conception>.

¹³ Marshall, *Luke*, 46.

conceptions and beliefs. This study will focus on the narrative and semantic use of words and phrases to draw and convey meaning. Moreover, when looking at an interpretative key, the notions woven into Luke's gospel will be read against the background of the Dead Sea Scrolls, specifically the scrolls originating from the Qumran community. This will be done for the purpose of building interpretative bridges and drawing major parallels discernible in Luke's gospel and relevant for the Qumran community. Initially the parallels that will be sought are the relation between possession and illnesses, possession and sin, as well as dualistic conceptions of the spiritual world. Likewise, this research intends to look at the Greek school of thought of Stoicism for the purpose of finding further parallels that can be used to discern Luke's contemporary world and to grasp the notion of 'spirits' in major cultures other than Judaism.

Moreover, when grappling with the question of Luke's notion of 'spirits' the consequent question of methodology comes to mind.¹⁴ The problem is evident since a conception of 'spirit(s)' has been addressed either on a single aspect (i.e. the Holy Spirit), on a single level (i.e., historical, phenomenological, narratological), or completely disregarded.¹⁵ For this reason the benefits of addressing the term 'spirit,' whether is connected to the divine or to the impure, are evident for well-rounded reading of the Gospel of Luke. Likewise, addressing these instances using different levels of approach could yield better results and outcome. For this reason, it is the intention of this research to propose three levels, a phenomenological or semantic level, a narratological level, and a traditional/historical

¹⁴ Chapter 2 deals with the history of research on 'spirits.'

¹⁵ Demythologization, discarding the spirits as mental illnesses

level.¹⁶ The intention of this multilevel analysis is to account for the different aspects represented in the Lucan endeavor of writing a gospel, and his Conception of ‘spirits.’ On the other hand, the initial intention of this research is particularly Luke’s notion and association of ‘spirits’ to illnesses, sin, and the eschatological defeat of evil.

Accordingly, it is important to study and trace a connection between those beliefs and Luke’s own understanding of ‘spirits’ in relation to health, illnesses, and sin, as well as in connection with the ultimate eschatological defeat of all evil. For this reason, the notions of purity and impurity,¹⁷ clean and unclean set forward by Luke are relevant since it can build parallels to the Qumran community attitudes to them, and provide an interpretative key needed for discovering Luke’s own ideas of spirits.’ In the same way, a pattern emerges, where Jewish purity regulations connected unclean spirits associations to forms of impurity.¹⁸ Associations are evident in the Second Temple Period, particularly in the Dead Sea Scrolls and the traditions and texts dealing with the conception that unclean spirits can be the cause of diseases. Interestingly not only documents inherited by the Qumran community reflect these beliefs, but also those created by them. One clear example is The Damascus Document, in which it is claimed that the source of the skin disease and in consequence a resulting impurity was the activity of a spirit that disrupted

¹⁶ More on the research methodology on chapter 4.

¹⁷ Ida Fröhlich, “Theology and Demonology in Qumran Texts,” *Hen* 32 (1/2010), 101-129; Magen Broshi “Qumran and the Essenes: Purity and Pollution” *Rev. Qumran* 87, (2006), 463-474; Clinton Wahlen, *Jesus and the impurity of Spirits in the Synoptic Gospels WUNT* (Reihe 185, Tübingen: Mohr Siebeck, 2004); Thomas Kazen, *Jesus and Impurity Halakhah: Was Jesus Indifferent to Impurity?* Coniectanea biblica New Testament Series 38 (Stockholm: Almqvist and Wiksell International, 2002).

¹⁸ For more see Kazen, *Jesus and Impurity*, 1-25.

blood flow, causes the growth of scales, and turning hair yellow.¹⁹ Moreover, leprosy is seen as a prime case of ‘spirits’ causing illnesses, when a ‘spirit’ enters the body and by holding or restricting the artery causes leprosy. While the texts are obscure, it opens the way to fit the idea of leprosy being caused by spirits.²⁰ During the emergence of the Dead Sea Scrolls and the Qumran community, associations between illnesses and pollution were part of popular attitudes toward certain types of impurities,²¹ as a result of grievous sins, and were deemed as the causes of diseases and moral weaknesses.²²

Luke’s inclusion and association of notions of purity and impurity are not given by chance, or restricted by his sources, but were intentional in his portrayal of ‘spirits.’ Luke sets the stage in his gospel by identifying a ‘holy spirit’²³ at the beginning of his gospel and after having developed the concept, presents a power struggle with an ‘unclean spirit.’²⁴ This dualistic context sets impurity, within an evil framework, against purity within a divine and holy framework. As a result, impurity takes on vile connotations and

¹⁹ In 4Q 266 I 6 and in 4Q272 I, Harrington interprets this ‘spirit’ as an ‘evil spirit,’ although she alludes to the connection to moral failure, the text does not support the interpretation. Hannah Harrington, *The Purity Texts* (London: T & T Clark, 2004), 48.

²⁰ Thomas Kazen (*Jesus and Impurity*, 311-38) suggests that a connection between impurity and demons can be found in texts such as 11Q5 19:13-16, 4Q 510-511 and 4Q444.

²¹ Moral purity can be found in the Holiness Code, and Leviticus 18, 20 involving emotions as indicators of purity in the realm of morality: disgust (removal of the source of impurity), fear (divine or demonic threat) and a sense of justice (God’s justice). Evidence for moral purity can be found in: Ezra-Nehemiah, 4Q381, I Enoch, Jubilees, The Temple Scroll, The Damascus Document, Test of Levi, and The Psalms of Solomon; these texts are believed to be connected with Qumran. See: Jonathan Klawans, *Impurity and Sin in Ancient Judaism* (New York: Oxford University Press, 2000), 60; Thomas Kazen, *Issues of Impurity in early Judaism*, 40.

Klawans and Haber see clashing tendencies during the Second Temple Judaism, whereas some pressed for a more comprehensive purity rules to new areas in life, while others tried to modify them to practical demands. As Haber and Klawans note, this distinction is less problematic than other proposed terminologies. For more see: Susan Haber, *“They Shall Purify Themselves” Essays on Purity in Early Judaism, Early Judaism and its Literature*, (Atlanta: SBL, 2008), 27; Klawans, *Impurity and Sin*, 23.

²² In relation to the demonic aspect, see, 11Q5 19:13-6. Thomas Kazen, *Issues of Impurity in Early Judaism* (Winona Lake: Eisenbrauns, 2010), 311.

²³ Luke 1:15.

²⁴ Luke 4:33.

purification is required. However, when it comes to purification, the results are, arguably, healings, which are empowered by the positive notion of ‘spirit,’ yet repentance of sin is nowhere to be found. This aspect is a point this research seeks to address.

Luke’s selection of words and verbs is reminiscent of dealing with the negative notion of ‘spirits’ may have arisen, in part, as a purification rite²⁵ dealing with illnesses and other forms of impurities caused by the negative notion ‘spirits’²⁶ and to restore Jews to social life. Consequently, it becomes evident that Luke probably arranged the dealings with ‘unclean spirits’ in light of the activity of the ‘Holy Spirit’ of God, and as an attack on the source of impurity: unclean spirits that will become something of an argument when the data is analyzed in further chapters. Luke may have also envisioned that those operating under the influence of the ‘Holy Spirit’²⁷ did not need to use any exorcism rites due to an inverse understanding of how impurity works, something that has been labeled as contagious purity serving as the means to remove the ‘unclean spirit.’²⁸

In Luke’s writings pertaining to spirits, one can see traces of eschatological expectations in the background traditions. Luke intentionally keeps this eschatological and dualistic content when he records Jesus’ quote of the eschatological expectations of the prophet

²⁵ This perspective borrowed by Jesus is evident in the Hebrew Scripture’s treatment of leprosy and corpse uncleanness, reappears in Second Temple period. For more see: Joachim Gnilka, *Jesus of Nazareth: Message and History* (Peabody: Hendrickson, 1997), 118.

²⁶ Moreover, the Dead Sea Scrolls refers to people who are afflicted by demons, Douglas Penny and Michael Wise see in the language in 4Q560, the action of Satan entering into a person. For more see: Douglas L. Penny and Michael O. Wise, “By the Power of Beelzebub: An Aramaic Incantation Formula From Qumran,” *JBL*, 113/4 (1994), 646; Archie Wright, “Evil Spirits in Second Temple Judaism: The Watcher Tradition as a Background to the Demonic Pericopes in the Gospels,” *Henoah* 28, (2006), 207; Kazen, *Jesus and Impurity*, 338-9.

²⁷ James D.G. Dunn, *Jesus and the Spirit: a Study of the Religious and Charismatic Experience of Jesus and the First Christians as Reflected in the New Testament* (Grand Rapids: Eerdmans, 1997), 46-8.

²⁸ For more see Craig A. Evans, “Jesus and evil spirits in the light of Psalm 91,” *Baptistic Theologies* 1, (2009), 43-58.

Isaiah: “The Spirit of the Lord is upon me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are downtrodden, to proclaim the favorable year of the Lord.” For those responsible for the Qumran texts, sight for the blind, straightening for the twisted (4Q521 2.2.8), and healing (CD 8.4), including for the badly wounded (2.2.12), is highly anticipated. In one text, healing is the principal characteristic of the *eschaton* (1QS 4.6).²⁹ Hence, one could ask, did Luke have an eschatological intention when it came to his notions of ‘spirits’ in the power struggles set forward in his gospel?

Lastly, the data reflected in the book of Luke—and Acts to some extent—is relevant since it points to Luke’s intention in its use as well as its importance in the narrative; if one is to overlook this fact alone, a large portion of the gospel would be completely lost. The lemma πνεῦμα is mentioned a total of 106 times between Luke and Acts together,³⁰ while other important verbs such as ἀγαπάω, or ‘to love,’ appear only 13 times, not to mention the noun ἀγάπη ‘love’ which is to be found only one time in the book of Luke. When the data itself is dissected and analyzed,³¹ certain trends start to emerge, and a clearer window into Luke’s notion of spirits starts to appear.

It is for the aforementioned reasons that I decided to undertake this investigation and to methodologically prove Luke’s notion of ‘spirits’ for the apparent associations with

²⁹ For a study of Qumran eschatology, part of the intellectual world of Jesus and his contemporaries, see Phillip Davies, “Eschatology at Qumran. An ‘Apocalyptic’ Community?,” *Journal Of Biblical Literature* 104, (1985), 39-55; Michael A. Knibb “Eschatology and messianism in the Dead Sea scrolls,” in *Dead Sea Scrolls After Fifty Years* vol 2, (Leiden: Brill, 1999), 379-402.

³⁰ 36 mentions to the Gospel of Luke and 70 mentions for Acts.

³¹ For the data analysis see Chapter 5.

illness, sin, and eschatological implications. In what follows, this research takes a look at the history of research on Luke's notion of 'spirits.'

II. FOUNDATION

Chapter 2: History of Research

Introduction

To talk about ‘spirit’ in the New Testament is to talk about a multiplicity of studies around its understanding.³² Most of these studies focused more on the positive associations of ‘spirit’ rather than the negative, particularly in the New Testament. In other words, the majority of these studies focus their efforts on understanding the ‘Holy Spirit’ as separate from ‘unclean spirits,’ ‘evil spirits’ or ‘demons.’ Moreover, little attention has been given solely to the negative conception of ‘spirits’ within the gospels as they relate to the gospel author’s general understanding, let alone to the purported characterization and function in the narrative as a whole. Now when one turns to the Gospel of Luke to look for an answer to Luke’s notion of ‘spirits’ in the gospel, the situation becomes more complicated and, at times, chaotic since while many works seek to analyze a separate understanding of a historical, lexical, or to some limited extent narratological aspect, most fall under a historical-theological umbrella without specifically looking into the author’s general notion and inclusion of ‘spirits’ in their accounts.³³

In what follows I give a general overview of Luke’s interpretation regarding the notion of ‘spirit,’ that is the ‘Holy Spirit,’ over the past half century or so to be able to delineate and show how Luke’s notions have been understood, then I intend to bring together a

³² For instance take the comprehensive work done by Bovon in François Bovon, *Luc Le Théologien: Vingt-Cinq Ans de Recherches (1950-1975)*, Le Monde de La Bible (Neuchâtel etc.: Delachaux & Niestlé, o 1978), 211-14.

³³ See, Bovon, François. "Studies in Luke-Acts: Retrospect and Prospect." *The Harvard Theological Review* 85, no. 2 (1992), 175-96.

general overview of the history of research of the negative notion of ‘spirit.’³⁴ Moreover, due to the large amount of research already done on the topic of the positive conception of ‘spirit,’ I lean more towards the data gathered on the negative conception of ‘spirits,’ that of ‘unclean spirits,’ ‘evil spirits’ or ‘demons.’ Furthermore, while giving preference to works that deal with the Gospel of Luke, this history of research to some extent takes into consideration the chronological order of the works carried outside of the Gospel of Luke, but the research remains within the New Testament and its world.

Lucan scholarship on the positive conception of ‘spirit’

During the mid-half century the works of G. H. W. Lampe sets to understand within Luke the positive notion of the ‘spirit’ in terms of its nature or substance where Lampe advocates for an impersonal force, or a being itself. The latter prompted a marked division between these two camps with Lampe advocating for an impersonal force,³⁵ while others, such as J. H. E. Hull for a being.³⁶ Likewise Bultmann, at about the same time,³⁷ interpreted both conceptions and considers that Luke followed a somewhat confused tradition, which conceived of ‘the Spirit’ as both personal and impersonal.³⁸

³⁴ Due to the limitations of space this exposition only focuses on the studies that are relevant to the understanding of ‘spirit.’ However, for a general overview of the research on the ‘Holy Spirit’ and similar see, François Bovon, *Luc Le Théologien*, 211-14. Also see Craig S. Keener, “The Spirit And The Mission Of The Church In Acts 1-2,” *Journal of the Evangelical Theological Society* 62, (2019) no. 1: 25-45. Although not particularly focused on the topic of ‘spirits’ in general, but somehow relevant to demonological data, particularly pertaining to ‘the devil’ see, Thomas J. Farrar and Guy J. Williams, “Diabolical Data: A Critical Inventory of New Testament Satanology,” *JSNT* 39 (2016), 40-71.

³⁵ G. W. H. Lampe, “The Holy Spirit in the Writings of St. Luke,” in *Studies in the Gospels: Essays in Memory of R. H. Lightfoot*, ed. D. E. Nineham (Oxford: Basil Blackwell, 1955), 163.

³⁶ J. H. E. Hull, *The Holy Spirit in the Acts of the Apostles* (London: Lutterworth Press, 1967), 172.

³⁷ In between are the works of E. Schweizer that recognized the need, unity and reality of ‘the Spirit’ in the Scriptures. See, Eduard Schweizer “Spirit of Power: The Uniformity and Diversity of the Concept of the Holy Spirit in the New Testament.” *Int.* 6 (1952), 259-78.

³⁸ Rudolf Bultmann, *Theology of the New Testament*, trans. Kendrick Grobel, Scribner Studies in Contemporary Theology (New York: Scribner’s, 1951), 1:155.

Since the debate on how to interpret Luke's positive notion of 'spirit' did not produce quantifiable results, the notion moved to the direction of narrative and theology.

Howard Marshall, later on, viewed Luke as an historian with theological³⁹ intent in the composition of the gospel, and consequently his notion of 'the Spirit.' Joseph Fitzmeyer, moreover, noticed that Luke did not call his account 'history' any more than he called it 'gospel'; instead he considered it a narrative account. After coming from the historical-lexical tradition of interpreting the gospels' text, the newfound method of interpretation gave rise to a number of studies that focused on different characters within the gospel narratives.⁴⁰ The latter put the gospels into focus and concentrated its efforts on analyzing characters, previously forsaken, and obtaining fascinating results, particularly in the Gospel of Luke.⁴¹

³⁹ For a more up-to-date analysis of Luke's notion of the 'Holy Spirit' with a theological intent see the comprehensive work of Heidrun Gunkel, *Der Heilige Geist Bei Lukas: Theologisches Profil, Grund Und Intention der Lukanischen Pneumatologie* (Tübingen: Mohr Siebeck, 2015).

⁴⁰ The first to recognize the need for a narratological approach, although not exclusive to Luke, where: David Rhoads and Donald Michie, *Mark as Story: An Introduction to the Narrative of a Gospel* (Philadelphia: Fortress Press, 1982), chs. 5-6; R. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* (Philadelphia: Fortress Press, 1983), ch. 5. Consequently, see: Steven A. Hunt, D F. Tolmie and Ruben Zimmermann, eds., *Character Studies in the Fourth Gospel: Narrative Approaches to Seventy Figures in John* (Tübingen: Mohr Siebeck, 2013). Dorothy A. Lee, "Martha and Mary: Levels of Characterization in Luke and John," in *Characters and Characterization in the Gospel of John*, ed. Christopher W. Skinner New York: T. & T. Clark, 2013.

⁴¹ Of most recent, Frank E. Dicken and Julia A. Snyder, eds., *Character and Characterization in Luke-Acts*, LNTS 548 (London: Bloomsbury T&T Clark, 2016). Also: Gowler, David B. *Host, Guest, Enemy and Friend: Portraits of the Pharisees in Luke and Acts* Emory Studies in Early Christianity 2. (New York: Peter Lang, 1991); Lehtipuu Outi, "Characterization and Persuasion: The Rich Man and the Poor Man in Luke 16.19-31" 73-105 in *Characterization in the Gospels: Reconceiving Narrative Criticism* David Rhoads and Kari Syreeni eds. (*Journal for the Study of the New Testament Supplement Series* 184). (Sheffield: Sheffield Academic Press, 1999). John S. Roth, *The Blind, the Lame, and the Poor: Character Types in Luke-Acts*, *Journal for the Study of the New Testament Supplement Series* 144 (Sheffield: Sheffield Academic Press 1997); Gowler, *Host, Guest, Enemy, and Friend*; Robert C. Tannehill, *The Narrative Unity of Luke-acts: A Literary Interpretation*. 2 vols. (Philadelphia: Fortress Press, 1986-1990); Joel B. Green, *The Gospel of Luke* (Grand Rapids, Mich.: W.B. Eerdmans Pub. Co., 1997).

Speaking of the Gospel of Luke, and particularly in relation to his notion of ‘spirits,’ numerous accounts have been written from a historical perspective,⁴² as an effort to understand its prominence in the gospel. However, efforts that focus on the narrative and its impact, as well as on the characterization of ‘spirits’ were nowhere to be found.

Important to the development of characterization of ‘spirits,’ particularly in Luke’s gospel, are the efforts of William H Shepherd Jr., who deals with the narrative aspect of the ‘Holy Spirit’ and builds a case to connect Luke’s theological and historical intent to the aspects of a narrative while pointing out the shortcomings of previous research.⁴³

Indeed, Shepherd’s treatment and interpretation of the ‘Holy Spirit’ in Luke’s writings was an important piece in Lucan studies, interestingly enough, as it was the first to take seriously the issue of characterization within the gospel accounts. Shepherd argues for the mimetic view of characters leveling a character to a person. He argues that characters cannot be reduced to the plot, but instead characters influence the plot and conversely the plot influences the character.⁴⁴ He correctly identifies ‘the Spirit’ as a character within a narrative. However, where Shepherd makes a valid observation, also stops short of its full potential. After having identified ‘the Spirit’ as a character why does he not expand this idea and take into consideration Luke’s full understanding of ‘spirits’ as characters in his

⁴² Particularly Turner Max M. B. “The Spirit and the Power of Jesus’ Miracles in the Lucan Conception.” *Novum Testamentum* 33 (1991), 124-152. Also, see, Susan R. Garrett, *The Demise of the Devil: Magic and the Demonic in Luke’s Writings* (Minneapolis: Fortress Press, 1989) or Charles H. Talbert, ed., *Luke-Acts, New Perspectives from the Society of Biblical Literature Seminar* (New York: Crossroad, 1984).

⁴³ William H. Shepherd, *The Narrative Function of the Holy Spirit as a Character in Luke-Acts* (SBLDS 147; Atlanta: Scholars, 1994), 43.

⁴⁴ Shepherd, *The Narrative Function of the Holy Spirit*, 66.

narrative?⁴⁵

Scholarship on the negative conception of ‘spirit’

As it has been argued, little attention is paid to Luke’s negative notion of ‘spirits’ and their relation to their function within the gospel. Most approaches are focused on the historical-traditional background in the gospels; a specific approach that takes into consideration the impact of the negative conception of ‘spirits’ in the gospels’ narratives is at best scarce.⁴⁶ None were found to take an approach that takes into consideration the cloud of words that Luke uses to describe these characters. As it has been previously shown,⁴⁷ that the positive conception of ‘spirit’ as a character within the narrative has yielded commendable results, and consequently expanded the general understanding of ‘spirits’ influencing the narrative while providing previously reserved attributes to other characters within the narrative. Thus it is necessary to expand the idea of the positive conception of ‘spirits’ to also include a negative connotation.

In what follows, I present a general overview of the different studies that have been done on Luke’s negative notion of ‘spirits,’ in other words those in which the terms of ‘unclean spirits,’ ‘evil spirits,’ or ‘demons’ are included. Then I will focus on the studies that have been done at the three different levels through which this research approaches this issue:

⁴⁵ It is evident that Shepherd’s research is to deal only with the character of the ‘Holy Spirit,’ but he also recognizes other cosmic character, ‘Satan,’ so it would have been refreshing to see his perspective on other ‘spirits’ as part of the character constellation used by Luke. For more see, Shepherd, *The Narrative Function of the Holy Spirit*, 230.

⁴⁶ A few notable exceptions are: J. M. Howard, "The Significance of Minor Characters in the Gospel of John" *Bibliotheca Sacra* 163, no. 649 (2006), 63-78; Hunt, Tolmie, and Zimmermann, *Characters in the Fourth Gospel*. Lee, "Martha and Mary," in *Character and Characterization in Luke-Acts*, LNTS 548 (London: Bloomsbury T&T Clark, 2016).

⁴⁷ Shepherd, *The Narrative Function of the Holy Spirit*, 66.

a historical-traditional background, a phenomenological level, and a narratological approach.

The studies done on the negative conception of ‘spirits’ in the works of Luke are multiple and varied. Generally speaking, these studies mostly focus on the historical aspect⁴⁸ of the negative conception of ‘spirits.’ Moreover, approaches dealing with the social and political aspect of these beings have been addressed,⁴⁹ not to mention those dealing with purity implications that ‘spirits’ presented to the purity systems at the time.⁵⁰ In addition, accounts dealing with the relation of ‘spirits’ to ancient magic have been analyzed as well.⁵¹ The latter are among other interpretative studies on the subject.⁵² However, a comprehensive study that examines their inclusion from a historical standpoint, clearly

⁴⁸ See Graham H. Twelftree, *Jesus the Exorcist: a Contribution to the Study of the Historical Jesus* (Oregon: Wipf & Stock, 2011), 224. See also: Esther Miquel, “How to Discredit an Inconvenient Exorcist : Origin and Configuration of the Synoptic Controversies on Jesus’ Power as an Exorcist,” *Biblical Theology Bulletin* 40, (2010), 204; For more see: James D.G. Dunn, and Graham Twelftree. “Demon-Possession and Exorcism in the New Testament.” *Churchman* 94, (1980), 210-25; Mary E. Mills, *Human Agents of Cosmic Power in Hellenistic Judaism and the Synoptic Tradition* (Sheffield: JSOT Press, 1990); John. P. Meier, *A Marginal Jew: Rethinking the Historical Jesus, II: Mentor, Message, and Miracles*, (ABRL, New York: Doubleday, 1994), 630. For an effort to assess the miraculous in a Judaic context see Eric Eve, *The Jewish Context of Jesus’ Miracles*, (JSNTS 231, Sheffield: Sheffield Academic , 2002).

⁴⁹ For a social approaches involving the negative notion of ‘spirits’ see: Mary Douglas, *Purity and Danger* (London: Routledge, 1966); Miquel, “How to Discredit an Inconvenient Exorcist,” 4; Amanda Witmer, *Jesus, the Galilean Exorcist: His Exorcisms in Social and Political Context*, T and T Clark Library of Biblical Studies (London: T & T Clark, 2012). Also: Guijarro, Santiago Oporto. “The Politics of Exorcism: Jesus’ Reaction to Negative Labels in the Beelzebul Controversy.” *Biblical Theology Bulletin* 29 (1999), 118-129; Arnold, Elizabeth, and James McConnell. (“Hijacked Humanity: A Postcolonial Reading of Luke 8:26-39.” *Review & Expositor* 112 (2015), 591-606) where the Gerasene demoniac story is read as a post-colonial reading where the ‘devil’ figure is equated to oppressing figures.

⁵⁰ Derrett, J. Duncan M. “Getting on Top of a Demon (Luke 4:39).” *Evangelical Quarterly* 65 (1993), 99-109; Wahlen, *Jesus and the Impurity of Spirits*, 35-36.

⁵¹ See, Susan R. Garrett, *The Demise of the Devil: Magic and the Demonic in Luke’s Writings* (Minneapolis: Fortress, 1989) .

⁵² For anthropological and other scientific studies see: Jerome Neyrey, “The Idea of Purity in Mark’s Gospel,” *Semeia* 35 (1986), 91-128; Jerome H. Neyrey and Eric C. Stewart, eds., *Social World of the New Testament: The Insights and Models* (Peabody: Baker Academic, 2008), 3-23, 103-22, 201-20; Moxnes, Halvor. “Ethnography and Historical Imagination in Reading Jesus as an Exorcist.” *Neotestamentica* 44 (2010), 327-341.

dealing with the language and the narratological use has not been done in the gospels, let alone in the Gospel of Luke.

Lucan scholarship on the negative conception of ‘spirit’

As has been previously shown, the multiplicity of studies of the negative conception of ‘spirit’ in general has shown a curve that leans towards the historical-tradition interpretation, with limited attention to the language around its lemma. Moreover, narratological approaches have proven to be similarly limited. In this section I outline relevant studies that have taken into consideration either a historical-traditional, lexical, or to some extent narratological approach to the Gospel of Luke.

From a historical perspective Otto Böcher is amongst the most prolific writers on the issue of the negative Conception of ‘spirits,’ and primarily connects it to primitive notions of sexuality and defilement.⁵³ Moreover, Böcher connects the negative conception of ‘spirits,’ particularly ‘demons,’ to illnesses and consequently its expulsion as a necessary form of healing.⁵⁴ Furthermore, Graham Twelftree expands on the conception of exorcisms and provides a comprehensive review of current scholarship on ‘spirits’ in the gospels, particularly those dealing with exorcisms, and connects ‘the Spirit’ and its power to Jesus’ authority, while at the same time laying down a firm

⁵³ For a general overview of the material reviewed by Otto Böcher see, Otto Böcher *Dämonenfurcht und Dämonenabwehr : ein Beitrag zur Vorgeschichte der christlichen Taufe* (Stuttgart: Kohlhammer, 1970); also, Otto Böcher *Christus Exorcista: Dämonismus und Taufe im Neuen Testament* (Stuttgart: Kohlhammer, 1972).

⁵⁴ Otto Böcher, *Dämonenfurcht*, 152-54.

historical foundation for its comprehension.⁵⁵ While it provides a general overview of the practices to deal with these ‘spirits’ in the first centuries in general it falls short of providing a specific conception of these ‘spirits’ in general.

Clinton Wahlen takes on the issue of looking for an interpretative key for the historical background in understanding the conception of ‘unclean spirits’ and what makes them ‘unclean’ in the gospels, and Wahlen provides a particular interpretation to each of the gospels, which is important for this research into the Gospel of Luke. His research takes into consideration the language and reaches the conclusion that the concept lies in the interpretative myths pertaining to them, particularly on earlier Jewish traditions.⁵⁶

Importantly, Wahlen also notes that Luke sees ‘spirits’ as affliction, and exorcisms as a kind of healing.⁵⁷ Although Wahlen provides an overview of the background traditions and their connection to Luke in its historical setting, from the viewpoint of ritual and moral purity it fails to address the overarching use and theme in the Lucan narrative.

Moving to the use of language on the Gospel of Luke, the work of Walter Kirchschräger is significant since he was the first one to present a detailed study of Luke’s modification of Mark, through literary critical studies to understand Luke’s notion of his sources dealing with exorcism, and by extension, the negative notion of ‘spirits.’⁵⁸ Kirchschräger takes a deep look at the language and its historical context. Kilgallen presents an

⁵⁵ Graham H. Twelftree, *In the Name of Jesus. Exorcism Among Early Christians*, (Grand Rapids, MI: Baker Academic, 2007).

⁵⁶ Wahlen, *Jesus and the Impurity of Spirits*, 161-62.

⁵⁷ However, Wahlen concludes, healings as exorcisms cannot be concluded. See, Wahlen, *Jesus and the Impurity of Spirits*, 163.

⁵⁸ Walter Kirchschräger, *Jesu Exorzistisches Wirken aus der Sicht des Lukas: ein Beitrag zur lukanischen Redaktion* ÖBS 3 (Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1981).

argument on the basis of the verbal evidence in a single story in the Gospel of Luke⁵⁹ and bases his argument on twelve internal aspects that take a serious look at the internal evidence within the story alone. Where he presents an argument that takes Luke's language seriously and looks at the internal evidence, it falls short in exposing the full background context to provide a comprehensive study on its interpretation. Similarly, yet to a greater extent, Todd Klutz presents the most comprehensive study on Luke's stories, taking a closer look at the language level as well as the social context, which Klutz aptly names *A Sociostylistic Reading*.⁶⁰ Klutz takes a deep look at Luke's language and motifs behind the narratives involving the negative notion of 'spirits' and their affliction, as well as the method to cast them out. While he presents a comprehensive reading of selected stories of Luke that involve the negative conception of 'spirits,' he fails to take the next step in extending his readings to the concept of 'spirits' in general, or to include Luke's use as narratological device, something that would have provided a well-balanced approach.

When it comes to a narrative analysis of the negative concept of 'spirits' in the Gospel of Luke the scholarship is limited at best.⁶¹ While there are some studies that deal with the characterization of the "non-human"⁶² in the other gospels, when it comes to Luke the

⁵⁹John J. Kilgallen, "The Return of the Unclean Spirit (Luke 11,24-26)," *Biblica* 74 (1993), 45-59.

⁶⁰Todd Klutz, *The Exorcism Stories in Luke-Acts: A Sociostylistic Reading* Society for New Testament Studies Monograph Series (Cambridge: Cambridge University Press, 2004).

⁶¹With the exception of the work of David Lee, (*Luke's Stories of Jesus: Theological Reading of Gospel Narrative and the Legacy of Hans Frei* (Sheffield: Sheffield Academic Press, 1999), Chapter 11) who looks at the characterization of Jesus through the demons. However, it does not provide a thorough characterization of 'demons.'

⁶²For a general overview on these studies see, Elizabeth Shively, "Characterizing the Non-Human: Satan in the Gospel of Mark," in *Characters and Characterization in the Gospel of John*, ed. Christopher W. Skinner (New York: T. & T. Clark, 2013). Also see, Dave L. Mathewson, "The Devil" in *Character Studies in the Fourth Gospel: Narrative Approaches to Seventy Figures in John* Steven A. Hunt and D F.

majority focus on plot, characters, and characterization. John A. Darr's research on Luke focuses on how a reader encounters the characters within a narrative, and how the characterization influences her or him.⁶³ The latter is important as it seeks to uncover the influence of characterization on the reader, however it is limited, as it only touches rather than focuses on Luke's intentions for implementing this device with his use of the negative concept of 'spirits.' Similarly with reference to characterization, the works of Scott Spencer make a relevant point of the information that can be distilled from characters otherwise considered minor, such as the women in Luke's gospel.⁶⁴ Other minor characters that have also received attention are the minorities to which Luke's gospel offers salvation in S. John Roth's works.⁶⁵ Unfortunately, a complete narratological analysis touching on plot analysis and characterization of the negative conception of 'spirits' is yet to be done.

The review of scholarship related to Luke's understanding of the nature of his writings, and consequently to his understanding of 'spirits' as a positive or the negative conception, has shown that while many studies have been carried out on the subject, the majority lean to a specific aspect, whether a positive conception of 'spirit,' or a historical-traditional understanding of it. Moreover, the latter has shown that, indeed, there have been efforts to address certain aspects of Luke's understanding and implementation of

Tolmie, eds., *Wissenschaftliche Untersuchungen Zum Neuen Testament*, vol. 314, (Tübingen: Mohr Siebeck, 2013), 421-27.

⁶³ John A. Darr *On Character Building: The Reader and the Rhetoric of Characterization in Luke-Acts* (Louisville: Westminster/John Knox, 1992); John A. Darr, *Herod the Fox: Audience Criticism and Lukan Characterization*, JSNTSS 144 (Sheffield: Sheffield Academic Press, 1998).

⁶⁴ F. Scott Spencer, *Salty Wives, Spirited Mothers, and Savvy Widows: Capable Women of Purpose and Persistence in Luke's Gospel* (Grand Rapids, MI: Eerdmans, 2012).

⁶⁵ *The Blind, the Lame and the Poor: Character Types in Luke-Acts* JSNTSS 144 (Sheffield: Sheffield Academic Press, 1997).

‘spirits’ through the combination of different methods of interpretation, whether at a historical level, narratological level or phenomenological, these have proven limited. However, it has revealed that the combination of two methods has proven to be successful in understanding Luke’s intentions in dealing with ‘spirits.’ For this reason, it is the intention of this study to amplify this success by proposing the combination of three methods for a holistic understanding of Luke’s notion of ‘spirits.’

On the one hand, the historical-traditional level has provided results in understanding the ‘spirits’ in their own world and in their setting in life, in contrast to the specific environment where Luke’s stories are placed. Moreover, it has endowed scholarship with ample resources that can help to trace back important lines of traditions that might have influenced Luke’s thought and consequently his audience. Hence, understanding these traditions and background is important to begin to form an image of Luke’s intentions, albeit not sufficient in themselves.

A phenomenological level that looks closely at the words that surrounds a relevant semanteme and to analyze the word cloud around this particular semanteme is necessary for a comprehensive understanding of Luke’s intentions and associations of word clouds to ‘spirits.’ In a similar way, as has been done in the past, this methodology, in connection with a historical-critical methodology, offers a rather amplified view of Luke’s thoughts as it takes its historical context seriously, but so does Luke’s use of language and purpose for including certain words. It presents a wide view of the world in which Luke writes and of Luke’s own world.

Lastly, the introduction of narratological level aims to present a well-rounded analysis of Luke's views of 'spirits' as well as their implementation. The latter will evidence Luke's own intention to include such characters in his narrative. Moreover, it provides a window into Luke's understanding of 'spirits' in the characterization that he gives to them and the relevance these characters have in his account. A combination of these three levels of analyzing the Gospel of Luke will better reveal the world in which Luke writes, the world that Luke views, and lastly the world that he is intending to create. Additionally, it provides a needed holistic understanding of Luke's notions of 'spirits' from multiple viewpoints, thus filling the vacuum left by previous research and bringing together a well-rounded analysis of the Gospel itself.

In the next chapter, an overview of the background traditions that this research uses as foundational interpretative keys to understanding Luke's general notion of 'spirits' is provided. First, the Hellenistic school of thought of the Stoics is addressed, due to the methodological and systematic consideration of πνεῦμα on all levels. Lastly, the Qumran community is taken into consideration as part of the interpretative key for Luke, due to the time of their writings and the purported similarities and interpretations they offer. By putting together these two background traditions and using them as the background for reading the Gospel of Luke, Luke's notions and Conception of 'spirits' become more apparent.

Chapter 3a: The Stoic Conception of the Spirit

Introduction

This chapter provides an overview of the Stoic sources that examine the Conception and use of the lemma *πνεῦμα*. Furthermore, after having reviewed these sources and analyzed the Stoic conception of ‘spirit,’ categories that can be used as a framework for an interpretation for the Gospel of Luke will be proposed.

Stoic thought, along with the Qumran community, offers an important piece to the puzzle of Luke’s notions of ‘spirits.’ It is possible to use Stoic thought as a reference to understand Luke’s notion of ‘spirits,’ particularly when it comes to its interaction with the material world.⁶⁶ While affirming the importance of Judaism, Stoicism can be seen as the exploratory key to pneumatology.⁶⁷ Since a growing awareness of the significance of the physiology of *πνεῦμα* in Greco- Roman medical texts and particularly in Stoic discourse the reclamation of the spiritual vitality of Early Judaism. Stoicism on its own had the most consistent and systematic approach to the conception of ‘spirits’ within Greek philosophy.⁶⁸ For this reason it is necessary to analyze the Stoic conception of ‘spirit’ and look for points of reference in connection to Luke’s understanding and implementation of the same lemma. In the following analysis, this chapter will look first at the sources that provide references to the understanding of ‘spirit’ in Stoic thought and its importance at a phenomenological level on its historical background. Also, this study

⁶⁶ Heidrun Gunkel, *Wissenschaftliche Untersuchungen Zum Neuen Testament. 2. Reihe*, vol. 389, *Der Heilige Geist Bei Lukas*, (Tübingen: Mohr Siebeck, 2015), 303.

⁶⁷ Frey, Jörg and Levison, John R., “The Origins of Early Christian Pneumatology: On the Rediscovery and Reshaping of the History of Religions Quest” in *The Holy Spirit Inspiration and the Cultures of Antiquity* Jörg Frey and John R. Levison eds. (Boston/Berlin: DeGruyter, 2014), 33.

⁶⁸ Karl T. Kleinknecht, “*πνεῦμα* im Griechischen” in *THWNT VI*, 333-357.

highlights the differences and the points of contact of these notions to the Gospel of Luke.

The Stoic Sources

The systematic value of Stoic thought is best exemplified by the consistency of the thoughts and ideas, while still allowing development. For this reason this research looks at the sources for the conception of ‘spirit’ and its further developments. In what follows, a brief overview of the Stoic sources that contain relevant information about ‘spirit’ is provided. Stoicism was founded by Zeno of Citium in the 4th and 3rd BCE, continued by Cleanthes and expanded by Chrysippus. Not a single complete manuscript of Zeno or Cleanthes has survived and the fragments of the more than 165 works completed by Chrysippus cannot provide a full overview of the systematic nature of earlier Stoicism.⁶⁹ Starting from imperial times, complete manuscripts, writings by Seneca (4 BCE–65 CE), Epictetus (c. 55–135 CE) and the Emperor Marcus Aurelius (121–180 CE) have been found.⁷⁰ This also demonstrates that in the first century (the time when Luke wrote his work) Stoicism had an important influence on philosophy and to a certain extent also on popular thought. Furthermore, in order to have access to the earlier notions of the founders of Stoic thought the works of Diogenes Laertius “Lives of Eminent Philosophers” and Aëtius are of importance—and to some extent the writing of the

⁶⁹ Baltzly, Dirk, "Stoicism," *The Stanford Encyclopedia of Philosophy* (Spring 2019 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/spr2019/entries/stoicism/>>.

⁷⁰ These works are focused on ethics above other aspects of Stoic’s thought. As Baltzly put it: “For the Old Stoa (i.e. the first three heads of the school and their pupils and associates) we have to depend on either doxographies, like pseudo-Plutarch *Philosophers’ Opinions on Nature*, Diogenes Laertius’ *Lives of Eminent Philosophers* (3rd c. CE), and Stobaeus’ *Excerpts* (5th c. CE) – and their sources Aëtius (ca. 1st c. CE) and Arius Didymus (1st c. BCE–CE)...” For more see, Baltzly, “Stoicism.”

Platonist Plutarch, Sextus Empiricus, and others since they provide quotes of the earlier Stoics.⁷¹

On Stoic Thought

Stoics generally perceived the material world as that which exists, meaning that only material bodies act and can be acted upon.⁷² Moreover, it is commonly recognized that the Stoic ontological thought and discourse was best conceived in three general and distinguishable parts that present the whole: a logical, an ethical, and a physical part. The logical part deals with the certainty of knowledge including not only the analysis of arguments, but also philosophy of language and epistemology.⁷³ The ethical part deals with the concept of what ‘man ought to be is what man is,’ or, in other words, is to answer the question of what is good. Good, thus, benefits its holder at all times and under all circumstances focused on the virtues of human beings.⁷⁴ Lastly and relevant to this study is the role of physics, in which the Stoics included nearly everything else: physics in the modern sense, astronomy, religion, and anthropology for example were included in this section. The latter can be summarized in two main subdivisions: the universe and man. For this reason, this chapter focuses on the Stoic conception of ‘spirit’ in its Physical Theory.⁷⁵

⁷¹ Translations from taken from Laërtius, D. (225). *Lives of Eminent Philosophers*, Volume II. Translated by R.D. Hicks. Loeb Classical Library. Harvard University Press: Cambridge, MA, 1925.

⁷² Baltzly, “Stoicism.”

⁷³ *Ibid*

⁷⁴ *Ibid*.

⁷⁵ Sambursky, Samuel. "The Dynamic Continuum." In *Physics of the Stoics*, (New Jersey: Princeton University Press, 1959), 1-2.

On the Emergence of the Stoic Conception of ‘Spirit’

Under the Physical Theory, the Stoics tackled the issue of the origin of all and the components of the universe and, consequently, everything within it. Firstly, Stoicism rejected the idea of a void within the universe and compared the concept of two un-generated and indestructible principles of the universe. On the one hand is the principle of ‘matter’ which Stoics regard as un-generated and unqualified, and on the other hand is the principle of God, which is associated with ‘eternal reason,’ the ‘intelligent designing fire,’ or the ‘breath’ that fills the void within the universe and provides the qualities not found in ‘matter.’⁷⁶ To provide an explanation for how God could fill the universe the Stoics envisioned an all-pervading substratum that they called πνεῦμα, ‘spirit.’ This Conception of an all-pervading ‘spirit,’ was later known synonymously with that of ‘air’ or ‘wind.’ Furthermore, a basic function of this πνεῦμα is that of a cohesive nature of ‘matter’ providing qualities to all the parts of the cosmos.⁷⁷ For this reason, the Stoic conception of πνεῦμα presents itself as that of a material Conception at its simpler level, yet at a deeper level the πνεῦμα is also a divine, cosmic, universal power.⁷⁸ Although understood in material terms, it is the substance that pervades and provides reason (*logos*)⁷⁹ while also functioning as a guiding principle. For this reason it is fair to say that the Stoic conception of πνεῦμα was material both in its definition of nature and theism, yet comparable to a divine substance.⁸⁰ God is πνεῦμα, which, as the active principle,

⁷⁶ Baltzly, “Stoicism.”

⁷⁷ Sambursky, “The Dynamic Continuum,” 1.

⁷⁸ Heidrun Gunkel, *Der Heilige Geist Bei Lukas, 2. Reihe*, vol. 389, WUNT (Tübingen: Mohr Siebeck, 2015), 304.

⁷⁹ D.L. 44B.

⁸⁰ Teun Tieleman, “The Spirit of Stoicism” in *The Holy Spirit, Inspiration, and the Cultures of Antiquity. Multidisciplinary Perspectives*. Frey, Jörg (Ed.), John Levison (Ed.) and Andrew Bowden, (Berlin, Boston: De Gruyter 2017), 40. See, Sambursky, Samuel. “The Dynamic Continuum.” In *Physics of the Stoics*, (New

expresses itself in matter, the indispensable substrate of all natural matter for existence, qualities, and cohesion.⁸¹ The biological Conception of God as a kind of living heat or seed from which things grow seems to be fully intended.⁸²

Zeno's notion of *πνεῦμα* is comparable to heat.⁸³ Consequently, God is then identified with an eternal reason or "intelligent designing fire or breath or *πνεῦμα* which accordingly structures matter in accordance with its plan."⁸⁴ Later, Chrysippus identifies the *πνεῦμα* as a blend of 'air' and 'fire,' bearing in mind that the distinctive quality of 'air' is being cold,⁸⁵ so 'heat' expands and cold contracts it; these opposing tendencies create a *τόνος*, 'tension.' For this reason, 'tension' is an important attribute in connection to 'spirit' in Stoic thought. In other words, *πνεῦμα* pervades all the material world, but why are there different forms of matter and still something like a divine force? The answer is related to the concept of 'tension.'⁸⁶

At its most fundamental level, 'tension' provides coherence and unity for an object such as a stick or a stone to be formed; accordingly, this is known as 'cohesive *πνεῦμα*.'⁸⁷

Plants, on the other hand, represent a higher level of 'tension' called 'physical *πνεῦμα*,' generally characterized by higher functions such as digestion, growth and self-

Jersey: Princeton University Press, 1959), 2: "For there is one spirit (*pneuma*) which pervades, like a soul, the whole Universe, and which also makes us one with them..." in Sext. Emp., *Adv. math.*, IX, 127.

⁸¹ Heidrun Gunkel, *Der Heilige Geist Bei Lukas, 2. Reihe*, vol. 389, WUNT, (Tübingen: Mohr Siebeck, 2015), 304.

⁸² Baltzly, "Stoicism."

⁸³ *SVF* 1.137–140, 2.446.

⁸⁴ Aetius, 46A, for more see Baltzly, "Stoicism." and Edward N. Zalta (ed.), URL =<https://plato.stanford.edu/archives/spr2019/entries/stoicism/>.

⁸⁵ The further identification of God with *πνεῦμα* or breath may have its origins in medical theories of the Hellenistic period.

⁸⁶ Sambursky, "The Dynamic Continuum," 5.

⁸⁷ *Ibid.*

reproduction.⁸⁸ The highest level, then, is the ‘psychic πνεῦμα,’ which is characterized by perception and locomotion and is identical with the soul. Seneca provides an insight when it comes to the understanding of what God is:

Quid est deus? Mens universi. Quid est deus? Quod vides totum et quod non vides totum. Sic demum magnitudo illi sua, qua nihil maius cogitari potest, si solus est omnia, si opus suum et intra et extra tenet. Quid ergo interest inter naturam dei et nostram? Nostri melior pars animus est; in illo nulla pars extra animum est.

But what is God? The universal intelligence. What is God, did I say? All that you see and all that you cannot see. His greatness exceeds the bounds of thought. Render Him His true greatness and He is all in all, He is at once within and without His works. What, then, is the difference between the divine nature and the human? In us the better part is spirit, in Him there is nothing except spirit.⁸⁹

The latter gives rise to the understanding of the differences between what God is and how the human soul is created at birth—according to the Stoics. Stoics further believe that it is not immortal but depends on its level of cohesion attained by the degree of ‘tension.’ Some individuals continue to exist in the afterlife due to the ‘tension’ and in consequence of the wisdom⁹⁰ achieved while alive.⁹¹ On this Chrysippus provides a reference to understand ‘spirits:’

οὐδὲν ἄλλο τὰς ἕξεις πλὴν ἀέρας εἶναι φησιν· ὑπὸ τούτων γὰρ συνέχεται τὰ σώματα· καὶ τοῦ ποιὸν ἕκαστον εἶναι τῶν ἕξει συνεχομένων αἴτιος ὁ συνέχων ἀήρ ἐστίν, ὃν σκληρότητα μὲν ἐν σιδήρῳ πυκνότητα δ’ ἐν λίθῳ λευκότητα δ’ ἐν ἀργύρῳ καλοῦσι, [...]

“The physical states are nothing else but spirits, because the bodies are made cohesive by them. And the binding air is the cause for those bound into such a state being imbued with a certain property which is called hardness in iron, solidity in stone, brightness in silver.”⁹²

⁸⁸ *Ibid*, 10.

⁸⁹ Translation from Seneca, L.A. (65). *Physical science in the time of Nero; being a translation of the Quaestiones naturales of Seneca*. Translated by J. Clarke. 1910. See, Seneca, *Natural Questions* I 12-13

⁹⁰ Matthew Edwards, *Pneuma and Realized Eschatology in the Book of Wisdom* (Göttingen: Vandenhoeck & Ruprecht, 2012), 91-92.

⁹¹ Tieleman, “The Spirit,” 41.

⁹² Preserved by Plutarch see, Plutarch, *De Stoic. Repugn.* 1053f.

While the souls freed from the bodily existence are compared with the *heroes* of traditional religions, that is, the ‘spirits’ that lend support to the living,⁹³ questions may arise, and rightly so, when it comes to accounting for other types of ‘spirits’ besides the Stoic conception of God. In what follows this research addresses such questions.

On The Positive And Negative Notion Of ‘Spirits’

After having discussed a path to understanding the notion of the existence of ‘spirits’ in Stoic thought, then the next logical question that surfaces is how a positive and a negative notion of πνεῦμα can exist simultaneously while remaining at the same time clearly distinct? A possible answer is that there is no distinction since Stoic thought sees the divine πνεῦμα as permeating everything. Yet another possible answer can be reached if one takes into consideration Stoic thought about the notion of divine involvement in the form of δαιμόνιον, ‘demon.’

On the Greek Conception of Demons

The Greek conception of the lemma δαιμόνιον, ‘demon,’ was not considered either an evil or a good thing, but rather a reference to an intermediate being between men and god. The original meaning of ‘demon’ from Homer’s time⁹⁴ and onwards was that of ‘divinity’ pointing out to a god or a goddess or the deity as an unspecified individual; It is discernable that the etymology of the word can be put together from from the root δαίω

⁹³ Tieleman, “The Spirit,” 46.

⁹⁴ Homer, *Od.* 3.27.

‘to divide/contribute to (destinies).’⁹⁵ Thus, the word can be used to denote one’s ‘fate’ or ‘destiny’ or to point to a ‘spirit’ controlling one’s fate or one’s ‘genius.’⁹⁶ Just as Εύδαιμονία means “prosperity, good fortune, happiness’ and closely connected to the agency of a benevolent ‘spirit,’ κακοδαιμονία, ‘ill fortune’ was as well connected to negative but legitimate power.⁹⁷ Moreover, Hesiod describes δαιμόνιονες as the souls of those who lived in the golden age and now invisibly watch over human affairs, hence, clearly defining different classes of beings, being ‘demons’ a lower class divine beings, somewhere between ‘gods and mortals’ who mediated between the human and divine spheres.⁹⁸ Nonetheless, ‘demons’ are seen as morally ambiguous and could be described as either good or evil, and consequently, the same conception of ‘demon’ can be associated to good or ill and thus setting course for a person’s fate.⁹⁹

Stoics’ Thought About of the Positive and Negative Conception of ‘Spirit’ or ‘Demons’

Although the Stoics maintained a systematic approach to the general conception of πνεῦμα, they also allowed for often-contradictory notions to emerge; the latter is due to the fact that the Stoics were not a closed religion. The Stoics would therefore incorporate

⁹⁵ G. J. Riley, “Demon Δαίμων”, in: Dictionary of Deities and Demons in the Bible Online, Edited by: Karel van der Toorn, Bob Becking, Pieter W. van der Horst. Consulted online on 26 August 2021 <http://dx.doi.org/10.1163/2589-7802_DDDO_DDDO_Demon>

⁹⁶ Riley, “Demon Δαίμων”, DDD Consulted online on 26 August 2021 <http://dx.doi.org/10.1163/2589-7802_DDDO_DDDO_Demon>

⁹⁷ See, Eric Sorensen, *Possession and Exorcism in the New Testament and Early Christianity* (Tübingen: Mohr Siebeck, 2002), 75; Riley, “Demon Δαίμων”, DDD Consulted online on 26 August 2021 <http://dx.doi.org/10.1163/2589-7802_DDDO_DDDO_Demon>

⁹⁸ Plato *Apol.* 24b,40a; Riley, “Demon Δαίμων”, DDD Consulted online on 26 August 2021 <http://dx.doi.org/10.1163/2589-7802_DDDO_DDDO_Demon>

⁹⁹ For the aforementioned reasons the lemma ‘demon’ is to be used in its neutral form in the reminder of this chapter. For more see: Riley, “Demon Δαίμων”, DDD Consulted online on 26 August 2021 <http://dx.doi.org/10.1163/2589-7802_DDDO_DDDO_Demon>

elements of other religions or traditions and while they were selective of what ideas, myths, and elements of cult they would integrate into their thought, and although contradictory “they tried to rationalize the irrational.”¹⁰⁰ For this reason the Stoics incorporated the disconcerting conception of the existence of ‘demons’ as a kind of ‘spirits’ that intervene with human affairs.

In what follows, this research outlines different notions of the aforementioned representation of ‘spirits,’ is the work of Keimpe Algra is of relevance to the definition of the main categories in the Stoic thought.¹⁰¹ According to Algra there are three distinctive categories: the conception of an *internal demon*; the conception of ‘demons’ as *surviving human souls* labeled as ‘heroes’; and lastly the conception of *independent external demons of non-human origin*.¹⁰² In what follows I have taken Algra’s categories and reduced them to two main categories for a simplified approach and further application. These two main categories are: (1) Demons of human origin and (2) demons of non-human origin.¹⁰³

Demons of Human Origin

How can one account for interference in human affairs from beings which are disembodied yet claiming human descent? The Stoics came up with a solution to account

¹⁰⁰See, Keimpe Algra, "Stoics On Souls And Demons: Reconstructing Stoic Demonology" in *Stoics On Souls And Demons: Reconstructing Stoic Demonology* Vos, Nienke, and Willemien Otten eds., (Leiden, The Netherlands: Brill, 2011), 360.

¹⁰¹ As Algra puts it, this is a relative under researched area for the Stoic demonology. See, Algra. "Stoics On Souls And Demons," 361.

¹⁰² Algra, "Stoics On Souls And Demons," 364.

¹⁰³ The intention behind these two categories is to be able to trace two traditions, that of the origin of the evil spirits from the Giant’s narrative in the Enochic tradition. Also, the intention is to account for the possibility of ‘spirits’ from outside of human conception. For more see, Wright, Archie. *The Origin of Evil Spirits: The Reception of Genesis 6.1-4 In Early Jewish Literature* (Tübingen: Mohr Siebeck, 2005).

for these phenomena: human souls surviving after death. The early Stoics seem to have assumed the surviving souls of the sages or wise man as the *heroes*; these are normally identified with the positive notion of ‘spirits’ or ‘demons.’

Sextus Empiricus notes that Stoics distinguish between good ‘demons’ and gods, which are somewhat similar to each other, with a clear distinction between these two types. The latter opens a pathway to understand previous Stoic belief and good ‘demons’ that are benevolent to humans:

κατὰ δὲ τὸν τρίτον καὶ τελευταῖον τρόπον λέγεται ἀγαθὸν τὸ οἶόν τε ὠφελεῖν, ἐμπεριλαμβανούσης τῆς ἀποδόσεως ταύτης τὰς τε ἀρετὰς καὶ τὰς ἐναρέτους πράξεις καὶ τοὺς φίλους καὶ τοὺς σπουδαίους ἀνθρώπους, θεοὺς τε καὶ σπουδαίους δαίμονας.

And in the third and last sense, that which is capable of being useful is termed good, this description comprehending the virtues and the virtuous actions and the friends and the good men, and both gods and good demons.¹⁰⁴

Consequently, Sextus, in his discussions about Stoic thought remarks that the origin of these types of benevolent ‘demons’ may have come from the continued existence of human souls. Since due to the wisdom attained while in a body they have transcended the disintegration of the body and have then become good ‘demons’ as best exemplified:

εἰ οὖν διαμένουσιν αἱ ψυχαί, δαίμοσιν αἱ αὐταὶ γίνονται· εἰ δὲ δαίμονές εἰσι, ῥητέον καὶ θεοὺς ὑπάρχειν [...].

If, then, souls persist, they are the same as demons; and if demons exist, one must declare also that gods exist.¹⁰⁵

¹⁰⁴ Sextus, *Math*, XI 27.

¹⁰⁵ Sextus, *Math*. IX 74.

These good ‘demons’ linked to those ‘special humans’ that transcended the disintegration of the soul, are now assigned to leading particular humans, and conveniently named as *heroes*. What is interesting is the fact that these *demons* or *heroes* take care of humanity and guide them in the right path. Diogenes Laertius also notes that these *demons* have sympathy for humanity and show it by providing assistance:

φασὶ δὲ εἶναι τινὰς καὶ δαίμονας ἀνθρώπων συμπάθειαν ἔχοντας, ἐπόπτας τῶν ἀνθρωπείων πραγμάτων· καὶ ἥρωας τὰς ὑπολειμμένας τῶν σπουδαίων ψυχάς.

Also they hold that there are *daemons* (δαίμονες) that are in sympathy with mankind and watch over human affairs. They believe too in heroes, that is, the souls of the righteous that have survived their bodies.¹⁰⁶

Hence, Diogenes conveniently categorizes this type of being as intermediaries who may act or impress messages in the mind of the host, not as intermediaries between humans and the Stoic God.¹⁰⁷ It is then possible to acknowledge that the Stoics referred to surviving human souls as *heroes*, which represent the positive notion of a good ‘demon.’¹⁰⁸

Demons of Non-Human Origin

In what follows, this research looks into the notions of ‘demons’ of non-human origin.

From a Stoic perspective there are two approaches to this conception: the internal ‘demon’ and the external ‘demon.’ Since the Stoics viewed these two types as something

¹⁰⁶ D.L. VII 151.

¹⁰⁷ This is more evident evidence of earlier Stoicism, and of Chrysippus in particular, for more see, Keimpe Algra, "Stoics On Souls And Demons: Reconstructing Stoic Demonology" in *Stoics On Souls And Demons: Reconstructing Stoic Demonology* Vos, Nienke, and Willemien Otten eds., (Leiden, The Netherlands: Brill, 2011), 384.

¹⁰⁸ Algra, "Stoics On Souls And Demons," 371.

other than the surviving souls of the *heroes*, it is necessary to understand that their origin is everything but human. Moreover, it is in this section that both, the positive and negative notions, emerge.

Positive Conception of ‘Spirits:’ Internal Good Demons

To talk about an internal ‘demon’ is to accept the Stoic conception of the all-pervading πνεῦμα within the human body, working in tandem with one’s own soul. The concept of human soul,¹⁰⁹ as the Stoics see it, is better understood by reusing the botanical metaphor of the soul being a direct offspring of God, in a symbiotic relationship with the human body.¹¹⁰ However, what does it mean to be in a symbiotic relationship with πνεῦμα and at the right ‘tension’? The answer involves the Stoic concept of εὐδαιμονία, ‘happiness.’ As it is implied in the root of the word, it is the conception of the ‘the god inside,’ or the personal ‘demon,’ in agreement with God and in accordance to his will or plan:

εἶναι δ’ αὐτὸ τοῦτο τὴν τοῦ εὐδαιμόνου ἀρετὴν καὶ εὐροίαν βίου, ὅταν πάντα πράττηται κατὰ τὴν συμφωνίαν τοῦ παρ’ ἐκάστῳ δαίμονος πρὸς τὴν τοῦ τῶν ὅλων διοικητοῦ βούλησιν.¹¹¹

And this very thing constitutes the virtue of the *happy* man and the smooth current of life, when all actions promote the harmony of the *demon* dwelling in the individual man with the will of him who orders the universe.¹¹²

This idea, as it has been shown, is also expressed by the conception of an inner deliberation between the human soul and that of the ‘right reason,’ which is linked to the

¹⁰⁹ For the Stoics, the soul is not given but grows together with the body, coming as offspring from God yet developing its independence.

¹¹⁰ D.L. 7.134; Epictetus, *Diss.* 2.8.11; cf. 1.14.6; Marcus Aurelius, *Med.* 5.27.

¹¹¹ Italics mine, See, D.L. VII, 88.

¹¹² Italics mine, translation from Laërtius, D. (225). *Lives of Eminent Philosophers*, Volume II. Translated by R.D. Hicks. Loeb Classical Library. Harvard University Press: Cambridge, MA, 1925. See, D.L. VII, 88.

guardian ‘demon.’¹¹³ Moreover, the voice of the “right reason” can be identified with a guardian closely associated to a person. Epictetus notes that:

ἀλλ’ οὖν οὐδὲν ἦττον καὶ ἐπίτροπον ἐκάστῳ παρέστησεν τὸν ἐκάστου δαίμονα καὶ παρέδωκεν φυλάσσειν αὐτὸν αὐτῷ καὶ τοῦτον ἀκοίμητον καὶ ἀπαραλόγιστον...ὁ θεὸς ἔνδον ἐστὶ καὶ ὁ ὑμέτερος δαίμων ἐστίν...¹¹⁴

but he [Zeus] has stationed by each man’s side as a guardian his *daimōn*, and has committed the man to its care, a guardian who does not sleep and is not to be deceived... *god is within, your own demon is within...*¹¹⁵

Plutarch, *On the daimonion of Socrates*,¹¹⁶ produces an argument for these ‘demons’ as guiding agents for humans. According to Tieleman this account represents a Stoicizing explanation of Socrates’s *daimonion* as “a special, inner kind of perception of a voice.”¹¹⁷ Moreover, it provides a better perspective on what Stoics understood as the inner ‘demon.’

τὸ Λύσιδος σῶμα, τὴν δὲ ψυχὴν ἤδη κεκριμένην ἀφείσθαι πρὸς ἄλλην γένεσιν ἄλλῳ δαίμονι συλλαχοῦσαν... Μυρία μὲν γὰρ ἀτραποὶ βίων, ὀλίγοι δ’ ἄς δαίμονες ἀνθρώπους ἄγουσιν...

Lysis’ body, but his soul had already been judged and released to another birth, allotted now to another demon... Paths of lives are innumerable, but there are only a few by which demons guide humans.

Why then the need of a guardian? Reusing the botanical metaphor, souls remain as part of a lasting relationship with God; even though human souls may go astray and turn their

¹¹³ Tieleman, “The Spirit,” 61.

¹¹⁴ See, Epict. *Discourses* I, 14, 12-14.

¹¹⁵ Translation from Epictetus (108) *Discourses*. Translated by W.A. Oldfather. Loeb Classical Library. Harvard University Press: Cambridge, MA, 1925-1928. See, Epict. *Discourses* I, 14, 12-14.

¹¹⁶ Heinz-Günther Nesselrath, *On the daimonion of Socrates*, (Tübingen: Mohr Siebeck, 2010).

¹¹⁷ Tieleman, “The Spirit,” 57.

backs on God's universal law, they still remain rooted in the divine.¹¹⁸ For this reason a guiding agent, a guardian, is given to lead them on the right path for right tension, which refers to 'demons' that have *sympatheia* for men and oversee their affairs.¹¹⁹

A different way in which the relationship is expressed is by reference to the intellect as divine spirit and as an appointed guide.¹²⁰ This also is reflected in Seneca as the "god within us"¹²¹ and our "holy spirit:"

prope est a te deus, tecum est, intus est. ' [2] Ita dico, Lucili: sacer intra nos spiritus sedet, malorum honorumque nostrorum observator et custos. Hic prout a nobis tractatus est, ita nos ipse tractat. Bonus vero vir sine deo nemo est; an potest aliquis supra fortunam nisi ab illo adiutus exurgere? Ille dat consilia magnifica et erecta. In unoquoque virorum bonorum Quis deus incertum est, habitat deus.¹²²

God is near you, he is with you, he is within you. This is what I mean, Lucilius: a holy spirit indwells within us, one who marks our good and bad deeds, and is our guardian. As we treat this spirit, so are we treated by it. Indeed, no man can be good without the help of God.¹²³

Important here is the elaboration of the concept of *demon* as an agent guiding humans to the development of a *holy spirit* keeping scores and acting as a guardian to humans.¹²⁴

Furthermore this concept of a *guardian spirit* is that of a moral guardian that helps the person's soul during his time to attain the right 'tension' or wisdom.¹²⁵ So far this

research has outlined the two distinct Stoic ideas of the positive conception of 'spirit' as

¹¹⁸ *Ibid.*, 51.

¹¹⁹ Long, A. A., and D. N. Sedley. "Stoicism." In *The Hellenistic Philosophers*, 163-431 (Cambridge: Cambridge University Press, 1987), 63.

¹²⁰ Tieleman, "The Spirit," 51.

¹²¹ *Ibid.*

¹²² Seneca, Epistles, XLI, 1,2.

¹²³ Translation from Seneca, L.A. (64). *Epistulae Morales ad Lucilium*. Translated by R.M. Gummere. Loeb Classical Library. Cambridge: Harvard University Press, 1917-1925. See, Seneca, Epistles, XLI, 1,2.

¹²⁴ Tieleman, "The Spirit," 57.

¹²⁵ *Ibid.*, 51.

envisioned in the semanteme ‘demon.’ In what follows I will address the negative connotation of *demon* as envisioned by the Stoics.

Negative Conception of ‘Spirits:’ External Evil Demons

There is scattered evidence that the Stoics conceived external evil demons as punishing spirits.¹²⁶ Furthermore, later Stoics focused more on ethics and the responsibility of man to do well, instead of at the external evil influence of *demons*. However the latter is not to say that notions of evil demons or spirits were all absent in early Stoicism.¹²⁷ Plutarch, arguing against the seemingly contradictory nature of the existence of evil ‘demons’ in Stoic thought, presents in his view the irrational arguments of the legacy left by Chrysippus:

‘δαίμονας οὐκ Ἐμπεδοκλῆς μόνον, ὃ Ἡρακλέων, ἀπέλιπεν, ἀλλὰ καὶ Πλάτων καὶ Ξενοκράτης καὶ Χρύσιππος· ἔτι δὲ Δημόκριτος εὐχόμενος ‘εὐλόγων εἰδώλων’ τυγχάνειν, ἧ δῆλος ἦν ἕτερα δυστράπελα καὶ μοχθηρὰς γινώσκων ἔχοντα προαιρέσεις τινὰς καὶ ὀρμάς. περὶ δὲ θανάτου τῶν τοιούτων ἀκήκοα λόγον ἀνδρὸς οὐκ ἄφρονος οὐδ’ ἀλαζόνος.

Not only has Empedocles bequeathed to us bad demigods, Heracleon, but so also have Plato, Xenocrates and Chrysippus; and also Democritus, by his prayer that he may meet with ‘propitious spirits,’ clearly recognized that there is another class of these, which is perverse and possessed of vicious predilections and impulses.¹²⁸

¹²⁶ Although Plutarch seems to have Chrysippus saying that God appointed these evil demons, Algra argues that this is not the case. See, Algra, "Stoics On Souls And Demons," 385.

¹²⁷ See Algra ("Stoics On Souls And Demons," 372-77), for a throughout demonstration of the existence of this category.

¹²⁸ Plutarch, *Def. or.* 419a

It is possible to say that ‘evil spirits’ in may have existed in Chrysippus' world,¹²⁹ but if so they were surely part of providential structure. The assertion emphatically is meant genuinely, however, “if good men's sufferings are necessary they are indispensable 'concomitants' of nature's irreproachable plan.”¹³⁰ While questions remain about the accuracy of Plutarch’s representation of Chrysippus’ notions about evil demons, since no quotations to Chrysippus’ texts survived, it, nevertheless, opens a path to this conception. According to Plutarch the basics of Stoic demonology claim that demons are still under the Stoic God, yet some function as executioners. However, this is not at all evident in the surviving material. Algra argues that Plutarch’s quotation of Chrysippus does not provide a clear explanation, but rather offers the possibility for the existence of evil ‘demons’ in Stoic thought.

When it comes to the basic essence of Stoic demonology on its negative aspect, scattered evidence is found. However, as indicated by Algra,¹³¹ Max Pohlenz notes¹³² that the core of Stoic demonology in its negative sense can be found in a passage from Plutarch:

‘Διὰ τί τῶν Λαρητῶν, οὓς ἰδίως ‘πραισιτίταις’ καλοῦσι, τούτοις κύων παρέστηκεν, αὐτοὶ δὲ κυνῶν διφθέραις ἀμπέχονται;’ ... ἢ μᾶλλον, ὃ λέγουσιν ἔνιοι Ῥωμαίων, ἀληθές ἐστι καί, καθάπερ οἱ περὶ Χρῦσιππον οἴονται φιλόσοφοι φαῦλα δαιμόνια περινοστεῖν, οἷς οἱ θεοὶ δημίους χρῶνται καὶ κολασταῖς ἐπὶ τοὺς ἀνοσίους καὶ ἀδίκους ἀνθρώπους, οὕτως οἱ Λάρητες ἐρινυώδεις τινές εἰσι καὶ ποίνιμοι δαίμονες, ἐπίσκοποι βίων καὶ οἴκων [...].

Why is a dog placed beside the Lares that men call by the special name of *praestites*, and why are the Lares themselves clad in dog-skins? Is it because ... Or is the truth rather, as some Romans affirm, that, just as the philosophic school of Chrysippus thinks that evil spirits stalk about whom the gods use as executioners and avengers upon unholy and

¹²⁹ SVF 2.1101, 1104

¹³⁰ Long and Sedley. "Stoicism." In *The Hellenistic Philosophers*, 331.

¹³¹ Algra, "Stoics On Souls And Demons," 365.

¹³² Pohlenz 1947, I, 96.

unjust men, even so the Lares are spirits of punishment like the Furies and supervisors of men's lives and houses?¹³³

From the above quote, the remark that of “the philosophic school of Chrysippus thinks that evil spirits stalk about whom the gods use as executioners and avengers upon unholy and unjust men” presents a way for understanding the Stoic conception of demons in the negative sense, although not a complete answer. If one is to take this quote as representative of Stoic thought it is important to note the types of actions that these ‘spirits’ carry; they function as stalkers, executioners, avengers, and as ‘demons of punishment’ for mankind. Effectively as afflictors of humanity, yet directly working under the supervision and direction of the gods. Lastly, Algra notes that, while no surviving early Stoic texts that delineate the negative conception of demons have survived, there is the possibility of evil external demons existing. However, Algra is careful to note that these Stoic notions are probably not punishing spirits working for god, but that their evilness is due to their own choice, accompanied by a relaxation of their pneumatic ‘tension.’¹³⁴

On the Relation Between The Stoics and The Gospel of Luke

In this chapter I have outlined the Stoic concept of πνεῦμα in its sources and in Stoic thought. Moreover, a positive and negative conception of ‘spirit’ has been provided. The interpretative key that Stoic thought holds comes in the form of their view of ‘spirits’ that affect and interact with humanity. These ‘spirits’ are viewed in the positive notion as benefactors for humanity.

¹³³ Plutarch, *Quaest. Rom.* 276f – 277a.

¹³⁴ Algra, "Stoics On Souls And Demons," 385.

Stoics viewed the positive conception of ‘spirits’ that aid humanity as coming from two sources: those ‘spirits’ coming from wise people who died, yet, due to their wisdom and ‘tension’ their soul survived and they were generally sympathetic to humanity; and a ‘spirit’ of non-human origin, viewed originally as simply as a δαίμων, and then as a ‘holy spirit’ that guides and guards those under its watch. The conception of the surviving souls of the wise men, known as *heroes*, is relevant to Luke’s works since in the book of the Acts of the Apostles, Luke records not only that the ‘Holy Spirit’ leads and guides the first Christians, but also there is the inclusion of the ‘Spirit of Jesus’ taking up an active role as well.¹³⁵ The conception of a non-human positive notion of a ‘demon’ that is linked to the Stoic God, living and acting within man and aligning him to God’s will and paths and identified as a ‘holy spirit’ is an important piece of the interpretative key that provides a background to understand Luke’s own notions of a ‘holy spirit.’

On the negative conception of ‘spirits’ in Stoic thought, research presents a rather ineffectual result. However, if one is to take the arguments set forward against Stoics by Plutarch seriously they provide a rather puzzling piece, yet nonetheless usable when stripped to its bare conception, that points out to a similar idea used by Luke: that of ‘evil spirits’ as agents that cause affliction. The latter idea combined with the idea of moral failure and emotions identified with the ‘diseases of the spirit’ as the causes not only of affliction but also of illnesses, provides a better perspective to understand Luke’s own notions.

¹³⁵ While at the moment the book of Acts of the Apostles is beyond the scope of this research, it points towards Luke’s notions as they develop in his works. See, Acts 16:7: ἐλθόντες δὲ κατὰ τὴν Μυσίαν ἐπεείραζον εἰς τὴν Βιθυνίαν πορευθῆναι, καὶ οὐκ εἶασεν αὐτοὺς τὸ πνεῦμα Ἰησοῦ.

Conclusions

As it has been presented it is possible to use the Stoic conception of πνεῦμα as an interpretative key to Luke's gospel in general. That is not to say that Luke is familiar with Stoic writings or even used them, nor that the notions and conceptions can be taken as equal, as they are not, but rather that the Stoic background opens up horizons of interpretation and in some aspects complements our understanding of Luke's notions and intentions. Hence it is important to bear in mind the historical richness and background that Stoicism offers to Luke's original audience when it comes to his implementation of 'spirits' in his own gospel. Concomitantly, it offers a point of contact to Qumran's own conception of illnesses in terms of moral failure opening the doors to bodily afflictions, which will be analyzed in the following chapter.¹³⁶

¹³⁶ Particularly relevant is the connection between the venous system and the πνεῦμα. According to Tieleman, "surviving arguments that the specified location of the intellect in the left or arterial ventricle of the heart, is in line with medical theories separating the arterial and venous system. The former contains and distributes πνεῦμα (i.e., air processed in a particular way) throughout the body." This connects the CD document of an affliction caused by an *evil spirit* holding the venous system. For more see the analysis on CD 4Q266 6 I 1-13.

Chapter 3b: Historical Background in Judaism

Introduction

The discovery of the Dead Sea Scrolls in the middle of the 20th century provided historians and researchers the possibility to proof—and at times—rewrite history in centuries previous to the first century, as well as to check the development and changes in the writings of the Hebrew Scriptures. The Dead Sea Scrolls proved to be multifaceted and greatly expansive in terms of the knowledge gained on several aspects and areas, particularly of the Qumran community about the conception of ‘spirits.’

The Qumran community made extensive use of the noun רוּחַ, ‘spirit,’ particularly more often in the non-biblical scrolls than those found in the Hebrew Scriptures or other biblical scrolls.¹³⁷ This is particularly relevant since most of the scrolls found were either not known or only documented by other sources and represented Jewish religious manuscripts from the Hellenistic times previously understated in the historical data.¹³⁸ Thus, when it comes to the conception of רוּחַ, ‘spirit,’ their importance is paramount as it presents the notion and possible development of ‘spirit’ from previous conceptions in the Hebrew Scriptures to the first century writings. A particular example of the significance is the reference to a ‘holy spirit,’ ‘spirit of truth,’ as well as a reference to a ‘spirit of deceit’ in 1QS *The Community Rule*, scroll which forms the basis for a communal and organized religion in Qumran.¹³⁹

¹³⁷ According to the numbers provided by Tigchelaar, “the non-biblical scrolls (512x) than in the Hebrew Bible (389x) or in the biblical scrolls (129x).” See, Eibert J. C. Tigchelaar “Historical Origins of the Early Christian Concept of the Holy Spirit” in *The Holy Spirit, Inspiration, and the Cultures of Antiquity. Multidisciplinary Perspectives*. Frey, Jörg (Ed.), John Levison (Ed.) and Andrew Bowden, (Berlin, Boston: De Gruyter 2017), 171.

¹³⁸ Tigchelaar, “Historical Origins” in *The Holy Spirit*, 167.

¹³⁹ 1QS III.13-IV.26

1QS *The Community Rule*¹⁴⁰

1QS postulates a set of regulations that provides the guidelines for the community's living an independent existence that inhabited Qumran, but also contains the community's beliefs and worship.¹⁴¹ Of particular interest are the community's notions of 'spirits.' Essential to these beliefs is the conviction that there are two opposing forces in the world, the spirits of truth and of those of injustice, and that every human is subject to the influence of either one of them, giving way to interpret the person's behavior as the direct influence of the spirit that controls them.¹⁴² Furthermore, this concept gives way to understand the spirit's influence and agency in the person's life. Hence the general concept of the *spirit of holiness* is that of a 'holy' and a purification action against evil. However, the actions of this *Holy Spirit* are not kept at a cosmic level, but rather are intended for humanity.

In 1QS IV 20–22 the author explains the notion of the *Two Spirits* and juxtaposes both spirits and their influences against each other:

“Then God will purify by his truth all the deeds of man and will refine for himself his flesh, and purifying him by the *spirit of holiness* from every wicked action. And he will sprinkle upon him the *spirit of truth* like waters for purification (to remove) all the abominations of falsehood (in 22 the frame of man, removing all spirit of injustice from within which) he has defiled himself through the *spirit of*

¹⁴⁰ Italics are mine, and the translations taken from Michael Knibb, *The Qumran Community* (Cambridge: Cambridge University Press, 1987), 101-15.

¹⁴¹ Knibb, *The Qumran Community*, 95.

¹⁴² *Ibid*

impurity, so that the upright may have understanding in the knowledge of the Most High and the perfect of way insight into the wisdom of the sons of heaven.”¹⁴³

Here the author of 1QS not only explains the notion of the *two spirits* that interfere in human affairs and, at some extent, influence them, but also provides a summary of the previously mentioned actions (see below). The *spirit of holiness* is directly connected with the action of purification and against wicked actions. Moreover, this *spirit of holiness* is then compared to the *spirit of truth* and *purifying waters*.

Likewise are the actions of the *spirit of impurity*, with which man has defiled himself. Moreover, a connection is made between failure and the *spirit of impurity*, likewise between justification and the *spirit of holiness*. In reference to the *spirit of impurity*, which the author had likened to the *spirit of falsehood* earlier, 1QS IV 9-12a notes the following aspects that are recognizable:

“greed, and slackness in the search for righteousness, wickedness and lies, haughtiness and pride, falseness and deceit, cruelty 10. and abundant evil, ill-temper and much folly and brazen insolence, abominable deeds (committed) in a spirit of lust, and ways of lewdness in the service of uncleanness, 11. a blaspheming tongue, blindness of eye and dullness of ear, stiffness of neck and heaviness of heart, so that man walks in all the ways of darkness and guile.

¹⁴³ *Ibid.*, 101.

And the visitation of 12. all who walk in this spirit shall be a multitude of plagues by the hand of all the destroying angels...”

Note that the author of 1QS equates the influence of the *spirit of impurity* and moral failure or sin, as well as the possibility of body affliction directly caused by this *spirit*.¹⁴⁴ Likewise, the *spirit of holiness* in 1QS IV 3-6 endows the people under it with its characteristics. It is interesting that this *spirit* is also likened to other types of ‘spirits’ but more importantly to healing:

“a *spirit of humility*, patience, abundant charity, unending goodness, understanding, and intelligence; (a *spirit of*) mighty wisdom which trusts in all the deeds of God and leans on His great lovingkindness; a *spirit of discernment* in every purpose, of zeal for 5. just laws, of holy intent with steadfastness of heart, of great charity towards all the sons of truth, of admirable purity which detests all unclean idols, of humble conducts spring from 6. an understanding of all things, and of faithful concealment of the mysteries of truth. These are the counsels of the spirit to the sons of truth in this world. And as for the visitation of all who walk in this spirit, it shall be healing, 7. great peace in a long life, and fruitfulness, together with every everlasting blessing and eternal joy in life without end, a crown of glory and a garment of 8. majesty in unending light.”

¹⁴⁴ Note on 1QS IV 12 that “multitude of plagues” can be read as bodily afflictions caused by the hand of destroying angels.

The opposition and result between both these *spirits* is set in terms of purification and healing and not defilement. The agency and reach of the *spirit of holiness* is portrayed as superior to that of the *spirit of impurity*. The latter is important since impurity was seen as contagious, whereas purity as frail and delicate; here the opposite is true. Then, what does this mean in terms of illnesses? While there are not many instances in 1QS aligning the purification of the *spirit of holiness* and healing, there is a clear connection of what the community conceived. A clearer instance of illnesses and affliction caused by ‘spirits’ is seen in the *Damascus Document*.

The Damascus Document

The first copy of the Damascus Document manuscript was recovered in a storeroom in the Ben Ezra synagogue in Cairo, Genizah.¹⁴⁵ Later, Solomon Schechter published several fragments in 1910 with the name *Fragments of a Zadokite Work*, due to the fragmentary condition of the manuscript and as it appears that the authors/editors may have seen or understood themselves as the “sons of Zadok” (CD 4.3).¹⁴⁶ Although the title for these fragments continued to be in use for a time, it was later discontinued and replaced with that of the “Damascus Covenant” or “Damascus Document” based on the text’s continuous references to Damascus.¹⁴⁷ Out of the fragments originally recovered by Schechter in Cairo are two main manuscripts. Manuscript A contains sixteen pages of material written on the verso and recto of eight leaves of paper and dated by Schechter at around the tenth century CE; manuscript B contains two pages written on the verso and

¹⁴⁵ Ian C. Werret, *Ritual Purity and the Dead Sea Scrolls. Studies on the Texts of the Desert of Judah* (Boston: Brill, 2007), 19.

¹⁴⁶ Solomon Schechter, *Documents of Jewish Sectaries. I. Fragments of a Zadokite Work* (Cambridge: Cambridge University Press, 1910) xix-xxii.

¹⁴⁷ Werret, *Ritual Purity*, 20.

recto of one leaf and it was dated to the twelfth century.¹⁴⁸ However, when earlier fragments containing the original Damascus Document—and other newly discovered parts—were unearthed in Qumran, not only was this a breakthrough in assessing the beginnings of an ancient Jewish sectarian community from before our current era, but also a metric to measure the stability of transmission of the text found in Genizah.

The copies of the documents found in Qumran, later named the Dead Sea Scrolls due to its proximity of the discovery, provided a much better understanding of the importance of the Damascus Document in an ancient Jewish sectarian community, as well as of community beliefs, expectations, laws, and customs. Further, it improved our understanding of the documents due to the parallels and extension to the documents in Cairo Genizah which had already been found. Important is the discovery of eight manuscripts of the Damascus Document in Qumran Cave 4—hence its numbering (4Q266-273).¹⁴⁹ Although the Genizah manuscripts vary from those discovered in Qumran in one column, there are no major variations among the Qumran fragments and Genizah documents when they overlap. The stable language can be dated to somewhere between the first century BCE and, at the latest, the first century CE¹⁵⁰

The paleographic analysis groups 4Q267, 4Q268, 4Q269, 4Q270, 4Q272, and 4Q273 in formal Herodian script; 4Q271 is considered to be late Hasmonaean or early Herodian

¹⁴⁸ *Ibid.*

¹⁴⁹ Jim Davila, <https://www.st-andrews.ac.uk/divinity/rt/dss/abstracts/ddcr/> accessed on November 15, 2017.

¹⁵⁰ J.R. Davila, <https://www.st-andrews.ac.uk/divinity/rt/dss/abstracts/ddcr/> accessed on November 15, 2017.

bookhand.¹⁵¹ Baumgarten has suggested that the contents of the Damascus Document can be divided in three sections:¹⁵² The Admonition, Laws, and Communal Rules.¹⁵³ The Admonition section, which has received most of the scholarly attention, depicts a series of accounts of the origins of a Jewish movement followed by an overview of biblical history.¹⁵⁴ In contrast is the core of the Damascus Document, the Laws. This provides an explanation of the interpretation of laws concerning to ritual purity, the Sabbath, and general *halakha*, which has been reordered based upon the material found in Qumran.¹⁵⁵ The third section, the Communal Rules, deals with specific laws regarding the organization and discipline of a group or groups. Of special interest to this research is the section on the Laws, particularly the fragments dealing with the identification, cause, and prescription of certain afflictions seen as caused by ‘spirits.’¹⁵⁶ In what follows, a thorough analysis is given to 4Q266 6 i 1-13 since it portrays a case of impurity, pollutions, and possession.

¹⁵¹ However, it is difficult to put the chronological order with certainty according to Baumgarten. See, Joseph M. Baumgarten, *Qumran Cave 4. XIII. The Damascus Document (4Q266-273)* (DJD 18; Oxford: Clarendon Press, 1996).

¹⁵² Joseph M. Baumgarten, “Cave IV, V, VI Fragments Related to the Damascus Document (4Q266-273 = 4QD^{a-h}, 5Q12 = 5QD, 6Q15 = 6QD,” In *The Dead Sea Scrolls: Hebrew, Aramaic, and Greek Texts with English translations. Damascus Document, War Scroll, and Related Documents* (eds. J. H. Charlesworth with J. M. Baumgarten; The Princeton Theological Seminary Dead Sea project, 2; Tübingen: 59-79.

¹⁵³ Although it has been suggested that the Damascus Document should be read as a composite work, there is still little scholarly consensus on how to reconstruct the document. See Werret, *Ritual Purity*, 21.

¹⁵⁴ Werret, *Ritual Purity*, 22.

¹⁵⁵ On this see J. T. Milik, *Ten Years of Discovery in the Wilderness in Judaea*, (Oregon: Wipf & Stock, 1959), 151-52.

¹⁵⁶ A brief overview:

4Q270 2 ii 12 *Catalogue of transgressions*: Physical afflictions in connection with transgressions (symptomatic of sin).

4Q272 1 i 2: הרוח enters the blood flow in the artery and disrupts it.

4Q266 6 i 6-8: הרוח is responsible for the growth of scalls and turning hair yellow.

On this Baumgarten has suggested, according to Werrett, that “it is possible to take the attribution of scale disease to the הרוח our text as involving the intrusion of evil or demonic influences.” See, Baumgarten, *Qumran Cave 4. XIII*, 146; J. Baumgarten, “The 4Q Zadokite Fragments,” 61-62; Werret, *Ritual Purity*, 25. Likewise J. Milgrom (*Leviticus 1-16*, (Yale: Yale Press, 2007), 821) suggests that the “sectaries of Qumran were emphatic in their convictions that scale disease and, indeed, all illnesses were signs of divine punishment.”

Analysis, of the *Damascus Document* fragment 4Q266 6 i 1-13 –A Case for Illness, Impurity, and Possession

Introduction to 4Q266 6 i 1-13

4Q266 embraces the opening and end of the work as well as substantial additions to the corpus of laws. It dates back the first half of the first century BCE. It is written in idiosyncratic Hasmonian semi-cursive hand; it was either an earlier draft or a copy for personal use.¹⁵⁷ The latter appears probable due to the many corrections and erasures, deletions and cancellation dots that are unusual for Qumran documents.¹⁵⁸ While the Qumran documents are fragmentary in nature, 4Q266 provides a reliable reading, the best kept. Yet, what is of special interest to the manuscript is its content on skin diseases and their probable causes.

In general, the material on skin diseases can be divided into three areas of concern, as described by Ian C. Werrett: (1) a rule directing the Overseer to educate priests...on the proper diagnosis of a skin disease; (2) a specific set of regulations and guidelines concerning the diagnosis of scall and skin diseases; and (3) a brief reference to skin-diseased individuals in the catalogue of transgressions.¹⁵⁹

¹⁵⁷ Philip S. Alexander and Geza Vermes, *Qumran Cave 4.XIX: 4QSerekh Ha-Yahad* (DJD 26; Oxford: Clarendon Press, 1998), 30.

¹⁵⁸ Some many corrections and erasures, deletions and cancellation dots are unusual for Qumran documents. For more see, Joseph M. Baumgarten, *Qumran Cave 4. XIII*, 2, 26.

¹⁵⁹ Werret, *Ritual Purity*, 94.

What is striking is the placing of skin-afflicted individuals in the Damascus Document, as it lists them in the “catalogue of transgressions.”¹⁶⁰ This catalogue of transgressions, previously unknown, only survived in the Qumran fragments. Here skin diseases are placed among other transgressions such as unclean fluxes and treason.¹⁶¹ It seems that the community depicted in the Damascus Document was not only concerned about the impurity that a skin disease brought, but also about its connection to a ‘spirit’ that causes it and the impurity that it brings.¹⁶² For this reason the Hebrew text 4Q266 6 i 1-13, which deals with skin diseases and its cause, will be commented and exegetically handled when necessary.

Text and Translation¹⁶³

1. And if the discolou]ration of the sc[ab is deeper]
2. [than the skin the pr]iest and the priest sees in it the appearance of living flesh
3. [it is *šara'at*] which has taken the hold of the living skin. A similar rule for []
4. [] the priest shall see the on the seventh day. If some of the living has been added
5. [to the dead] it is a malignant [*ša*]ra'at. And the rule of the *vacat* for a scall of the head or the bea[rd]

¹⁶⁰ 4Q270 2 ii 12

¹⁶¹ Joseph M. Baumgarten, *Qumran Cave 4. XIII*, 145.

¹⁶² On this Baumgarten has suggested that “it is possible to take the attribution of scale disease to the מורה our text as involving the intrusion of evil or demonic influences.” J. Baumgarten, “The 4Q Zadokite Fragments,” 61-62. Likewise Milgrom (*Leviticus 1-16*, 821) suggests that the “sectaries of Qumran were emphatic in their convictions that scale disease and, indeed, all illnesses were signs of divine punishment.”

¹⁶³ Since the restoration and translation of the document has been thoroughly carried and attested by the work of Joseph Baumgarten, József T. Milik and the contributions of Stephan Pfann and AdaYardeni, this article will follow its translation with minor revisions. See, Joseph M. Baumgarten, *Qumran Cave 4*, 53.

6. [when the priest sees] that the spirit has entered the head or the beard
taking hold of
7. the blood vessels and [the malady has spro]uted from beneath under the h]air,
turning its appearance to fine yellowish; for it is like a plant
8. which has a worm under it *vacat* which severs its root and makes it blossom
wither. And as to that
9. which he said, ‘And the priest shall order that they shave the head, but not the
scall,’ (this is) in order that
10. the priest may count the dead and live hair and see whether any has been
added from
11. the live to the dead during the seven days, (in which case) he is unclean; while
if none has been added from the li[ve]
12. to the dead and the blood vessel is filled with bl[ood] and the sp[ir]it of life
pulsates up and down in it
13. the malady [is healed.] This is the rule of the [la]w of *šara‘at* for the sons of
Aaron to separate []

Sectional Analysis

1. And if the discolou]ration of the sc[ab is deeper []

Due to the fragmentation of this line few letters are left, yet due to the multiple attestation elsewhere,¹⁶⁴ it is possible to complete and replicate a translation. The section opens with

¹⁶⁴ 4Q272 and 4Q273

the identification of the type of affliction. It is normally seen that the Damascus Document is more economic in its wording and instructions, when compared to the material of the Hebrew Scriptures, particularly to the one in Leviticus where it deals with skin diseases. In this line the text focuses on the state of the skin, not only on the color (or discolor) of the skin, but also to the depth of the injury.

In connection with the opening lines of Leviticus 13 where it is necessary to assess a skin disorder, the material in 4Q266 6 i 1 is clear and direct. Moreover, to avoid any misunderstanding on the type of disorder, it uses the emphatically *piel* tense for the שפּחָ which translates into a malady instead of a rash, hence pointing out the seriousness of the disorder, and ruling out other lesser disorders. In general the editor/redactor of the Damascus Document is more interested in reducing the awkwardness of the set of rules found in Leviticus 13 and providing a more direct answer to a question. This may be due to the teaching of priests, or just to a simplification of rules.

2. [than the skin] the priest and the priest sees in it the appearance of living flesh
3. [] it is *šara'at* which has taken the hold of the living skin. A similar rule for []
4. [] the priest shall see the on the seventh day. If some of the living has been added
5. [to the dead] it is a malignant [*ša*]ra'at. And the rule of the *vacat* for a scall of the head or the bea[rd]

In the following lines, the priest is instructed to examine the appearance of the living flesh. If the discoloration is to be suspected of a skin disease, the priest must examine this affliction and rule out a simple rash. Much like in Leviticus 13:2-8, the priest must examine the “discoloration,” or a “scab” or “shiny spot” (as found in parallels of 4Q266), the priest must examine the eruption before it develops into a skin disease (צִרְעָתָה).

The priest is the only person authorized to rule whether a rash is a skin disease or not. While the priest must see the person afflicted after seven days of suspicion that a skin disease has taken hold of the person, it begs the question how a layperson, even less than a *simple* priest, is able to identify the skin affliction as a skin disease and come forward to the priest. Moreover, it may be that the community was well instructed that as soon as something abnormal appeared, they were instructed to come forward. Further, if the case was that of a skin disease, it appears from the text that the solution was limited: exclusion.

A couple of motifs begin to appear as one continues with the text. An open wound serves as an illicit gate for a heinous malady to enter, and the movement between the state of living to the state of the dead. For the former the Damascus Document goes to the point of even explaining the innocuous origination of the wound (i.e., from blow of a piece of wood or stone). As it is explained later in the fragment, the appearance of living flesh deeper than the skin seems to be an indication of unapproved or inappropriate opening of the body, and it is often seen as negative. Moreover, if one is to take this from a literal point of view, any natural opening in the body fulfills its natural function; yet, any

unnatural opening is a risk for a disease or a ‘spirit’ to take advantage of it and enter the body. One need to consider why skin diseases are often represented and underlined in the *Damascus Document* to the point of mentioning them in the catalogue of transgressions.¹⁶⁵

6. [when the priest sees] that the spirit has entered the head or the beard taking hold of
7. the blood vessels and [the malady has spro]uted from beneath under the h]air, turning its appearance to fine yellowish; for it is like a plant
8. which has a worm under it *vacat* which severs its root and makes it blossom wither. And as to that

In the following lines 6-8 the author/editor of the Damascus Document directs the priest to the cause of the malady. In contrast with Leviticus 13 where after a “discoloration,” a “scab,” or a “shiny spot” immediately leads to skin disease, in the Damascus Document they may be an indication of a deeper problem, but not the only precursors of the affliction.¹⁶⁶ While, the Damascus Document lists, in other parallels of the document that the “discoloration,” a “scab,” or a “shiny spot” can be the consequence of a “blow” from a piece of wood, stone, or anything else that may have inflicted a wound on the skin,¹⁶⁷ it also gives time for physical injuries to have their natural healing period without the need to summon a priest.

¹⁶⁵ In 4Q270 2 ii 12 *The Catalogue of transgressions* connects physical afflictions in connection with transgressions as symptomatic of sin.

¹⁶⁶ Werret, *Ritual Purity*, 29.

¹⁶⁷ 4Q269 7 1-2; 4Q272 1 i 1-2.

In a comparison with the Hebrew Scriptures, one difference found in the *Damascus Document* in contrast with the book of Leviticus is the omission of the color of the eruption. While Leviticus mentions that color is associated with afflictions of both the skin and hair, the *Damascus Document* does not mention the color of the skin affliction. Lastly, another development is the reduction of the quarantine, as mentioned before, from fourteen to seven days. This reduction may indicate that the author/redactor of the document has reinterpreted the material from Leviticus in such a way as to limit the amount of impurity that could be contracted by an individual who, after undergoing a program of examination for an unclean skin disease, had ultimately been deemed clean.¹⁶⁸ Moreover, this points out to the economy of the laws when dealing with a clean individual, where the same does not hold true for an unclean person.

It is noteworthy to remember that the appearance of a “discoloration,” a “scab,” or a “shiny spot” in the *Damascus Document*—and therefore in the community—did not constitute proof of a skin disease, but rather it was caused by a third agent, in this case a spirit, or better translated “the spirit.”¹⁶⁹ As will be argued, it is not the appearance of a discoloration, a scab, or a shiny spot what causes the affliction of a skin disease, but the action of a ‘spirit.’

The motifs of a foreign agent illicitly entering through a main area, such as the head, and taking a hold of vital parts of the organism may have pointed to similarities of illicit

¹⁶⁸ Werret, *Ritual Purity*, 30.

¹⁶⁹ *Ibid.*

possession of a body akin to an unwelcomed guest. Moreover, the identification of the ‘spirit’ as that of an unclean animal, a worm, is important as it presents a metaphor of the consequence of actions of both the worm and the ‘spirit.’ Clearly the affliction is the action of the spirit holding the blood vessels and causing the malady to expand. While this can be construed as an explanation, it is an explanation of the being’s actions. This is in line with the illustration involving an unclean animal severing the roots of a plant and making it wither. The illustration not only provides a parallel for the diagnosis, but also offers a prognosis.

9. which he said, ‘And the priest shall order that they shave the head, but not the scall,’ (this is) in order that
10. the priest may count the dead and live hair and see whether any has been added from
11. the live to the dead during the seven days, (in which case) he is unclean; while if none has been added from the li[ve]
12. to the dead and the blood vessel is filled with bl[ood] and the sp[ir]it of life pulsates up and down in it
13. the malady []is healed.] This is the rule of the [la]w of *šara ‘at* for the sons of Aaron to separate []

In lines 10 and 11 the priest must observe if some of the living skin has been contaminated by the disease and has grow even larger. The rule here is to wait seven days. In contrast with the laws in Leviticus 13 where the priest is instructed to quarantine

for about 14 days, here the priests are instructed to wait only half of the original quarantine to assess the individual. The 4Q266 has developed a rather economic use of rules and regulations in comparison to Leviticus 13; moreover, it has improved previous understandings of skin maladies. In Leviticus 13:3 the instruction mentions the change of color in the hair to white. However, according to medical theory of germs, bacteria and viruses, the color of the hair remains constant.¹⁷⁰ In lines 12 and 13 something changes. The priest is now directed to observe the blood vessels filled with blood, and the action of the ‘spirit of life’ pulsating up and down in it—or simply being active. While the closing of the text may seem anti-climatic, it provides several points of contact between what is deemed pure, acceptable, and healthy, and what is deemed impure, unacceptable, and should be isolated.

Concluding Remarks—4Q266 6 I 1-13

How, then can the association between a spirit and the illness be seen in this fragment?

While arguments have been put forward against declaring that the spirit should be considered as an explanation for the malady, opinion is still divided.¹⁷¹ The debate points to the non-construct position of the article always referring to “wind,” or “breath,” as opposed to ‘spirit.’ This is important as, according to Milik, the basic concern of 4Q266 6 i 6-8 is this הרוח with the identification and diagnosis of a skin disease.

¹⁷⁰ Thagard, Paul, “What is a medical theory?” in *Multidisciplinary Approaches to Theory in Medicine* eds. Ray Paton and Laura Macnamara (London: Elsevier, 2005), 47.

¹⁷¹ Werrett argues that the notion of an evil spirit as a being, independent of source for a comprehensible explanation, should be limited on the grounds of the Damascus Document’s initiative of limiting the amount of time in deeming the impurity to only half of what is found in Leviticus. For more see: Werrett, *Ritual Purity*, 31. Also Eibert Tigchelaar argues for carefulness due to construction with the definitive article. In their explanation they proposed that an explanation involving a breath or a wind taking hold of the artery is a better reading of this line. For more see: Tigchelaar, “Historical Origins” in *The Holy Spirit*, 200.

According to Arthur E. Sekki “the use of *ruach* here requires special attention for two basic reasons: it is only in this fragment in the non-biblical, Hebrew Scrolls published to date that הרוח (i.e., unattached and with the article) ever appears in a context sufficient enough for analysis, and it is only here that the [Dead Sea] Scrolls preserve a context (with the exception of the Aramaic 1QapGen 20) which closely relates *ruach* to a disease process.” Sekki, argues that if this fragment continues to be the common interpretation of 1QapGen 20 and Jubilees 10, it will, then, be clear that the skin disease would be the work of personal demonic forces. However, he then argues that several considerations should be given to the notion of רוח describing more a disease process instead of a being.

Among the concerns are: the usage of נָגַע in Leviticus and its omission from 4Q266 6 i 1-13; the counterpart to הרוח the impersonal form of רוח היים found in Genesis 6:17, 7:15,22; the possibility that 1QapGen and Jubilees of being non-sectarian; and lastly the consistency of the sectarians of using the feminine gender for man's spirit and the masculine gender for personal entities such as angels and demons.

Sekki argues for the usage in Leviticus of, נָגַע which appears to point out the type the description of illnesses הרוח is describing. While the designation of נָגַע in Leviticus points to the description of the illness, the usage of הרוח is to explain the action of the spirit—as an entity—on the person with skin disease. This interpretation of a spirit carrying a negative action can be associated to that of an evil spirit, as Hannah K. Harrington

associates and alludes that this type of association is in connection to moral failure.¹⁷² On the other hand, the argument that spirit is always used as רוח and never with the definite article ה is unsustainable as upon closer examination the same form is found elsewhere in the Hebrew Scriptures, particularly relevant in 2 Kings 22:21 and the post exilic text of 2 Chronicles 18:20. There the act of a ‘spirit’ coming before the Lord and causing a specific action is described and ascribed to הרוח. Moreover, the construction of הרוח not only supports the argument that a ‘spirit’ causes a malady but also is consistent with that of the Hebrew Scriptures.¹⁷³

While the common acceptance of Jubilees being a non-sectarian document continues, the influence of Jubilees in the sectarian community remains widely accepted. To determine the influential status of Jubilees one need only read the beginning of the Damascus Document where the book is mentioned by name.¹⁷⁴ Moreover, a striking verbal relationship between 11Q19 51:6-7 and 4Q216 1:12-13 was proposed and advanced by Gershon Brin.¹⁷⁵ With these two examples, one can only assume the importance of Jubilees in Qumran, not only by its content but also by its literary influence.

¹⁷² Harrington, *The Purity Texts*, 48.

¹⁷³ These two examples are identical in form and wording, and thus, it points to the stability of the text and the continue usage of the form:

ויצא הרוח ויעמד לפני יהוה ויאמר אני אפתגמו ויאמר יהוה אליו במה: 1 Ki. 22:21

ויצא הרוח ויעמד לפני יהוה ויאמר אני אפתגמו ויאמר יהוה אליו במה: 2 Chr. 18:20

¹⁷⁴ CD 16:2-4: “But the specification of the times during which all Israel is blind to all these rules is laid out in detail in the ‘Book of Time Divisions by Jubilees and Weeks.’”

¹⁷⁵ Gershon Brin, "Regarding the Connection between the *Temple Scroll* and the *Book of Jubilees*," JBL 112, no. 1 (1993).

From 4Q266 6 i 1-16 a new window is opened on understanding the importance of illness and its connection to possession—and at some extent to moral transgression.¹⁷⁶ However, in this section we dealt with the connection between a ‘spirit’ and the malady it caused. The use of הרוח is to explain the action of the spirit—as an entity—on the person with skin disease. This interpretation of a ‘spirit’ carrying a negative action can be associated. Moreover, the construction of הרוח not only supports the argument that a ‘spirit’ may cause a malady but is also consistent with that of the Hebrew Scriptures. Interestingly, 4Q266 6 i 1-16 as part of the larger corpus of the Damascus Document sheds light on the influence of Jubilees on the understanding of the presence of evil, and its connection to impurity as the cause of multiple diseases, providing not only literary support to the relation between illness and possession but also an explanation. The fragment of 4Q266 6 i 1-16, moreover, provides a rather passive approach to dealing with these ‘spirits,’ giving the instruction to the priest to simply observe and wait. However, it seems that Luke develops this notion to a more proactive approach.

Conclusions

For the aforementioned reasons the inclusion of the Qumran scrolls are of paramount importance in uncovering the notions and ideas around the term ‘spirit’ used by Luke in his gospel. Hence the latter serves as a backdrop to examine and reference possible connections and developments. In what follows, a brief overview of the methodology will be offered.

¹⁷⁶ In 4Q270 2 ii 12 skin diseases are placed among other transgression such as unclean fluxes and treason, providing hence, a link between the impurity of a skin disease to the moral realm, See, Baumgarten, *Qumran Cave 4. XIII*, 145.

Chapter 4: Methodology

Introduction

To grasp Luke is to understand ‘the Spirit;’ to analyze Luke is uncovered his notions and ideas of ‘spirits.’ The proposed methodology is comprised of three main levels of research that seek to address every aspect of the Gospel of Luke: a phenomenological level that looks at Luke’s mastery of the Greek language at the semantic level; a narratological level that takes into account Luke’s own claims of writing a narrative; and lastly a traditional/historical level that examines the background traditions interwoven in Luke’s accounts. In what follows, I discuss each of the levels.

Phenomenological Level (Literary Oriented)

The phenomenological level is necessary as it takes into consideration the literary design of the text. It presupposes that the author made conscious decisions in putting together the text as it is presented in the Gospel. Moreover, it takes seriously the written medium and the original intention of the author in the way he portrays his ideas and, particularly, his notions of ‘spirits.’ Hence, in this level the type of story is relevant as it presents the reader with a structure of what elements to expect and in what kind of story a particular account is presented. Consequently, a reason for why the story was selected should be given; in this sublevel it should be noted which special features are to be highlighted. The special features of a story encompass the overall position of this account in the Gospel of Luke and an explanation of why this particular story is relevant, as well as other features. Particularly important for the selection of the stories to be analyzed is the proprietary

table of data proposed in this research,¹⁷⁷ which takes into account the mentions of the lemma πνεῦμα and its position on the Gospel. The latter entails a word cloud or how the text is built around the lemma πνεῦμα as it provides an insight into the author's mind by looking at which words the author places around and uses to accompany the idea of πνεῦμα. This word cloud or markers are accessible by the actual verbs, nouns or adjectives that Luke uses. Next, a narratological analysis is needed as it provides the reader with a window into Luke's use of language in the type of composition he creates.

Narratological Level (Reader Oriented)

The narratological level takes into consideration that the Gospel of Luke is above all a narrative account as the author states in the opening of his gospel. So in order to make better sense of Luke's intentions and notions for the inclusion of the lemma πνεῦμα in each of these narratives, three sublevels are considered within this level. The first sublevel is that of a plot analysis through the Quinary model as it provides a framework for understanding the expected outcome of a particular narrative in impressing meaning onto the reader's understanding. The Quinary model is a narrative-critical analysis of the arrangement of plots within a particular story as conceived by the narrator. Following a five-fold plot scheme found within what is called "pure narratives."¹⁷⁸ These "pure narratives" are then divided in episodes consists of the *initial situation*, *complication*, *transforming action*, *denouement or resolution*, and *final situation*. Once the narrative has been divided in the five suggested episodes, then the identification of what constitutes the

¹⁷⁷ For more see Chapter 5 of this research.

¹⁷⁸ Daniel Marguerat, Yvan Bourquin, and Marcel Durrer, *How to Read Bible Stories: an Introduction to Narrative Criticism* (London: SCM, 1999), 40.

crux of the action, which is the *complication*. Consequently, the *transforming action* should coincide with the turning point of the narrative. The next step should analyze the correlation between the *initial situation* and *final situation*, as well as *complication* and the *denouement*. The result is the narrator's integration of a unifying plot into the broader micro-narrative contexts that reveals the narrator's ideas and meaning when a specific factor is analyzed. For this reason it is necessary to integrate the Quinary model in the analysis of Luke's notion of 'spirits' in his gospel. Along to the Quinary model, the plot analysis also takes into consideration the "modes of action" or how the characters ought to react in particular events and contrasts it with what actually happens. Moreover, a combination of such plots not only amplifies the extent of meaning that a particular narrative can reach but also its interplay and understanding of the lemma $\pi\nu\epsilon\delta\mu\alpha$; the latter as opposed to only looking at single plots. Lastly, on this sublevel the resolution to the overall plot is provided by the author, whether a theological, and physiological, moral, or a different type resolution. Hence the latter gives access to the author's intention for the shaping of the narrative unit analyzed.

The second sublevel takes into consideration the characters included in the account. As has been stated elsewhere, characters are the spice of the narrative, and by looking at them individually and analyzing them this research intends to access their inclusion and development, if any, in the narrative in general. By defining the character traits and how they are defined in the story, as well as the constellation of characters and the interplay among them, a window is opened into Luke's notion of characters and how he may expect each one of them to act. Consequently the characterization, whether direct or

indirect, also points to Luke's explicit and implicit intentions. The direct characterization refers to the traits mentioned directly by the narrator and these are relevant enough for the author to include them, whereas the indirect characterization looks into the given traits that are hinted at yet not clearly illustrated; both of them are of importance as the former provides a clear access to the author's ideas of *πνεῦμα*, whereas the latter gives access to his mind and possible biases. The last sublevel to be addressed is that of the focalization in the narrative. This sublevel enables the dissection of the narrative giving access to the author's focus as well as to what he wants to convey to his readers. This last sublevel uncovers a seemingly thin layer and brings important information to the forefront. Despite all the important information that each of the two aforementioned levels can bring, there is still the need for the historical background that takes into consideration the background traditions that might provide an important interpretative piece in understanding Luke's notion of 'spirits.'

Traditional/Historical Level (Historical Oriented)

The tradition or historical level is that of the historical background for the narrative as it is presented in the Gospel of Luke. Since the narratives are presented as grounded in history, the background of such accounts is highly relevant to interpretation. Two sublevels support this level as well. The first sublevel recognizes and highlights the sources used by the author to put forward the narrative. Since it is recognized that the author was not an eye witness of any the events in the Gospel of Luke, then it is necessary to look into the sources he used and examine the changes presented by Luke. Consequently this sublevel asks the question of why are these sources were important to

put forward his notion of the lemma πνεῦμα. The second sublevel looks into earlier traditions and addresses the motifs and semantemes that may provide connections to earlier traditions and thus, enhance our understanding of the Gospel of Luke. The traditions that are addressed are those emerging from the Qumran community, particularly the manuscripts produced by the community but including the scrolls used by them as well, and to some extent, the Hellenistic Stoic thought, particularly their conception of πνεῦμα and its ramifications.

For the aforementioned reasons this research takes into consideration that the Gospel of Luke is above all a narrative account of historical relevance that makes use of specific literary devices to impress meaning onto his readers when it comes to its understanding and portrayal of ‘spirits.’ In what follows is a proposed outline of the methodology.

Guiding Issues for Text Analysis

1. Phenomenological Level (Textual Approach)

- 1.1. What kind of story is this and what makes it such?
- 1.2. Why is this story selected—special features and position of the lemma πνεῦμα in the in Gospel in general?
- 1.3. How is the text constructed around the lemma πνεῦμα?
 - 1.3.1. What are the markers—verbs, nouns, adjectives—of the text?

2. Narratological Level (Synchronic Approach)

- 2.1.1. Quinary Model analysis of the plot
 - 2.1.1.1. Modes of action (ought to do)
 - 2.1.1.2. Combination of plots
 - 2.1.1.3. Resolution or revelation
- 2.1.2. Characters
 - 2.1.2.1. Define the characters in the story (traits, etc)
 - 2.1.2.2. Characterization:
 - 2.1.2.2.1. Direct characterization (a specific trait is mentioned directly)
 - 2.1.2.2.2. Indirect characterization: (a given trait is not named, but portrayed or illustrated)
- 2.1.3. Interplay of Focalization

3. Historical Level (Diachronic Approach)

3.1. Sources

3.1.1.What are the sources for this story?

3.1.2.Why are they important?

3.2. Cases of Analysis in Background Traditions

3.2.1.Earlier Jewish Traditions (Qumran)

3.2.2.Hellenistic Thought, (Stoicism)

4. General Conclusion

4.1. What Does This Text Contribute to Luke's Notion of Spirits

Chapter 5: Data Analysis and Selection of Passages for Textual Analysis

Introduction

This chapter explores and presents the data collected from the Gospel of Luke and, at some extent the book of Acts of the Apostles, concerning the lemma πνευμα, and it shows its development through Luke's understanding of 'spirits.' Likewise, the information resulting from this data analysis serves to support the selection of specific stories from the Gospel of Luke, which will compose the remaining chapters of this work.¹⁷⁹ I expect that from these data readings, the reasons behind the selection of particular stories in the Luke-Acts work would be apparent.

Data Analysis

At the beginning of this research, a marked interest in the data available for the semanteme πνεῦμα, or 'spirit,' begin to arise. Luke's extensive use of this semanteme is nowhere comparable to the other gospels. Even if Matthew, Mark, and John are put together, they would barely account for a similar number of mentions found in the book of Acts alone, not to mention that this number increases with the inclusion of the Gospel of Luke.¹⁸⁰ As has been mentioned before, Luke has vested interest on the 'Holy Spirit,' but as data will show, not only is his interest in the 'Holy Spirit,' but also he is interested in 'spirits' in general and what they mean in his gospel.

¹⁷⁹ The book of Acts of the Apostles, generally regarded as Luke's second work, will not be analyzed in this research. However the data will be presented to portray Luke's general intentions in both works and to contrast the data development. The book of Acts remains a research interest for a further development beyond this work.

¹⁸⁰ Totalling 66 mentions, Matthew with 19 mentions, Mark with 23 mentions, and John with 24 mentions, the remaining Gospels would not event account for one of Luke's works. Whereas Luke alone accounts for 38 mentions, and Acts alone for 70 mentions.

Luke

Luke's use of the lemma πνεῦμα, or 'spirit,' is varied and carries different connotations depending on the type of association Luke intends. His use can be divided into at least two distinguishable groups: a positive notion and association of the lemma 'spirit' and a negative notion. The positive notion groups together the mention of 'spirit' in association with 'holy' and in the genitive such as, 'the spirit of...'. The negative notion is somewhat similar but it groups together all the negative references such as 'unclean,' 'evil,' and the negative association of 'spirit of...'. as well as the mention of 'spirits' in general; also included are the references to 'demons,' since Luke makes a strong connection in the first mention of this that with an 'unclean spirit' well into the gospel.¹⁸¹ Hence, two main connotations can be proposed: a positive one and a negative one.¹⁸²

The number of mentions in the book of Luke presents a peculiar curve that lumps together the majority of mentions in what is roughly the first half of the book. Important as well is the introduction and its first mention which is found in Luke 1:15, πνεύματος ἁγίου, or 'holy spirit,' connecting the genitive adjective ἅγιος, or 'holy' to 'spirit' and providing further references. Moreover, its position at the beginning of the gospel hints at a narrative led by this 'Holy Spirit,' and indeed as in the following verses one can see the same 'spirit' being mentioned and active throughout the first chapters.¹⁸³ Moreover, when

¹⁸¹ More in Chapter 6 of this research.

¹⁸² Although, this study suggests a general form of grouping these beings for its study, there are notable exceptions, such as Luke using the lemma πνεῦμα in its traditional conception as 'life,' 'breath,' or a character of a person, something that will be discussed later as it can lead to different readings.

¹⁸³ The use of πνεῦμα as a personal character or impetus is beyond the scope of this data analysis. See for example Luke 8:55, 23:46, to some extent Luke 1:17, 47, and arguably 80.

one is to see the verbs used in connection to this semanteme and its adjectives, a somewhat consistent mode of action and operation begins to emerge. This tendency continues in the following chapters as well.

In Luke 1 the consistency of references to the position notion of ‘spirit’ as ‘holy spirit’ remains stable. This is remarkable, since it gives the narrative and the reader an anchor and an established direction. Due to the nature of the writing medium, it was important to use the introductory parts as a form of title and a brief summary of what it is to come later in the letter or manuscript. Luke, arguably, uses this approach to open and establish his own notions of ‘spirit’ in his audience’s mind, creating, thus, a permanent image. The continuous use of ‘holy spirit’ gives a consistency that imprints its readers with the idea of a ‘spirit’ closely related with notions of holiness in the framework of purity connotations. However, it is also important to note that at this point the use of the lemma ‘holy spirit’ is made without a definite article. Preliminarily this may be to give Luke’s readership, whether Jewish or Gentile, an introduction to the notion of a ‘holy spirit’ that is external to persons.

Interestingly, in chapter 2 Luke slowly introduces another form of referencing this ‘holy spirit,’ simply by calling it ‘the Spirit.’¹⁸⁴ It seems that at this point Luke sees his audience as imprinted with the idea of a ‘holy spirit.’ Luke is opening various possibilities when it comes to referring to this ‘holy spirit’ since it imprints an image in its audience, yet the lack of use of a definite article may give Luke room to take this notion to a different level. Luke introduces a ‘πνεῦμα ἡν ἅγιον ἐπ’ αὐτόν’ a ‘spirit that

¹⁸⁴ Take for example the transitions and developments made in Luke 2:25-27.

was holy in him’ and develops this notion immediately after in the next verse to τοῦ πνεύματος τοῦ ἁγίου, ‘the spirit of the holiness’ or simply put ‘the holy spirit’ explicitly including a definite article and with its genitival use previously used in the opening chapter. Lastly Luke achieves his goal of imprinting the image of a ‘spirit of holiness,’ a single spirit closely associated to holiness, by using the dative construction of τῷ πνεύματι, ‘the Spirit.’¹⁸⁵ At this point it seems that Luke is confident that the audience can recognize that there is a single spirit and that this spirit is to be associated with ideas of holiness and purity.

Luke maintains a structure when using only ‘the Spirit.’ While this may seem arbitrary at first, he uses the definite article when making a reference to it;¹⁸⁶ the latter gives the reader a good delimitation when it comes to referring to the divine, knowingly that there is only a singular ‘holy spirit.’ This delimitation is important since it is in Luke 4 that Luke fully introduces the reader to further developments, particularly when referring to the ‘Holy Spirit,’ or ‘the Spirit.’ However, this structure of using the definite article may require additional consideration when this article is used in the dative.¹⁸⁷ Normally, Luke has already made use of the lemma πνεῦμα in the first chapter, but using the dative, however, it is always in relation to a person.¹⁸⁸ For the aforementioned reasons, a

¹⁸⁵ Interesting is to note that the use of dative is normally associated with a sort of movement or development in Luke, whether inwardly or outwardly, at points indistinguishable from a person’s life (e.g., Luke 1:17; 1:80; 2:27; 4:1).

¹⁸⁶ I.e., Luke 2:27.

¹⁸⁷ Certain translations have had issues when it comes to distinguish between a reference to the Holy Spirit, or the spirit of a person.

¹⁸⁸ Luke 1:17 is a good example: “καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου.” Which normally is translated as: “And it is he who will go *as a forerunner* before Him in the spirit and power of Elijah (Lk. 1:17 NAS).” Similarly in Luke 1:80 when it talks about Jesus. It is not clear if it is referring explicitly to young Jesus or the Spirit.

thorough analysis will be given in further chapters and an argument can be made for a different reading when it comes to the dative (see fig. 1).

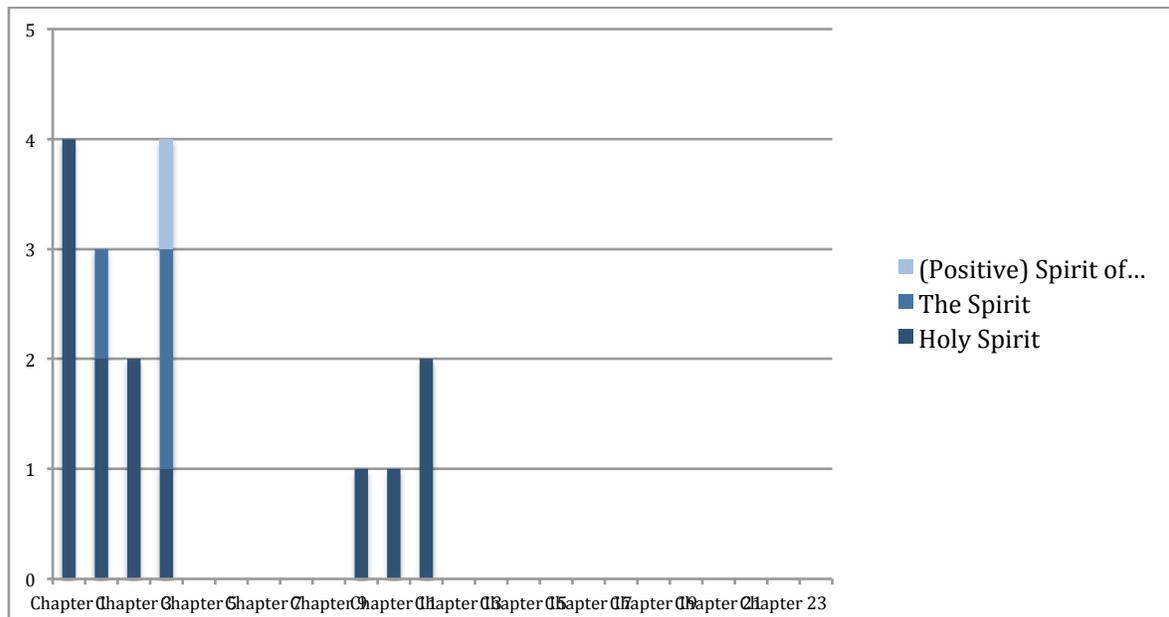


Figure 1: Positive notion of ‘spirits’ in Luke

Luke has used the lemma *πνεῦμα* in connection with the adjective *ἅγιος* in the opening chapter. Moreover, he has already introduced a variant, referencing it as ‘the Spirit,’ however, a careful reader would have noted that this reference is sandwiched and would have expected the same to happen in the next verses. Luke purposely starts Chapter 4 by reminding his readers of the ‘Holy Spirit,’ who is also, ‘the Spirit,’ but now a further development it is also introduced. Luke notes that the same spirit he is referencing is the same found in the quotation of the book of Isaiah as *πνεῦμα κυρίου*, or the ‘Spirit of the Lord.’ This is important since Luke has been purposely developing this concept to a point that the reader can then make a connection. However, a different usage of this lemma is also introduced in this chapter.

This decreasing tendency in the usage of the positive notion of ‘spirit’ is only contrasted with the increasing presence of the newly introduced negative notion of ‘spirits.’ Interesting is the fact that the negative notion of ‘spirits,’ is present in the opening chapters of the gospel, which makes it more puzzling since their late introduction makes them, as mentioned before, unexpected. Yet after Jesus’ encounter with ‘the devil’ figure in the wilderness, the negative notion of ‘spirits’ begins to be more prominent in the story, just after Jesus returns in the power of ‘the Spirit.’ The nature of these ‘spirits’ does not remain fixed, but is rather fluid since the first mention by Luke merges two distinctive, yet not unique, identifiers of these beings: the genitive and awkward construction of πνεῦμα δαιμονίου ἀκαθάρτου, or ‘the spirit of an unclean demon,’ overlapping the two terms and making it synonymous of each other, something that remains true in the book of Luke.¹⁸⁹ This is important to consider, since the first introduction of the positive notion of ‘spirit’ was associated with ἅγιος, and this first introduction of a negative notion of ‘spirit’ is associated with ἀκάθαρτος and δαιμόνιον, or ‘unclean’ and ‘demon,’ which is contrasted with its counterpart. What is Luke trying to tell his audience?

Luke does not limit himself to a single connotation, as evidenced before, when he refers to the negative notion of ‘spirit.’ Moreover, in this case he uses five different designations such as ‘unclean spirit,’ ‘demon,’ ‘evil spirit,’ ‘spirits’ and a negative

¹⁸⁹ Generally speaking, the associations of demons with unclean spirits are evident throughout the Gospel of Luke. However, its initial introduction and the awkward use of the genitive suggest an intertwining beyond of a casual association. See Stuckenbruck, “Exorzismus.” in *Kompendium der frühchristlichen Wundererzählungen Band 1: Die Wunder Jesu* Ruben Zimmermann ed. (Gütersloher Verlagshaus, 2013), 529-35.

association of ‘spirit of...’ all of these designations will be analyzed in the consecutive chapters. This tendency continues throughout the Gospel (see figure 2).

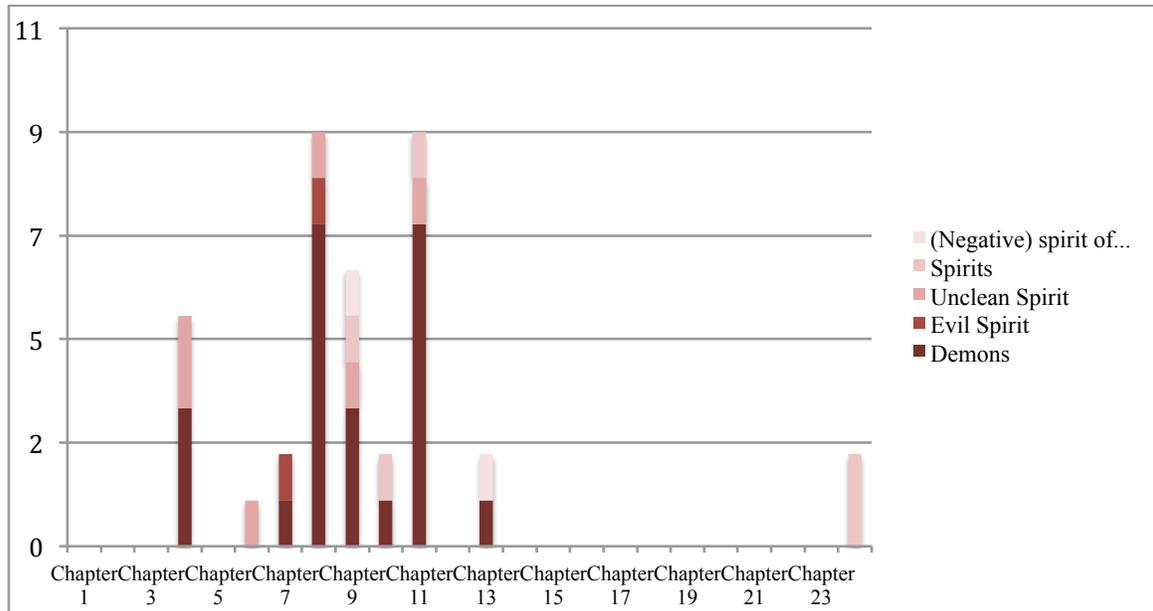


Figure 2: Negative notion of ‘spirits’ in Luke

Something that may not be evident at first glance is the hefty number of mentions for these beings in contrast to those mentions of ‘the Spirit.’ Although, it is generally agreed that the beginning of the Gospel of Luke states the purpose and the major theme, in which ‘the Holy Spirit’ is depicted as a major character in the making of the Gospel. So, when the numbers are compared a notable difference is visible (see figure 3).¹⁹⁰

¹⁹⁰ In this graph I have included the mentions of ‘spirit’ in terms of ‘life, character, existence.’

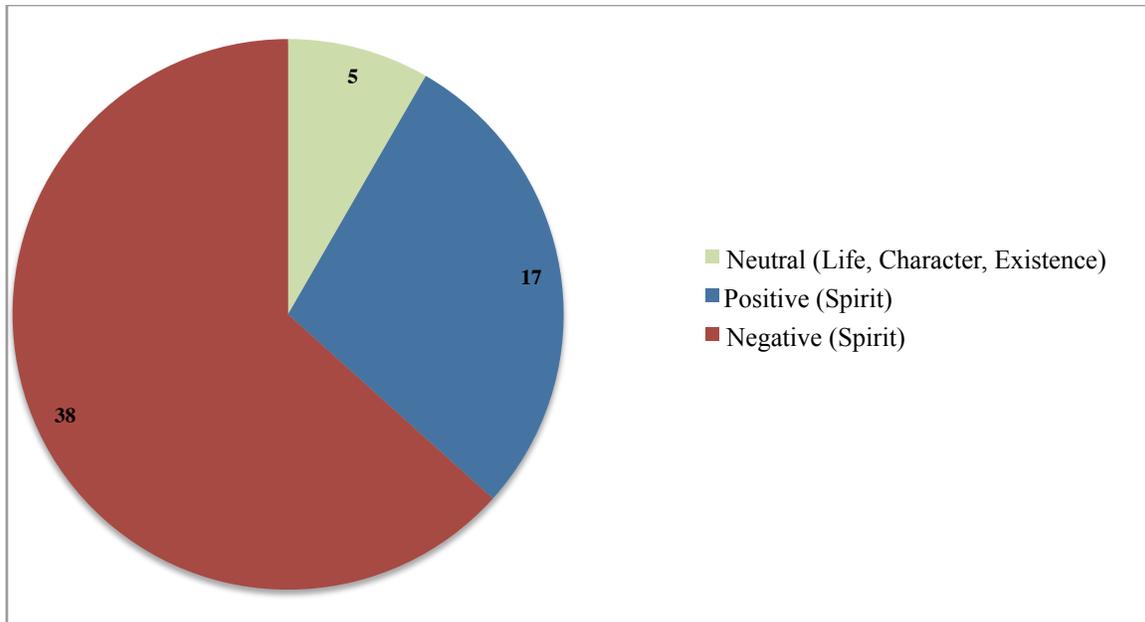


Figure 3: Neutral, Positive, and Negative notion of ‘spirits’ in Luke

One can easily see the overpowering presence of the negative notion of ‘spirits’ all over the gospel. Yet this is not the only interesting fact. When one then dissects the data and looks for the individual mentions of ‘spirit’ with their associations, one can easily understand that the world that Luke has created cannot be neatly divided. Take for example the last mention of the lemma ‘spirit’ in the gospel,¹⁹¹ where he makes reference to a ‘spirit’ neither in the positive or negative form, but rather a neutral type. This goes to show the type of world in which Luke’s message is embedded and also the type of world that he has created within the narrative. For an overall overview of the mentions and associations of the lemma ‘spirit’ within the gospel of Luke see the following graphic (figure 4).

¹⁹¹ Luke 24:37-39.

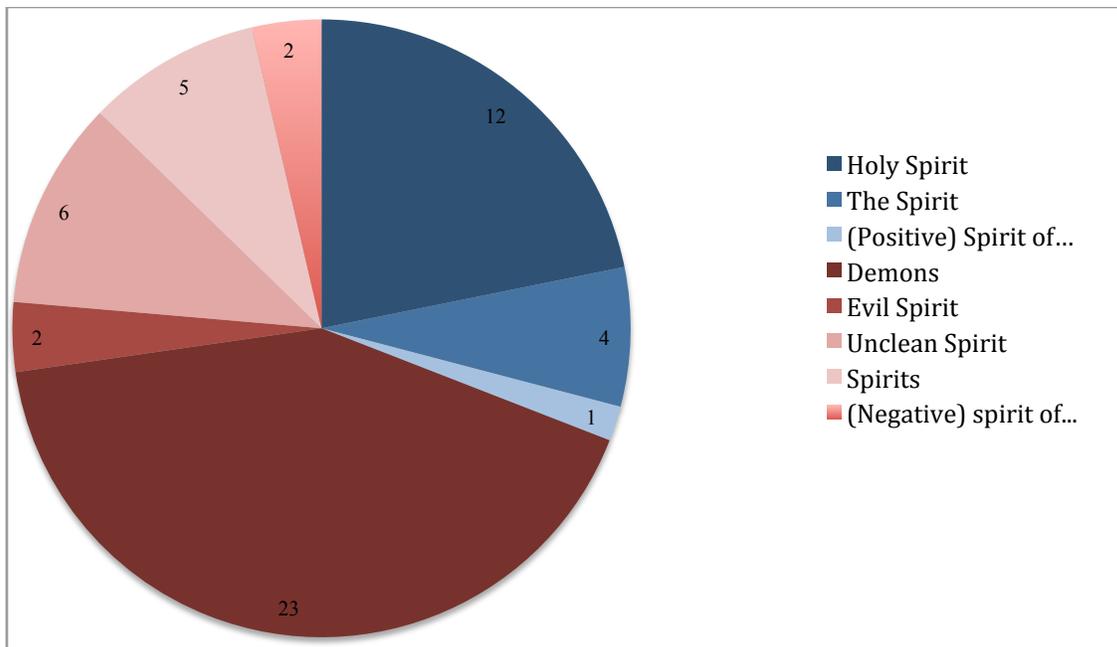


Figure 4: Pie chart of the total number of mentions of 'spirits' in Luke

When this data is presented through such a simple, visual chart something that is immediately revealed is the outstanding number of hits to the lemma 'demon' in contrast to those of the 'Holy Spirit.' On the one hand it is important to note that the majority of the instances of 'demon' are directly identified with that of an 'unclean spirit,' yet some of them are indirectly connected to 'evil spirit,' and illnesses. Why is Luke directly identifying an 'unclean spirit' to that of a 'demon?' Can it be to simplify his account? If so, why does he then keep mentioning these 'evil spirits' continuously? The reader of the Gospel of Luke can easily see the importance of these beings in the world of Luke's narrative. Not only do they have a prominent place in the Gospel, but also a pivotal role within the story. As seen in the following graph one can clearly see the role of these beings in the Gospel of Luke (figure 5).

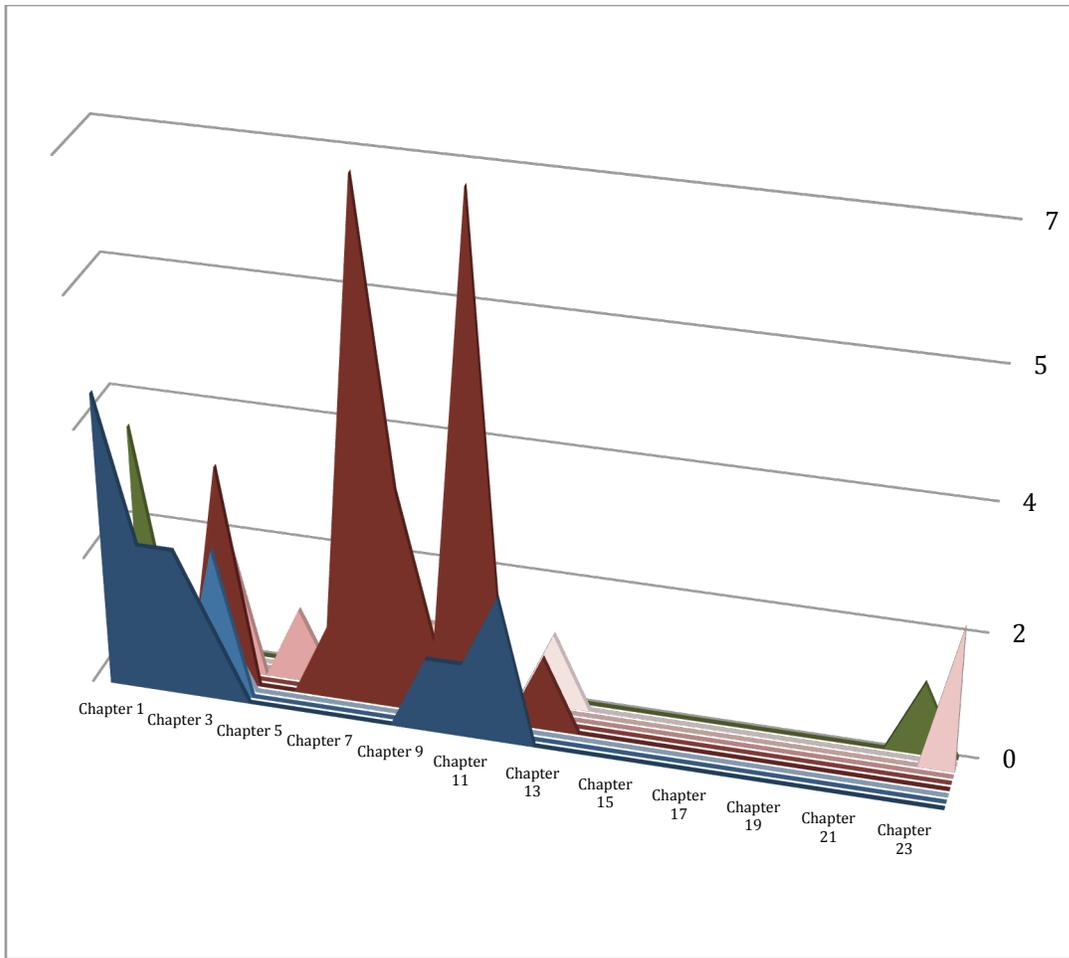


Figure 5: Peak chart of the total number of mentions of 'spirits' in Luke

Acts of the Apostles

Although the second work of Luke, Acts of the Apostles, will not be included in this research, I include the analysis to present a general overview of both works. The data for Acts of the Apostles presents a similar curve to that of the Gospel of Luke with a large number of hits in the opening chapter when it comes to the references of the lemma ‘spirit’ in relation to the ‘Holy’ and its positive connotations. Although the number of hits is higher than those in the book of Luke, the ratio remains stable. At this point the reader, already acquainted with the Gospel of Luke, might expect a similar increase with a later decrease on the ‘Holy Spirit’ data. Moreover, the reader may expect the appearance of the negative notion of ‘spirits’ to start rising but the numbers are scarce and dispersed throughout the book; with the larger number of hits with reference to them in a single story.

If one turns once again to the distribution of data in the book of Acts of the Apostles, it is evident that the ‘Holy Spirit’ plays a more active role in the book than in the Gospel of Luke. The number of mentions for the positive notion of ‘spirit’ remains somewhat stable throughout Acts of the Apostles. Important is that the designations previously used as ‘the Spirit of the Lord’ are resumed, yet a new type of designation comes into play, that is, the ‘Spirit of Jesus.’¹⁹² What did Luke intend when he used this variation? Are there any connections to background traditions, particularly in Stoic thought? It is interesting to see the distribution of hits and their position in the book (see figure 6).

¹⁹² Acts 16:7.

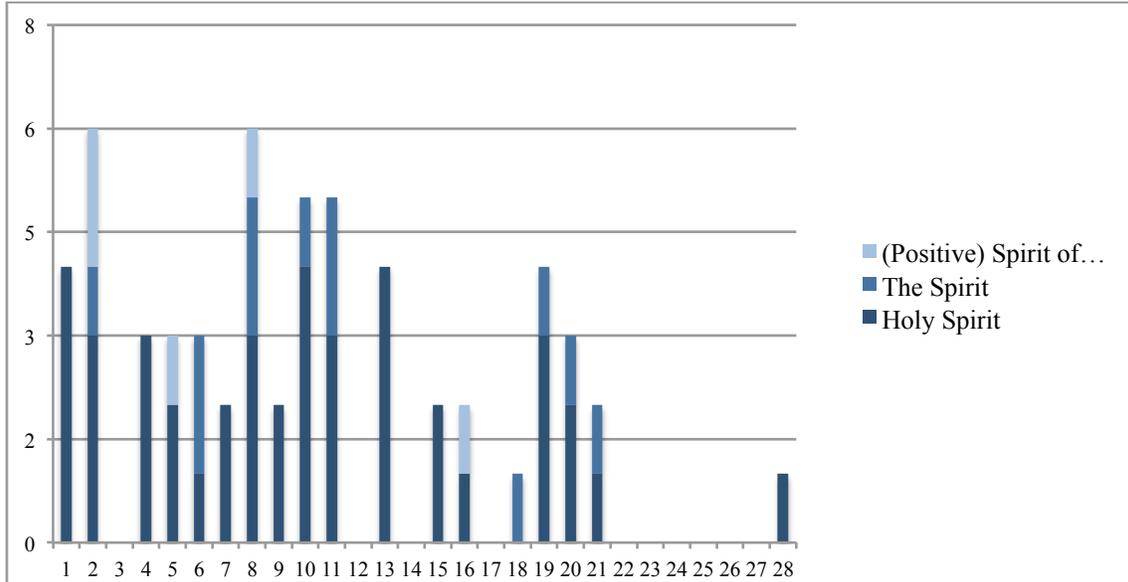


Figure 6: Positive notion of 'spirits' in Acts of the Apostles

At first sight, it is evident that the distribution of the data in the opening chapters pertaining to the positive notion of 'the Spirit' is rather similar, with an increase in the number of mentions. The reader at this point would expect something similar as in the Gospel of Luke, however, an important change has happened in the conclusion of his gospel. While Luke starts by using the same strategy and method he used in his Gospel, he associates the lemma 'spirit' with the adjective 'holy,' similar to the Gospel of Luke. He then goes immediately to designate it as 'the Spirit,' and immediately after he introduces another important development by having God associating him with the Spirit. Hence, now the reader can finally see it advanced into something that was expected in the first installment: a fully-developed and overwhelming presence of 'the Spirit.'

Luke spares no time or space in his second work when it comes to references to the ‘Holy Spirit.’ He starts the first chapter with the same number of mentions as in Luke, but when it comes to the second chapters the number of hits increase and Luke immediately reintroduces the positive usage of ‘Spirit of...’ but by using the following formulation “...λέγει ὁ θεός, ἐκχεῶ ἀπὸ τοῦ πνεύματός μου...” he connects the previously first mention of “Πνεῦμα κυρίου” in Luke 4 with the current identification in chapter 2. Also interesting is that both of them are taken from quotes from the Hebrew Scriptures, the former from the prophet Isaiah and latter from prophet Joel—something that points to Luke’s ideas and usage of the Old Testament and its inclination to the prophetic tradition. In the next chapters Luke returns to using the designation of ‘Holy Spirit,’ and after a couple of mentions, Luke uses the familiar designation ‘Spirit of the Lord’ firstly mentioned in Luke, continuing its use chapter 8. The common designations of ‘Holy Spirit’ and ‘the Spirit’ are now more explicit and continuous than before. However, they come a to a semi-stop on chapter 21 and a last mention is recorded in the last chapter of Acts. Could there be a message hidden in plain sight? At this point the reader must be expecting the presence of the negative notion of ‘spirits,’ as happened in the Gospel of Luke, however there is a unexpected turn (see figure 7).

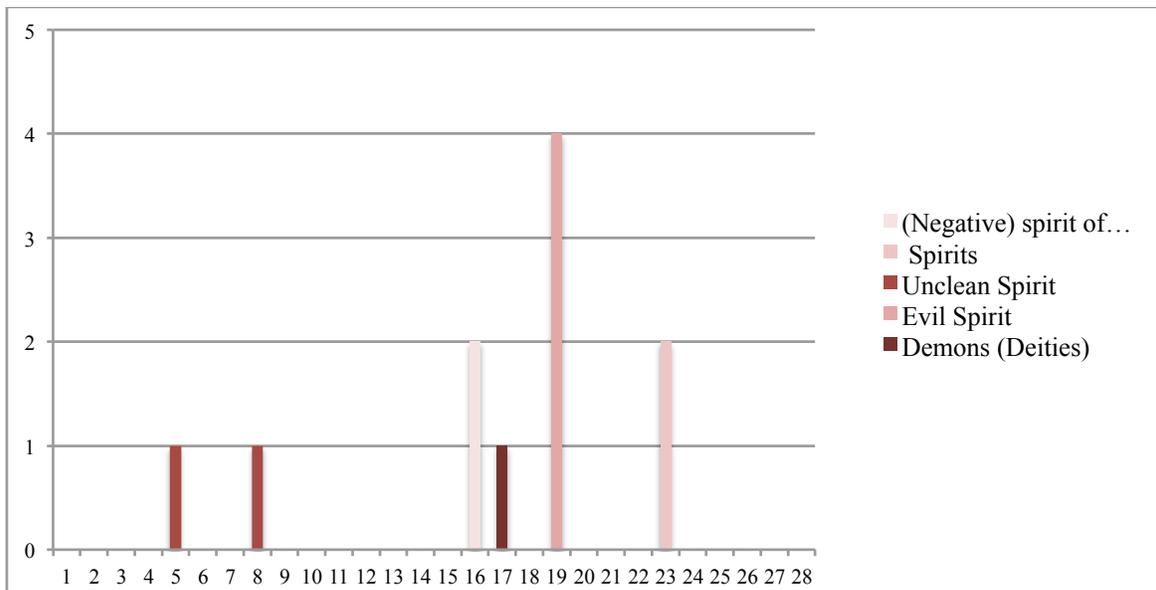


Figure 7: Negative notion of 'spirits' in Acts of the Apostles

The fact that the previously populous data of the negative notion of 'spirit' in the Gospel of Luke is now severely limited and dispersed throughout the book of Acts of the Apostles is puzzling and begs an explanation. Not only this, but the overpowering presence and action of the positive notion of 'spirit' is more than five times more prominent than its negative counterpart. This overpowering not only underlines the hegemony of 'the Spirit' but also overshadows the sprinkled instances of the negative notions of the beings. Hence the question, does it have something to do with its previous gospel? If so, in what way? If not, then how can this be explained? Could it be that it reflects in the defeat of evil? Then why are they still being present without a clear dismissal? Does it represent Luke's way of signaling a new beginning, perhaps a new exodus? Questions such as these begin to emerge when one compares the data (see figure 8).

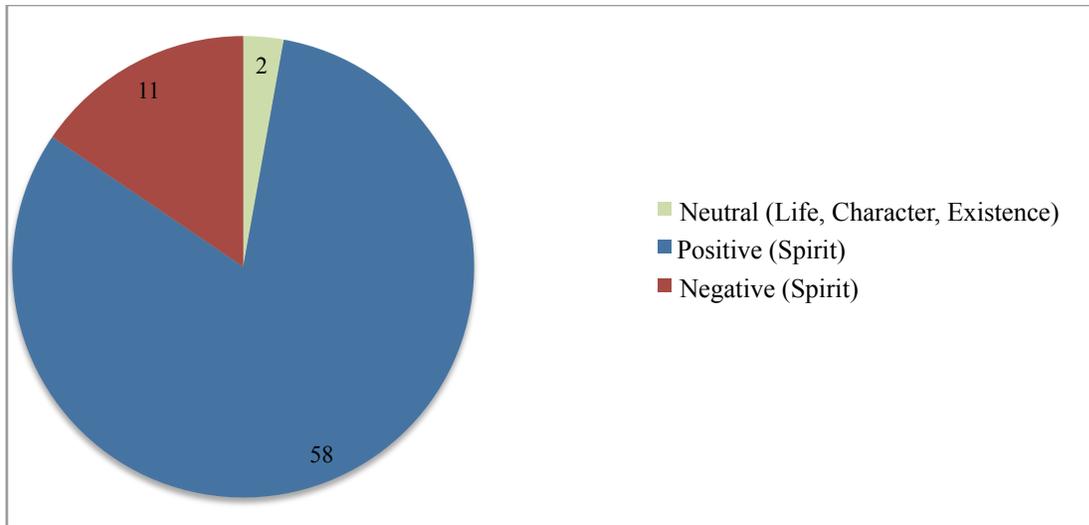


Figure 8: Neutral, Positive, and Negative notion of ‘spirits’ in Acts of the Apostles

Luke starts once again by associating the negative notion of ‘spirit’ with the adjective ‘unclean,’ continuing with ideas of impurity. However, its mentions are scarce (only two mentions), never having the ‘unclean spirit’ speaking and the person afflicted being delivered by means of *θεραπεύω*, ‘healing,’ a concept that was slowly introduced and developed in the gospel, now presented as a conventional standard. When it comes to ‘evil spirits,’ the number of hits increases, but they are contained within two stories in one chapter. Luke has a rather strong contrast with his gospel as the number of mentions of ‘evil spirits’ is increased, and has for the first time the ‘evil spirit’ speaking and overpowering the exorcists. This is remarkable since the exorcist wanted to *ὀρκίζω*, ‘adjure,’ the evil spirit while in the previous verses; when the other instance of ‘evil spirits’ is mentioned, it is associated with illness and healing instead of adjuring—something in common with the instances where ‘evil spirits’ are mentioned in Luke.

When it comes to the negative connotation of “spirit of...” now it is associated with a spirit of πύθων, ‘divination.’ The latter is interesting since it opens up the possibility of understanding the notion of ‘spirits’ in a different light. Likewise, this is consistent with the Gospel of Luke, where the author mentions a ‘spirit of infirmity.’ While the former refers to an activity, the latter refers more to a crippling hindrance. In the Gospel of Luke this crippling hindrance is depicted in a negative light. In the book of Acts this is presented in a neutral way, only commanding the ‘spirit’ to come out after it becomes annoying to Paul. The two mentions of ‘spirits’ in the plural refers to a single conversation in chapter 23, depicting the different worlds in which the book of Acts is immersed, with a faction not believing in facts such as the resurrection or the existence of angels, and goes on to depict the general idea of spirits taking the role of mediator of messages, somehow at the same level as other supernatural beings such as that of angels. This is especially relevant in the background historical level, particularly within Stoic thought.

Lastly, and rather unexpectedly, is the almost nonexistent number of hits of the lemma for ‘demon.’ There is only one mention throughout the book of Acts of the Apostles, however, it is used in a different way from what Luke’s readership would have expected. Its use is nowhere near the previously close association with ‘unclean spirits,’ or ‘evil spirits,’ or any other negative associations to ‘spirits,’ but rather the lemma δαιμονίων appears to refer to ‘deities’ or foreign gods. This is important since in his gospel Luke makes use of this lemma more than the combination of the positive notion of ‘spirit’ or its counterparts. Not only the increasing number of hits of the positive notion of ‘the Spirit’

is outstanding, but also what also speaks volumes is the lack of data regarding what was one of the main tendencies of the book of Luke pertaining spirits (see figure 9).

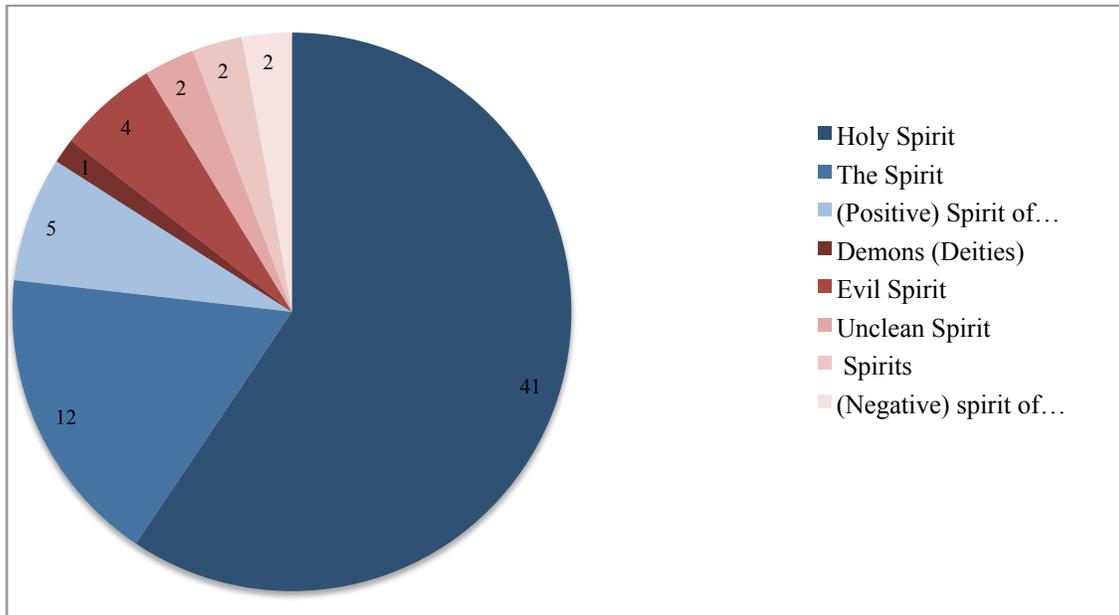


Figure 9: Pie chart of the different notions of 'spirits' in Acts of the Apostles

The data shows a larger tendency towards the use of the 'Holy Spirit' as well as decreasing appearances of references to 'unclean spirits' or 'evil spirits,' not to mention the change of use of the lemma 'demon.' What caused Luke to make this change? Could it even point to the fact that the composition of the book of Acts is that of a different author who did not share Luke's worldview? If not, what happened within the book that made Luke decrease the number of hits for evil spirits and stop its association to demons? What is Luke's understanding of these beings that can be treated in such a fluid form? Are they a fixed metaphor category? If so, what is this category? If not, what are they?

What is Luke's deeper meaning when it comes to these beings within the narrative?¹⁹³

This difference in the number of hits and associations of the lemma 'spirit' can be easily viewed when put together showing a chapter by chapter development and overlap (see figure 10).

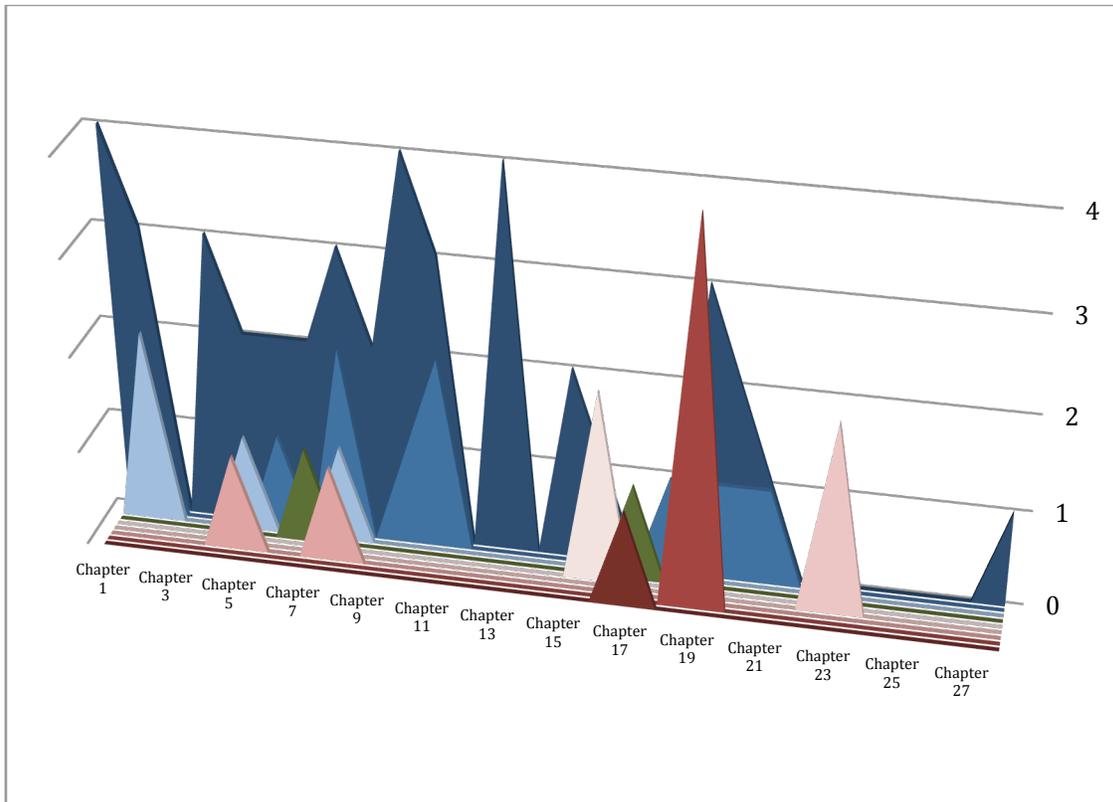


Figure 10: Peak chart of the total mentions of the notion of 'spirits' in Acts of the Apostles

Lastly, putting the two works together, as the possible intention of the author, we can use a convergence diagram to explicitly point to the parts in which Luke wanted to highlight the presence, interaction, and consequences of these beings. It is evident that the presence and action of the position notion of 'spirit' is limited in the Gospel of Luke, whereas the

¹⁹³ Although these questions are important, they give way to a further research interest not covered in this work.

negative notion of ‘spirit’ is seen all over the gospel. However, when one turns to the book of Acts of the Apostles the opposite is true. The data is clear yet an interpretation is needed (figure 11).

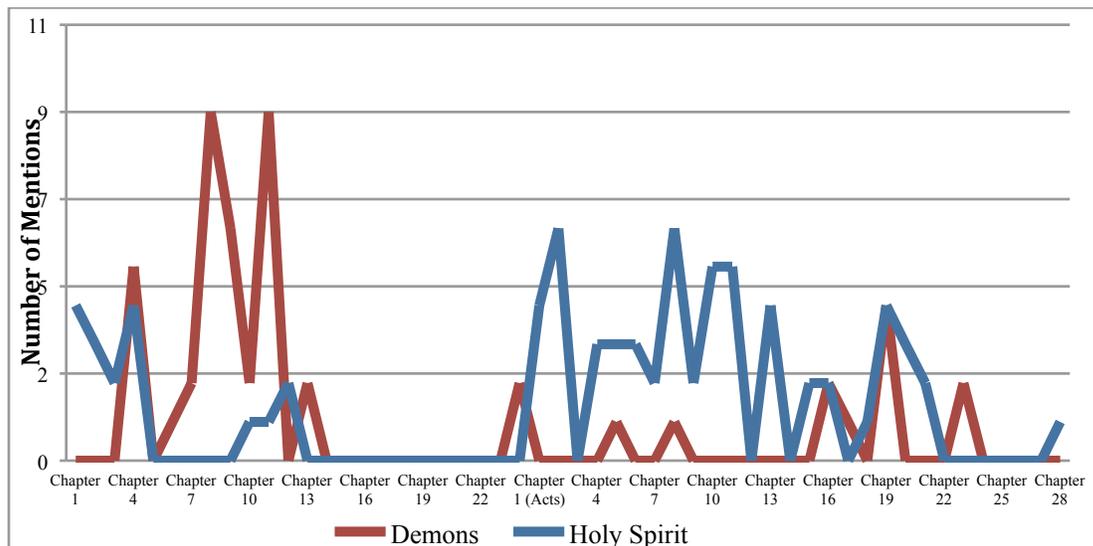


Figure 11: Total number of notions of ‘spirits’ in Luke and Acts of the Apostles

Further questions emerge when one is to look at the data associated to the lemma ‘spirit.’ Why did Luke feel the need to use different designations when it comes to a single being? In other words, why did Luke use the terms ‘Holy Spirit,’ ‘the Spirit of the Lord,’ ‘the Spirit of Jesus,’ etc., arguably to refer to the same ‘spirit,’ or did he see them as different or pertaining to different individuals (i.e., God the Father and Jesus)? Was he pointing to an early identification of a same material? Can this material be divided into holy or clean, and unholy or unclean when it refers to evil beings? In what follows, this research delineates the reasons for choosing certain stories to analyze and test the methodology previously proposed. It is in this section that I only refer to the Gospel of Luke since it is the intent of this research to understand Luke’s notions of ‘spirits’ in the gospel. The

book of Acts of the Apostles, as it has been previously mentioned, remains a further interest to develop in the future, but is not in the scope of this research.

Selection of the Passages in the Book of Luke for Textual Analysis

Introduction

At this point it should be evident that the use of the lemma ‘spirit’ in the Gospel of Luke and the book of Acts of the Apostles is a central motif for the author. Not only is it a central motif but also it is used to convey an important message to his audience. Luke’s intentions and message is to be uncovered by analyzing key texts on a phenomenological, narratological, and historical level, thus, leading to Luke’s purposes for the ‘spirits’ prominent place his works. However, after selecting a congruent methodology the corollary question of what is to be analyzed arises. The following presents the reasons for the selection of the chapters that are analyzed in this research.

Reasons for including Luke 4:1-30

Despite Luke’s introduction of the positive mention of ‘spirit’ in the opening chapters, and having the ‘spirit’ active and somehow engaged in the narrative, the stories do not further develop the individuals connected to it. For this reason this research examines Luke 4:1-30 as an account of an individual being possessed by this ‘Holy Spirit’ and of the immediate actions that proceed. The reasons are outlined from the perspective of the methodology used.

From a phenomenological standpoint this section can provide numerous points of contact to define Luke’s intentions with the inclusion of the lemma πνεῦμα. Luke crafts a remarkable story around Jesus’ initial possession by ‘the Spirit’ that connects in a

confrontation with a ‘devil’ figure, initially introduced in this section and never resumed, yet also mentions that this figure will return again. Consequently, Jesus comes back ‘in the power of the Spirit’ and is shown now in a confrontation with the people in a synagogue after identifying himself with the prophets of old and with a physician. What could Luke possibly be intending with the inclusion of these word clouds surrounding this story? What type of stories do these represent? Can they be cast in a model? When it comes to data this story is at a turning point. It is at a peak of hits of diversified associations arguably referring to the same ‘spirit,’ while at the same time this story presents a large number of associations with the ‘Holy Spirit’ and with other nouns particularly connected with the Jesus concept. The cloud of verbs, nouns, and adjectives around ‘the Spirit’ seems to be accompanied by adjectives such as ‘πλήρης,’ or ‘full,’ or ἁγίου, or ‘holy,’ or δυνάμει, ‘power’ as well as nouns such as ἐρήμω, ‘wilderness,’ κυρίου, or ‘Lord.’ Interesting and sometimes conflicting connotations can be seen in nouns such as ‘wilderness’ or ‘power.’ In similar fashion the verbs are directly associated to the actions either done or caused by ‘the Spirit.’ Verbs such as ἤγετο, or ‘led by,’ ἔχρισέν, ‘annointed,’ or ἀποστεῖλαι, ‘sent’ are some examples worth examining. Notwithstanding, not only are the close connections between ‘the Spirit’ and adjectives, nouns, and verbs to be analyzed, but also elements within the story that give rise to motifs within the text. Elements that are philologically related to the initial close connections are also taken and analyzed. Motifs such as places, power struggles, purification, the identification with prophets of old, healers, and lastly time are taken into account as well.

From a narrative standpoint, this story is of paramount importance to understanding Luke's intentions and usage of 'spirit' particularly in a positive notion. Although, the lemma πνεῦμα, was first introduced in Luke 1:15 in conjunction with the adjective ἅγιος, and used extensively in the following verses, this first chapter, however, provides little cumulative information; this holds true in the next two chapters, but rather it provides dotted information to build a full, thorough narrative. Although Luke appears to be building a *story of the Spirit* and has been building up the notion of 'the Spirit's' possession, exemplified by others yet only showing glimpses in other characters (e.g., Elizabeth, Simeon, John the Baptist, etc.), in this story the audience can see a plot being developed with clear modes of actions and resolutions. The combinations of confrontational plots depicted in this story are worth analyzing since they develop into a pattern closely related to 'spirit' possession. Moreover, the audience is also introduced to a developed character of the 'Holy Spirit' and Luke presents the development of Jesus in opposition to other characters (such as 'the devil' or 'synagogue goers,' etc.). Further characterization is Jesus' understanding of himself after his initial possession by 'the Spirit,' identifying himself along the prophetic tradition of the miraculous line. For this reason, the narrative that Luke creates in this section is pivotal to the rest of the gospel and should be analyzed.

Lastly, on the historical/traditional level it is important to understand the relevance of a being such as 'the Spirit' in relation to the prophetic. Canonical sources include the Gospel of Mark, but what is important is Luke's development of the story. This story is important because 'the Spirit' is not portrayed in a passive form, but rather 'fills,' 'leads'

and “endows power” on the one being possessed. The interesting fact is that when ‘the Spirit’ possesses Jesus clear elements related to the prophetic tradition emerged. It is, then, likely that Luke is presenting the readership with the concept of Jesus as one of the prophets of old. The impact on the rest of the Gospel is paramount since ‘the Spirit’ is never seen active again. Hence an explanation should be given. By addressing these issues this story and its elements can be better understood and can enable a clearer understanding of Luke’s intentions for including ‘the Spirit.’

Reasons for including Luke 4:31-42

As it has been shown in the previous point, Luke 4 provides several points of contact when it comes to the positive notion of the ‘spirit.’ Now, in a contrasting manner, this same chapter provides in no simple manner a full introduction to the negative association of the lemma πνεῦμα. At first glance it appears that Luke was preparing the way to introduce this new type of being. By setting up the location, this section also introduces several other motifs, such as ‘impurity,’ ‘illnesses’ and ‘diseases,’ ‘healing,’ and –to some extent- ‘contagious purity.’ Luke introduces a series of plots that are linked together linguistically. When it comes to characterization, an apparently symbiotic association between ‘demons’ and ‘unclean spirits’ reflects a particular characterization. Lastly, Jewish traditions relate direct motifs exemplified in Luke to previous conceptions of spirit possession, particularly associating illness and possession.

A phenomenological standpoint can provide numerous points of contact to define Luke’s intentions with the inclusion of the lemma πνεῦμα and the surrounding vocabulary. Luke

crafts a remarkable story around Jesus' initial possession with 'the Spirit' that sits in opposition not only with a 'devil' figure, initially introduced earlier, but also against other 'spirits' introduced in this section. Hence the question should be asked once again, what kind of story is this? Is it crafted by Luke to reflect a particular form that can bring forth more information? This section deserves special attention since it shows the proprietary Lucan use of the interlaced construction of πνεῦμα δαιμονίου ἀκαθάρτου, that can be read either 'a demon with an unclean spirit' or 'the spirit of an unclean demon.' This is astonishing, since Luke has to go to his source and change it, making the text much more complex rather than clarifying. But this is important since it identifies, connects, and binds together two terms under a common designation. Furthermore, the text introduces notions of impurity by the use of the adjective ἀκάθαρτος creating a dualistic power struggle between the pure 'Holy Spirit' and the impure 'unclean spirits' of 'demons.' However, at the text level further important clarification needs to be made of what is meant by "the spirit of an unclean demon"; is it possible for demons to have other types of spirits? The implications are paramount not only to this project but for the reading of the rest of the gospel, because it can shed light on Luke's pneumatology and his views of the word 'spirit' in general, its connection to the Greek word δαιμόνιον, and in particular Luke's inclination to use the one over the other in recounting the events. Special attention should be given to the verb Luke uses when Jesus takes charge, ἐπιτιμάω, 'to rebuke' which Jesus later uses to rebuke or take charge of other implicit 'spirits' such as, illnesses,¹⁹⁴ and possibly, nature.¹⁹⁵ A couple of questions arise from this

¹⁹⁴ Luke 4:39.

¹⁹⁵ Luke 8:24, see, Fitzmeyer mentions, "in reality he charges the spirit controlling the fever or the raging winds." See, Joseph A. Fitzmeyer, *The Gospel According to Luke I-IX* (New York: Doubleday & Company, 1981), 545.

story. Why does Luke use the awkward construction of πνεῦμα δαιμονίου ἀκαθάρτου— does he have a specific purpose in mind? What characteristics associated with the negative notion of ‘spirit,’ such as speaking with a loud voice, falling down, and giving a word of knowledge, are these characteristics relevant, assumed, or superfluous?

When it comes to a narratological level, it is important to note that Luke is creating a cohesive narrative, cleverly linking together three seemingly separate stories. In the opening story, a plot is taken from Luke’s source while leaving the major structure of the story untouched. Yet, he links together these seemingly different accounts by using the same verb. It is important to note that the verb that Luke chooses, ἐπιτιμάω, ‘to reprove or rebuke,’ carries an important connotation when it comes to its association to ‘spirits,’ hence pointing to a resolution or revelatory plot. The plots are linked from an exorcism in a synagogue, to an exorcistic healing, and lastly to a revelatory and confirming summary of exorcisms and healings. Luke makes an important change when it comes to the characterization, as he changes the ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ found in Mark to ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου with the important addition of ‘demon.’ As a characterization device, Luke is cautious not to give a direct characterization, beside the obvious impurity remark ‘unclean,’ in its introduction. However, he freely gives indirect behavioral traits, carefully changing how the ‘unclean spirit’ acts and reacts from its original source. A point of contention moreover, can be that by linking plots Luke is giving a direct characterization to the ‘spirits,’ introducing them as certain illnesses, something that remains somewhat consistent in the narrative and requires further analysis in the assigned chapter. The latter opens for a historical analysis.

On the historical level, the sources that Luke seems to be acquainted with varied. On the one hand, it is clear that he is drawing from his canonical source, the gospel of Mark. However, this does not account for everything. On the other hand, an important interpretative piece can be found in earlier Jewish traditions, evident in the use of impurity notions in relation to impure spirit possession as found in Enochic traditions. Moreover, when looking at the Qumran community it is also possible to discern these traditions in the *Damascus Document* but more relevant in the scroll 4Q560. This as well should be analyzed.

Reasons for including Luke 11:14-26

The last section that is to be analyzed in this research is of great importance for Lucan thought since in this section Luke uses and combines two strata of material, comparing his understanding of the positive notion of ‘spirit’ to the negative notion of ‘spirit’ in a well laid out exposition.

From a phenomenological analysis this section is important because it presents a substantial change in Luke’s sources while leaving the story of the unclean spirit almost intact. It is interesting to see how Luke deals with ‘Q’ and Mark, combining them into a full narrative, which raises the question of what type of story Luke was trying to create. For one, Luke eliminates Mark’s designation of what comes next as a parable, so the genre of what he means when talking about ‘spirits’ receives a clear designation, not of what it is, but rather of what it is not. When it comes to data or special features, this

pericope is important for a variety of reasons. This section is situated right at the end of the number of hits for ‘unclean spirits,’ ‘demons,’ ‘evil spirits,’ and others. The latter gives an almost dramatic spotlight where other beings are mentioned such as ‘Βεελζεβούλ,’ ‘Σατανᾶς’ and in close connection to ‘δαίμονιον,’ which alone should elicit some questions of Luke’s general structure and the setup of his Gospel. Moreover, what arises is the issue that these stories are being portrayed as coming out of Jesus’ mouth, and with an explanation for his activity in relation to ‘spirits.’ Most remarkable is the concept of the ‘εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια,’ ‘if I cast demons by the finger of God,’ where the association of the anthropomorphic concept of God in relation to ‘demons’ is offered. In addition to this—and relevant to the narrative pertaining to ‘spirits’—is the story of the ‘unclean spirit.’ What purpose does it serve? Is it a warning? Or does try to provide an explanation for a recurring issue? Lastly, when it comes to motifs, this pericope is a good source for different motifs distributed in the Gospel. Motifs such as the role of ‘Beelzebul’ in a confrontational nature against Jesus, and consequently the ‘Holy Spirit,’ in the framework of the story of the ‘strong man,’ are given. Moreover, the idea of kingdoms in opposition to each other sets the definition of a dualistic battle. Who is the strong man and what does he represent? What is the importance of the anthropomorphic nature of God, depicted as ‘the finger of God’ in this section—does it serve to further illustrate Luke’s notion of ‘the Spirit?’ Not to mention the nature of the story of the ‘unclean spirit’ and its adventures. What does this journey depict? Why are ἀνύδρων τόπων, or ‘waterless places,’ commonly depicted as places of interests for spirits, and if so, why then was Jesus driven to the wilderness by ‘the Spirit?’ This and further questions arise from the literary level.

From a narratological perspective this section presents a continuous narrative with intertwined plots. These plots need to be separated and analyzed in themselves to glean the independent purposes, as well as Luke's purposes for linking them together in the way he did. This analysis should reveal his modes of actions and resolution. When it comes to characterization, Luke directly characterizes the opening narrative of the possessed man with maladies. Likewise, when it comes to the newly introduced being Βεελζεβούλ, 'Beelzebul' Luke immediately characterizes it as nonetheless τῷ ἄρχοντι τῶν δαιμονίων 'prince of demons.' Luke then has Jesus identifying Βεελζεβούλ, 'Beelzebul' as 'Σατανᾶς,' 'Satan,' which begs the question of the relationship between these two beings as either separate characters or synonyms for the same one, similar to the 'διάβολος' or 'devil' figure introduced in Luke 4. Equally important is the characterization and focalization of 'the other' or the alienating references Luke makes concerning the opponents to the message. Lastly, in this pericope the interplay of focalization between the crowds, Jesus, and lastly the unclean spirit are worth analyzing as it sheds light on Luke's intentions for his readers.

From a historical background approach, this section is important since it is evident that Luke possesses at least to two identified canonical sources, Mark and Q. Moreover, it is important to think about what kind of source he originally had, as there are important changes in Luke's narrative. An important example is the change, omission, or keeping of the saying "finger of God" instead of "Spirit of God." As it is evident, Luke's predilection for 'the Spirit' makes it nonetheless puzzling. Part of the interpretative keys

found in earlier Jewish traditions that correlate to the anthropomorphical designation of the source so authority and dualistic confrontation against Βεελζεβούλ, ‘Beelzebul’ can provide some light into Luke’s thoughts. Lastly, the depiction of apparent liberty from an ‘unclean spirit’ to roam freely seeking ‘ἀνδρος,’ ‘rest’ or ‘cessation of activity’ is puzzling at a minimum and thus worth investigating.

Conclusion

After having presented the data collected in the Gospel of Luke—and the book of Acts to some extent—this research provided the reasons for the selection of three particular instances where Luke presents the ‘spirit’ either in the positive or negative notion as an active part of the gospel. As it may have been noted already, three instances were selected: Luke 4:1-30, Luke 4:31-42, and Luke 11:14-26. The first section deals with the positive notion of ‘spirit,’ or in other words, Luke’s understanding of the ‘Holy Spirit,’ whereas the last two sections deal mainly with the negative notion of ‘spirit,’ or that of ‘unclean,’ ‘evil’ ‘spirits’ or demons. The reason for the selection of more instances of the negative notion of ‘spirit’ is due to the fact of little attention given to this topic in general.¹⁹⁶ By looking at these exemplary sections I expect to gather a broad knowledge of Luke’s use of ‘spirits’ in his gospel to answer the question of “what are Luke’s notions of ‘spirits?’” The next section contains the textual analyses of the aforementioned chapters of the Gospel of Luke.

¹⁹⁶ As noted in Chapter 2.

III. TEXTUAL ANALYSIS

Chapter 6: Luke 4:1-30

Greek Text

- ¹ Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου υπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ
- ² ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις καὶ συντελεσθεισῶν αὐτῶν ἐπέινασεν.
- ³ εἶπεν δὲ αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος.
- ⁴ καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· γέγραπται ὅτι οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος.
- ⁵ Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου
- ⁶ καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν·
- ⁷ σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πάντα.
- ⁸ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· γέγραπται· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις.
- ⁹ Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλήμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·
- ¹⁰ γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε
- ¹¹ καὶ ὅτι ἐπὶ χειρῶν ἄρουσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.
- ¹² καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἴρηται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.
- ¹³ Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.
- ¹⁴ Καὶ υπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.
- ¹⁵ καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων.
- ¹⁶ Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσηλθεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν καὶ ἀνέστη ἀναγῶναι.
- ¹⁷ καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον·
- ¹⁸ πνεῦμα κυρίου ἐπ' ἐμέ οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,
- ¹⁹ κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.
- ²⁰ καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.
- ²¹ ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσίν ὑμῶν.
- ²² Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ καὶ ἔλεγον· οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος;
- ²³ καὶ εἶπεν πρὸς αὐτοὺς· πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.
- ²⁴ εἶπεν δέ· ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστὶν ἐν τῇ πατρίδι αὐτοῦ.
- ²⁵ ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν,
- ²⁶ καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.
- ²⁷ καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραήλ ἐπὶ Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναϊμὰν ὁ Σύρος.
- ²⁸ καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα
- ²⁹ καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως ὄφρους τοῦ ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο αὐτῶν ὥστε κατακρημνίσαι αὐτόν·
- ³⁰ αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

Phenomenological Level

Introduction

The positive notion of the lemma πνεῦμα is presented at beginning of the Gospel of Luke. The number of mentions in the Gospel of Luke presents a peculiar trend when looking at the overall work by having the largest number of mentions of this positive notion in the first four chapters. As noted elsewhere,¹⁹⁷ the first mention is found in Luke 1:15 with the genitive construction of πνεύματος ἁγίου, ‘Holy Spirit’ or ‘spirit of holiness’ without an article. At this point Luke has introduced the concept of a ‘Holy Spirit’ and developed its close association of ‘the Spirit’ as if referencing a single type of spirit. At the same time he has conveyed special attributes through the adjective ἅγιος ‘holy,’ but also actions by using the verb πίμπλημι ‘to fill’ to describe it. The concept that ‘the Spirit’ ‘fills’ a body or a person opens a range of conceptions on the interaction of this ‘Holy Spirit’ and people. Moreover, ‘the Spirit’ not only ‘fills’ a person but also can adapt people’s reactions, such as ‘crying out,’¹⁹⁸ ‘prophesying,’¹⁹⁹ or give them ‘instruction or revelation’²⁰⁰ when inclined to do so. Interestingly, ‘the Spirit’ is indirectly associated with ‘fire,’²⁰¹ or with a bodily representation in the form of a ‘dove’²⁰² without further

¹⁹⁷ Chapter 5 of this research.

¹⁹⁸ Luke 1:41 Elizabeth’s reaction after ‘filled’ by the ‘Holy Spirit’ was to ἀναφωνέω, ‘cry out’ and speak.

¹⁹⁹ Luke 1:61 Zacharias’s reaction was to προφητεύω, ‘to prophesy’ after being ‘filled.’

²⁰⁰ Luke 2:26-27 ‘It was revealed by the Holy Spirit’ κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου to Simeon, who consequently caused Simeon ἐρχομαι ‘to come’ to the temple.

²⁰¹ Luke 3:16 ‘αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ,’ ‘He will baptize you with the Holy Spirit and fire.’

²⁰² The possible identification of the representation περιστερά to a goddess of love in the Eastern Mediterranean world has been argued, however since Luke does not develop this conception further beside this verse can lead to inconclusive arguments. For more see, J. Fossum, “Dove περιστερά,” in *Dictionary of*

developments, leaving behind traces of previous concepts. However, leaving the latter exceptions to the rule, this chapter on its phenomenological analysis will focus on uncovering the special features that contribute to Luke's understanding of the lemma πνεῦμα. In what follows Luke 4:1-30 will be divided into two major sections for its analysis; Luke 4:1-13 deals with Jesus' initial possession and consequent temptation, and Luke 4:14-30 deals with the beginning of his ministry. The analysis is focused on the lemma πνεῦμα and the text connections or word cloud.

Phenomenological Analysis

Luke 4:1-13

The features surrounding the positive connotation of 'spirit' in this section are highly relevant since it is the first time that 'the Spirit' is active in the life of Jesus, and accordingly it seems to be the catalyst for the upcoming events and miraculous deeds. Previous examples in Luke's gospel are Elizabeth, Zacharias, and Simeon where all are depicted as being overtaken by 'the Spirit,' which to some extent is visibly active within them. However, these stories were never fully developed past their introductions. Now, Jesus is πλήρης, 'full' with the 'Holy Spirit' and the narrative is set in motion. The important features in this section examine the position in the overall gospel, including the textual associations such as the adjectives, verbs, and nouns.

The criteria for the selection of Luke 4:1-15 in general relies on the position in the overall

gospel in relation to the tables previously presented.²⁰³ Selection of this section is important not only due to the number of mentions in general, but also to the conjunction and clear connection between the ‘Holy Spirit’ and ‘the Spirit,’ which in Luke 4:14-30 is further developed. Moreover, ‘the Spirit’ is active in Jesus and ‘ἄγω,’ leads him ἦν ἐν ταῖς ἐρήμοις, “in to the wilderness” from the Jordan area. The juxtaposition between Jesus ‘full’ of the ‘Holy Spirit’ and being ‘led’ into the ἔρημος, ‘wilderness,’ is of interest since there is precedent in the actions of ‘the Spirit’ leading overtaken people to places, but not to the ‘wilderness.’ Moreover, the concept of moving from the fertile Jordan valley to the desolate and empty ‘wilderness’ provides a framework to understand Jesus’ encounter with the διάβολος, ‘devil.’²⁰⁴

The ‘wilderness’ is an important place that has been highlighted earlier in the gospel,²⁰⁵ where Jesus is said ἠύξανεν καὶ ἐκραταιοῦτο πνεύματι, ‘to grow and strengthen in the spirit’ and that ἦν ἐν ταῖς ἐρήμοις, ‘he was in the wilderness,’ the sole fact that these words appear at the beginning of the gospel in connection to Jesus, and now reappear at a crucial point in connection to ‘the Spirit,’ makes it clear that a link should be drawn. The semanteme ἔρημος, ‘wilderness’ brings together a multiplicity of notions; it is a place of trials and temptation that brings together connotations of impurity, danger, and death. Moreover, it also sets forward references to the formation and the tests of the nation of Israel as well as their consequent disobedience in an environment that ultimately leads to

²⁰³ Particularly in Chapter 5.

²⁰⁴ A thorough analysis of Jesus’ encounter with the devil and consequent temptation is beyond the scope of this study a point of contact with the lemma πνεῦμα is offered. For more see, G. J. Riley, “Devil Διάβολος,” in *Dictionary of Deities and Demons in the Bible Online*, Edited by: Karel van der Toorn, Bob Becking, Pieter W. van der Horst. Consulted online on 10 April 2020 http://dx.doi.org/10.1163/2589-7802_DDDO_DDDO_Devil.

²⁰⁵ Luke 1:80.

death. Likewise are the numerical links that parallel the situation of the nation of Israel who wandered in the ‘wilderness’ for forty years, and of Jesus ἡμέρας τεσσαράκοντα πειραζόμενος ‘being tempted for 40 days.’²⁰⁶ The reader, hence, may be reminded of such stories and may connect the elements set forward by Luke in relation to a theological argumentation of Jesus’ temptation being contrasted with Israel’s failed trials.²⁰⁷ However, how could Jesus withstand and succeed where Israel failed? The answer lies in the designation of the type of ‘spirit’ that has overtaken him, the ‘Holy Spirit.’ The result is evident, as Jesus not only resisted the temptation but also returned victorious and full of power; where the nation of Israel failed, Jesus succeeded.²⁰⁸ Thus, it is apparent that Luke is bringing together these connotations. However, it is interesting to note that Luke has no issue having Jesus being led by ‘the Spirit’ to the same place that ‘unclean spirits’ are also drawn.

Often seen as the adversary of God and righteousness, ‘the devil’ is introduced and set into a series of power struggles between him and Jesus, the one ‘full’ of the ‘Holy Spirit.’ Moreover, ‘the devil’ figure is prominently presented as the antagonist of Jesus, and by extension ‘the Spirit,’ but is never mentioned in an active role in the life of Jesus, save for within a parable.²⁰⁹ Moreover, ‘the devil’ is the Greek translation of the Hebrew term שָׂטָן, ‘Satan’ in the Hebrew Scriptures.²¹⁰ While ‘the devil’ figure does not reappear again in the gospel, the synonymous Hebrew-lent word Σατανᾶς, ‘Satan’ is active later in the

²⁰⁶ François Bovon, *Luke 1:1-9:50*, 145.

²⁰⁷ More of this in the narratological section.

²⁰⁸ Colin Brown, “With the Grain and Against the Grain” in *Handbook for the Historical Jesus*, edited by Tom Holmén and Stanley Porter (Leiden: Brill, 2011), 639.

²⁰⁹ Luke 8:12.

²¹⁰ Particularly in 1 Chronicles 21:1, Psalm 109:6, all throughout the book of Job, and importantly in Zechariah 3:1-2.

narrative, but not in a confrontational manner.²¹¹

In Luke 4:3-15 a diatribe between Jesus and ‘the devil’ can be seen as a programmatic defeat of ‘the devil’ through ‘prophetic’ discourse, particularly in line with the Hebrew Scriptures, yet it is turned on its head by the use of apotropaic ways to ward off evil quoted by ‘the devil.’²¹² Interestingly, in the last temptation of the series, Luke uses the same verb that he used when describing ‘the Spirit’ initiative to ἄγω, ‘lead’ Jesus to the dangerous ‘wilderness,’ yet this time and ironically it is ‘the devil’ that ‘leads’ Jesus to the holy city of Jerusalem. The interplay of places associated with the positive notion and Luke’s close association with unexpected nouns and phrases highlights Luke’s notion of ‘spirits.’ Hence, an important aspect of being filled with the ‘Holy Spirit,’ at least in the case of Jesus, is to confront ‘the devil’ figure in the ‘wilderness’ in what may be perceived as its stronghold.²¹³

The importance of Jesus defeating the ‘devil’ and the temptations set forward by it are connected to the concept of Jesus ὑποστρέφω, ‘returning’ to Galilee. The story opening is similar to the temptation narrative where Jesus ‘returns’ from the Jordan ‘full of the Holy Spirit,’ and in this story Jesus returns to the region of Galilee; what makes this part relevant for an analysis is not the fact that he returns to the region of Galilee but that does so ἐν τῇ δυνάμει τοῦ πνεύματος, ‘in the power of the Spirit,’ furthermore linking the noun ‘δύναμις, ‘power’ to the notion of ‘the Spirit.’ In other words, this story provides

²¹¹ Particularly in Luke 22:3, 31.

²¹² Particularly interesting is the quote of Psalm 91:11-12.

²¹³ This constellation of words may provide the key to interpret and to understand the part played by the binding of the strong man narrative further analyzed in chapter 8 of this research.

the important feature of linking together what is later developed as the endowment of ‘the Spirit’ to a person and the consequent activity of this ‘spirit’ through the person of Jesus. Moreover, it is in this story that Luke links the activity of ‘the Spirit’ through the person of Jesus to the distinct connection of this ‘spirit’ by the use of πνεῦμα κυρίου, ‘Spirit of the Lord’ by making clear that this ‘spirit of holiness’ is not a simple ‘spirit,’ but rather is coming from a higher order. Further, it is in this story that Luke provides an explanation of the activity carried by ‘the Spirit’ linking together a series of verbs that, as the gospel develops, becomes evident that indeed this activity is being fulfilled.

Luke 4:16-30

Similar to the previous analysis, the importance of this story is its position in gospel in general and the continuation of Luke 4:1-15. The set-up of the story is that of Jesus coming down to a familiar place, that of Nazareth. As mentioned in the previous verse, Jesus’s ministry involved teaching in the synagogues in Galilee in general and to some extent the implicit activity of the miraculous, and now a specific example is set forth at a familiar location. It is in this familiar location that Luke sets up for the mission and action of ‘the Spirit’ through Jesus. The reader may be expecting a similar summary as in the previous, however, Luke links together a cloud of words emerging from the prophetic tradition around the mission of the ‘the Spirit’ through Jesus. Moreover, Luke does not shy away from linking Jesus to certain professions and prophetic figures.

This section presents Jesus overtaken by ‘the Spirit’ as the χρίω, ‘anointed’ one, whose mission is to εὐαγγελίζω ‘evangelize’ or ‘bring good news.’ Hence the primary action of

‘Spirit’ is that of ‘anointed’ discourse, which was evidenced in the previous story, when Jesus confronted ‘the devil.’ But also, ‘the Spirit’ of ἀποστέλλω ‘sends’ Jesus to κηρύσσω ‘proclaim’ αἰχμάλωτος ‘captives’ ἄφεσις ‘free’ and ἀνάβλεψις ‘recovery of sight’ to the τυφλός ‘blind’ as well as offers ἄφεσις ‘pardon cancellation of guilt or forgiveness’ to the θραύω ‘the broken in spirit.’ The cloud of words presented by Luke provides the readership with a defined expectation of what is about to happen in the following verses and presents the blueprint of Jesus’ mission. Hence, the mission of ‘the Spirit’ through Jesus can effectively be summarized in ‘anointed’ discourse,²¹⁴ either preaching or proclamation, ‘deliverance’ and ‘forgiveness’ by setting the ‘captives,’ or in ‘the broken in spirit’ in remission.²¹⁵

In the following verses (vv. 22-30) there is no explicit connection to the lemma πνεῦμα, however, upon close examination an indirect connection appears, a connection that is not immediately evident until the remaining verses of Luke 4, where Jesus’ actions are described. An initial clue is given by Luke’s use of a parable or proverb,²¹⁶ where Jesus compares himself to a ‘physician,’ ἰατρέ, θεράπευσον σεαυτόν, ‘physician heal yourself,’ the latter is relevant as it is connecting the mission of ‘the Spirit’ as Luke perceives it. While in the previous verses there is no explicit use of a verb linked to ‘healing,’ now Luke makes a case for what it means to be overtaken by the ‘Holy Spirit’ in Jesus. A second clue is that Luke aligns Jesus with the prophets of old, either through prophetic

²¹⁴ Power best exemplified in speech.

²¹⁵ By releasing those captive by ‘the devil’ through possession and illnesses through healings and exorcisms.

²¹⁶ Luke has Jesus referring to it as a παραβολή ‘parable,’ but it can be easily translated as a proverb.

speech, or action.²¹⁷ Luke makes mention of the Zarephath widow,²¹⁸ and how God sent Elijah to her instead of many well deserving widows in Israel where he performs a miraculous sign,²¹⁹ as well as the miraculous healing ordered to Naaman by Elisha. What is important in this part is Luke aligns Jesus early in his gospel, with the prophetic discourse and the miraculous traditions of the prophets of old.²²⁰

Concluding Remarks–Phenomenological

In the opening section of Luke's gospel there are certain elements that point to residue of earlier traditions. The association of 'the Spirit' with 'fire'²²¹ as well as to a bodily representation of a 'dove'²²² may provide links to earlier Jewish and non-Jewish traditions. However, since they are not developed in the gospel, this is taken as fragmentary and corollary evidence. The important elements that are to be collected from the phenomenological level is Luke's close association with the initiative of 'the Spirit' in setting into motion a series of events. The 'Holy Spirit' leads Jesus to the 'wilderness,' where a historically unclean being awaits, 'the devil.' Moreover, the close associations with the 'wilderness' and the whole *ethos* around it, where the formation of Israel as a nation or the consequent association to prophets of old, highlights the relevance and understanding of 'the Spirit' by Luke at its phenomenological level. The introduction of 'the devil' as the antagonist of 'the Spirit' in the 'wilderness' creates an opportunity to

²¹⁷ More on this at the historical level of this chapter.

²¹⁸ Luke 4:26.

²¹⁹ Interestingly this same motif comes back in Luke 4:33 where Jesus encounters a 'demon with an unclean spirit,' which speaks eerily similar to the Zarephath widow mentioned in this section. More on this in Chapter 7 of this research.

²²⁰ More on this on the historical approach.

²²¹ Luke 3:16.

²²² Luke 3:22.

identify Luke's general notions of 'spirits.' In this section Luke has no problem in setting a common ground in the 'wilderness.' Moreover, the use of scripture seems to be a common element for both Jesus overtaken by 'the Spirit' and 'the devil' itself. Where 'the Spirit' is associated with movement by 'leading' Jesus, 'the devil' also 'leads' him, creating further commonality in the terms of influence upon people. At this point the 'Holy Spirit' is depicted in a confrontation against 'the devil' but not against 'spirits.' On the other hand, Luke portrays Jesus as 'returning' in 'the power of the Spirit' and has Jesus' preaching well received, which is in line with prophetic discourse—and he is being successful; while no other miraculous deed has been presented, it is implicit.²²³ Hence, what makes this story important is not only the overall position in the Gospel, but also the possession of Jesus by the 'Holy Spirit,' the consequent defeat of 'the devil' and the consequent explanation of the activities carried out by 'the Spirit' that the reader is expected to identify in the rest of the gospel.

²²³ See also, Max Turner, "The Spirit and the Power of Jesus' Miracles in the Lucan conception," *Novum Testamentum*, Vol. 33, Fasc. 2 (April 1991), 124-152.

Narratological Level

Introduction

From a narratological standpoint, this story is essential to understanding Luke's intentions and use of 'spirits,' particularly in positive connotations. Although the lemma πνεῦμα, was first introduced in Luke 1:15 in conjunction with the adjective ἅγιος, and used extensively in the following verses, this first chapter provides some cumulative information. Luke appears to be building a story of the Spirit and has been building the concept of 'the Spirit' possession exemplified by others, yet he only shows glimpses through other characters such as Elizabeth, Simeon, and John the Baptist. However, in this story the audience can see a plot being developed with clear modes of actions and resolutions. The combination of confrontational plots depicted here can be viewed as developing into a pattern closely related to spirit possession. Moreover, the audience is also introduced to the developed character of the 'Holy Spirit' as well as being witness to the development of Jesus in opposition to other characters such as 'the devil' or 'synagogue goers.' Further characterized is Jesus' understanding of himself after his initial possession by 'the Spirit,' identifying himself along the prophetic tradition. For this reason, the narrative that Luke creates in this section is pivotal to the rest of the Gospel and should be analyzed. The following analysis is similarly divided in two major plots. Luke 4:1-13 concerns "Jesus' initial possession by the Holy Spirit and his encounter with the devil," while Luke 4:14-30 is focused on "Jesus' mission and purpose."

Plot Analysis of Luke 4:1-30

Luke 4:1-15

The plot analysis for this story takes into consideration the agency of the ‘Holy Spirit’ in taking Jesus from one geographical position and moving him into another by using the verb of movement ὑποστρέφω ‘to return’ as it is commonly used in the gospel to further expand on the narrative or account.²²⁴ Moreover, Luke’s combination of the dative ἐν τῷ πνεύματι ‘in the Spirit’ and the consequent closing of the story ‘ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος, ‘Jesus returned in the power of the Spirit’ provides a wider correlation in terms of movement and agency and a further development. Particularly relevant in this section is the programmatic presentation of Jesus’ temptation and consequent answers.²²⁵ Hence, attention is given to the interaction of Jesus full of ‘the Spirit’ and ‘the devil.’

Quinary Model

(Luke 4:1) Initial Situation

Luke 4:1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου καὶ ἦγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ

And Jesus, full of the Holy Spirit, returned from the Jordan and was led about by the Spirit in the wilderness.

²²⁴ Particularly when linked to the lemma ‘spirit,’ see Luke 10:17 11:24.

²²⁵ While a full analysis could be done solely on the temptation narrative, the purpose of this analysis is to focus mostly on the macro level in relation to the interaction of ‘the devil’ and ‘the Spirit.’

(Luke 4:2) Complication

ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις καὶ συντελεσθεισῶν αὐτῶν ἐπείνασεν. εἶπεν δὲ αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται ἄρτος

for forty days, being tempted by the devil. And He ate nothing during those days; and when they had ended, He became hungry.

And the devil said to Him, "If You are the Son of God, tell this stone to become bread."

(Luke 4:4) Transforming Action

καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς· γέγραπται ὅτι οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος.

And Jesus answered him, "It is written, 'Man shall not live on bread alone.'"

(Luke 4:5-7) Complication

Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου

καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ἧ ἂν θέλω δίδωμι αὐτήν· σὺ οὖν ἂν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ πάντα.

And he led Him up and showed Him all the kingdoms of the world in a moment of time.

And the devil said to Him, "I will give You all this domain and its glory; for it has been handed over to me, and I give it to whomever I wish.

"Therefore if You worship before me, it shall all be Yours."

(Luke 4:8) Transforming Action

καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· γέγραπται· κύριον τὸν θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ λατρεύσεις

And Jesus answered and said to him, "It is written, 'You shall worship the Lord your God and serve Him only.'"

(Luke 4:9-11) Complication

Ἦγαγεν δὲ αὐτὸν εἰς Ἱερουσαλήμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· γέγραπται γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε

καὶ ὅτι ἐπὶ χειρῶν ἀρουῶσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

And he led Him to Jerusalem and had Him stand on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here;

for it is written, 'He will give His angels charge concerning You to guard You,'

and, 'On *their* hands they will bear You up, Lest You strike Your foot against a stone.'"

(Luke 4:12) Transforming Action

καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι εἴρηται· οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

And Jesus answered and said to him, "It is said, 'You shall not put the Lord your God to the test.'"

(Luke 4:13) Denouement

Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

And when the devil had finished every temptation, he departed from Him until an opportune time.

(Luke 4:14-15) Final Situation

Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.

καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν δοξαζόμενος ὑπὸ πάντων

And Jesus returned to Galilee in the power of the Spirit; and news about Him spread through all the surrounding district.

And He *began* teaching in their synagogues and was praised by all.

The Quinary model helps to provide a better macro-level overview of the initial possession and temptation of Jesus as depicted by Luke. Luke uses the *initial situation* to recreate the imagery of parallels of the Exodus in the narrative of Jesus. He uses the concept of coming from a fertile valley - in this case the Jordan valley, in contrast with the valley of the Nile - to the desolate 'wilderness.' However as in previous verses the reader has been expected to assume the best of situations like this,²²⁶ and since the 'wilderness' was previously depicted as the place where Jesus spent most of his time as a child,²²⁷ nothing else is expected out of this.

However a series of *complications* start when Luke introduces the temptations offered by 'the devil' after these forty days have ended. Once again the reader is brought back to the parallels of Israel in the wilderness as well as the numerical correlation of the number of

²²⁶ Take for example the Simeon's story in Luke 2:25-27.

²²⁷ Luke 1:80.

years the newly formed nation of Israel was tempted and the number of days that Jesus, whose newly minted ministry is about to launch, is being tempted. Luke mentions that ‘the devil’ tempted Jesus continually for forty days, yet an opportunity arose when Luke depicts Jesus as hungry and has ‘the devil’ launch the first attack on the basis of hunger. Luke notes that after forty days in the wilderness had ended Jesus felt hunger. Clearly the time for the temptation and consequent victory had already passed and Jesus was victorious, however, Luke notes that even though the test was concluded the real temptation was about to start. As noted before, the first temptation starts by using the data Luke provided in the previous verse, and at first glance it appears not to break any regulations for purity or fasting. However, this temptation points to the failure of not waiting for the appropriate time for fulfillment. From Luke’s perspective it appears as if there is no question that Jesus could perform this type of miracle, changing the nature of one element to another, since the questioning of his provenance was clear from the beginning, but rather the failure to fulfill the appointed time, something that thematically is consistent throughout the gospel. It is the *transforming action* Jesus does not agree to perform, but rather he quotes from the laws given by Moses,²²⁸ keeping in line with the identification of the Prophets of Old.

Yet another *complication* is on its way when ‘the devil’ leads Jesus to a high point and showed him all the kingdoms at a στιγμή χρόνου ‘moment in time’ or a fleeting moment of glory, and proposed the exchange for worship. Yet Jesus’ *transforming action* takes ‘the devil’s’ argument of a στιγμή χρόνου ‘moment in time’ and he answers with a

²²⁸ Deuteronomy 8:3.

quotation of Moses,²²⁹ where he calls for Israel to recognize YHWH's proper time. Lastly, the *complication* set forward by 'the devil' is fascinating. He takes Jesus to the temple and challenges his provenance, something that he did before, but this time using the apotropaic use of Psalm 91, widely used to ward off evil and set the utmost temptation. From a narratological perspective the reader may identify with Jesus at this point where the Hebrew Scriptures is being used correctly, however, spatially and circumstantially they are not. The *transforming action* answers by quoting once again from the prophetic tradition²³⁰ while answering the previous two temptations and pointing to the identification of the 'Holy Spirit' as that of God. The latter leads to the *denouement* which corresponds to the initial *complication* with 'the devil' departing until an 'appointed time' καιροῦ. While the question can be summarized to that of the identity and source of the power of Jesus, the answers can be seen as prophetic discourse, particularly in line with the quotation of prophets of old. Moreover, the narratological use of the testing of Jesus in the wilderness, the questioning of Jesus identity, and Jesus' response provides links to Israel's testing and failure in the wilderness.²³¹ The *final situation* provides the audience with the conclusion of this story by having Jesus ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος 'returning in the power of the Spirit.' Of importance is the inclusion of δύναμις 'power' in the dative construct of 'the Spirit' hence intrinsically connecting them and having them working in tandem. Luke's resolution with this story is that of revealing the power of Jesus in contrast to 'the

²²⁹ Deuteronomy 6:13.

²³⁰ Deuteronomy 6:16.

²³¹ See, Colin Brown, "With the Grain and Against the Grain" in *Handbook for the Historical Jesus*, edited by Tom Holmén and Stanley Porter (Leiden: Brill, 2011), 639.

devil.²³² Moreover, a φήμη, ‘report’ about Jesus spread around the country where everywhere he went being praised by all. The latter is mainly focused on the teachings of Jesus empowered by the ‘Holy Spirit.’ At this level Luke portrays Jesus’ mission as a successful one.

Modes of Action

The modes of action are contrasting in this part. On the one hand, Luke has loosely established a course of events when it comes to the interaction of ‘the Spirit’ and other characters in the narrative. The latter starts as series of conundrums where the ‘oughts’ are turned around on the characters as well as on the audience.

After the temporal denotation of ‘forty days’ that recalls and emulates the time that Israel spent in the wilderness due to their disobedience, Jesus becomes hungry. At this point the audience expects the natural recourse of satisfying this hunger since the time for temptation was likely done. If Jesus had eaten, the audience would not have expected anything else. However, after the forty days is when the real temptation occurs. Since ‘the devil’ figure is introduced, the audience expects an opposition and a power struggle of sorts, but what follows is an exchange. The exchange starts from the banal argument of satisfying an actual physical need at the expense of confirming Jesus’ identity not only to ‘the devil’ but also to the audience that has not yet seen a sign or a miracle. Instead of performing a sign, Jesus answers in line with the prophetic tradition. Then Jesus is taken to a high point, and once again this may bring back echoes from the past where Moses

²³² As it is evidenced by the story of the strong man and Jesus saying that Satan has asked for permission to swift Peter like the wheat, as well as Jesus authorization to Judas to do what he has to do.

went up to the mountain to receive the Law, but this time it is ‘the Devil’ taking Jesus to a high point, presenting him with all the glory of kingdoms while requesting worship in exchange. The audience, at this point, may expect Jesus’ answer at this time since he has started with the prophetic tradition. Yet, ‘the devil’ continues to tempt Jesus by taking him to a place of worship, a holy place and unexpectedly quoting an apotropaic psalm used to ward off evil and even protection from demons.²³³

The juxtaposition of the pollution personified against not only the ‘Holy Spirit’ but also the holiest of places, and the quotation of the apotropaic Psalm 91, is everything but expected at this scene. At this point the audience may not know what to expect besides Jesus’ prophetic answers since the widely used apotropaic psalm is of no use and presents a temptation that perhaps even the audience may not resist. Jesus answers as he ought to do while delivering the final point; he is indeed the son of God and no further temptation should be given to him. At this point ‘the devil’ concedes and departs.

Luke 4:16-30

In this section and after a general summary of Jesus’ successful teaching around Galilee, Luke now presents a day in the life of Jesus in his natal town of Nazareth. The following plot analysis will focus mainly on Jesus’ mission as expressed by ‘the Spirit’ and his consequent identification with a physician and particularly with prophets of old. The following analysis mostly focuses at the macro level in order to gain a better understanding of Luke’s general perspective of Jesus’ mission in relation to ‘the Spirit.’

²³³ Craig Evans, “Types and Identities of Jesus” in *Handbook for the Historical Jesus*, edited by Tom Holmén and Stanley Porter (Leiden: Brill, 2011), 1233.

Quinary Model

(Luke 4:16-22a) Initial Situation

Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ εἰωθὸς αὐτοῦ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν καὶ ἀνέστη ἀναγνῶναι.

καὶ ἐπεδόθη αὐτῷ βιβλίον τοῦ προφήτου Ἡσαΐου καὶ ἀναπτύξας τὸ βιβλίον εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον·

πνεῦμα κυρίου ἐπ' ἐμὲ οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με, κηρύξαι αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,

κηρύξαι ἐνιαυτὸν κυρίου δεκτόν.

καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες αὐτῷ.

ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

Καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ

And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read.

And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written,

"The Spirit of the Lord is upon Me, Because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are downtrodden, To proclaim the favorable year of the Lord."

And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him.

And He began to say to them, "Today this Scripture has been fulfilled in your hearing."

And all were speaking well of Him, and wondering at the gracious words which were falling from His lips;

(Luke 4:22b) Complication

καὶ ἔλεγον· οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος

and they were saying, "Is this not Joseph's son?"

(Luke 4:23-27) Transforming Action

καὶ εἶπεν πρὸς αὐτούς· πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην·
 ἰατρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γινόμενα εἰς τὴν
 Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.

εἶπεν δέ· ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ
 πατρίδι αὐτοῦ.

ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις
 Ἡλίου ἐν τῷ Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ

μῆνας ἕξ, ὡς ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν,
καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη Ἡλίας εἰ μὴ εἰς Σάρεπτα τῆς
Σιδωνίας πρὸς γυναῖκα χήραν.

καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ
προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Ναϊμὰν ὁ Σύρος.

And He said to them, "No doubt you will quote this proverb to Me,
'Physician, heal yourself! Whatever we heard was done at
Capernaum, do here in your home town as well.'"

And He said, "Truly I say to you, no prophet is welcome in his
home town.

"But I say to you in truth, there were many widows in Israel in the
days of Elijah, when the sky was shut up for three years and six
months, when a great famine came over all the land;
and yet Elijah was sent to none of them, but only to Zarephath, *in
the land* of Sidon, to a woman who was a widow.

"And there were many lepers in Israel in the time of Elisha the
prophet; and none of them was cleansed, but only Naaman the
Syrian."

(Luke 4:13) Denouement

καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα
καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως καὶ ἤγαγον αὐτὸν ἕως

ὄφρῦος τοῦ ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο αὐτῶν ὥστε κατακρημίσαι αὐτόν·

And all in the synagogue were filled with rage as they heard these things; and they rose up and cast Him out of the city, and led Him to the brow of the hill on which their city had been built, in order to throw Him down the cliff.

(Luke 4:14-15) Final Situation

αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο

But passing through their midst, He went His way

The *initial situation* opens as the previous summary signalizes; Jesus goes to synagogues to teach and everyone marveled. Likewise, Jesus goes into a familiar synagogue and, as it was his custom, he goes up to read. Interestingly, Luke points out by the use of the passive aorist that the book of Isaiah ἐπεδόθη αὐτῷ ‘is handed to him.’ Luke appears to point out the agency of a seemingly fortuitous event that Jesus, after being identified in the line of the prophets of old, is given the book of the prophet Isaiah. After obtaining the book Jesus then goes on to search where it is written about ‘the Spirit of the Lord.’ While the people in the synagogue were not expecting anything out of the ordinary, Luke’s audience may be reminded of the quotation, particularly since they have attested Jesus’ victory in the wilderness. At this point Jesus finds the quotation of Isaiah 61 and reads the mission that lays ahead not only to the synagogue but to Luke’s audience as well. He

ends the reading by saying that the Scripture has been fulfilled in their hearing. At first Jesus' saying presents no complication and everyone speaks well of him and his teaching, however, the message is not well received and Luke introduces a *complication* where they say οὐχὶ υἱὸς ἐστὶν Ἰωσήφ οὗτος, 'Is this not Joseph's son?' At first this may sound like a common question to ask, but when it is read against the background of Jesus' temptation and 'the devil' calling into question Jesus' identity as the son of God, then the *complication* becomes clearer.

The *transforming action* is nothing of what the audience may be expecting at first. Jesus does not quote any other prophet, but instead uses a common proverb or παραβολή, 'parable,' ἰατρέ, θεράπευσον σεαυτόν, 'physician, heal yourself.' This 'parable' points to the concept that in the previous summary,²³⁴ Jesus not only taught in the synagogues but also performed healings, and the people in the synagogue were expecting something similar. Luke stresses the fact that they were focused more on a sign to prove Jesus' identity than his prophetic discourse. Interesting to note is that Jesus' first answer was a 'parable' that compares him to a physician. Hence for the people in the synagogue he may be perceived as a 'physician' or healer when in reality he sees himself as a prophet, something that is evidenced in the following explanation of the lack of miracles performed in Nazareth. While the *transforming action* in the narrative is still going, Jesus compares himself to a prophet in the line of Elijah and Elisha and how the former was sent to a Gentile widow to deliver her and the latter to cleanse a Gentile general suffering from a skin disease. Likewise he will be sent to perform miracles outside of Nazareth. At this moment it is important to note Luke's very intentional inclusion of the Gentiles as

²³⁴ Luke 4:14,15.

the receivers of deliverance in the form of healing, perhaps due to a programmatic development anticipating the inclusion of the Gentiles in the book of Acts. The *denouement* is nothing like Luke's audience has experienced before, and presents an upside-down scenario from the initial *complication*. Jesus is then driven out of the synagogue and the city to be killed; where others praised him, his own people tried to kill him—a rather striking foreshadowing of what is to come in Luke's gospel. Lastly, the *final situation* is given without much fanfare or praises this time, as Jesus walks through the middle of them and continues on his way.

Modes of Action

The modes of action in this story start as Luke has presented in the previous summary,²³⁵ with Jesus going to the synagogues to preach and being praised by everyone. The story is unexpectedly turned around after Jesus finishes his reading of the book of Isaiah and everyone speaks well of his gracious words, but then apparently begins to dismiss him as simply the son of Joseph. For the first time Jesus does not quote a prophet, but rather a 'parable,' and furthermore identifies key sections of the prophetic ministry of Elijah and Elisha in relation to the Gentile world, particularly in form of deliverance through healing. In other words, where Jesus ought to reply with a prophetic oracle Luke instead introduces Jesus' form of speech, namely 'parables.' Moreover, where the synagogue people ought to react favorably to his teaching, instead they are enraged and intend to cause him death, but Jesus simply walks through them and goes his way.

²³⁵ Luke 4:14,15.

Characterization

Characterization in the gospel of Luke, and in general, leads to understanding the protagonist of the meta-story and the programmatic development in the narrative.

Likewise characters and the plot are interdependent, and both are essentials of narrative.

So it is expected of Luke's audience to actualize the narrative in terms of character that is introduced and, in a similar way, to actualize the character in terms of the development of the plot.²³⁶ Having said this, it is important to note that characters can reveal other minor characters to a degree where it is possible to assess them by their interaction and responses with the main protagonists, particularly 'the Spirit,' and consequently Jesus.²³⁷

Finally, the linearity of the text should be taken into consideration when analyzing a character in a particular plot, due to the cumulative nature of characterization in a whole narrative.²³⁸

Characters and real life people are indeed different since the space that they occupy is on different planes. While the former occupies the literary realm and the latter the physical, both are known in a fashion similar to that in which real life people are known: a concept is generated as the interaction between each other, whether people or literary characters, and that notion changes and develops as time, life, and text move on.²³⁹

²³⁶ Darr, *On Character*, 39.

²³⁷ *Ibid*, 41.

²³⁸ *Ibid*, 42.

²³⁹ For more see, Shepherd, *The Narrative Function of the Holy Spirit*, 71.

Characterization of ‘Holy Spirit’

As has been partially shown, it is possible that Luke presents the ‘Holy Spirit’ as a character in the narrative. As he presents ‘the Spirit’ in action, interaction, conflict, and confrontation with other characters, whether natural or supernatural, Luke effectively elevates it to a prominent character within the narrative.²⁴⁰ Moreover, Luke seems to present ‘the Spirit’ as a form of personal character that ‘leads’ ‘reveals,’ ‘teaches,’ and actively engages with others to the point of influencing the person closely linked to it and consequently the plot. For this reason, it is safe to assert that ‘the Spirit’ qualifies as a character in relation to the number of verbs to which it is associated.²⁴¹ Luke presents ‘the Spirit’ as realistic character that equally functions within the narrative as it would outside, in the real world, and as a trustworthy one, something that is expected from a leading character. While at first ‘the Spirit’ appears to be a minor character in the narrative, as its immediate action is mostly passive, it develops as the narrative goes on. Moreover, it can be argued that if one takes into consideration the frequency and duration of this, the Spirit acts explicitly and extraordinarily.²⁴² Further, ‘the Spirit’ clearly becomes an important character in the narrative, directly affecting the plot from the moment it descends into Jesus in his baptism, and immediately leading Jesus into the wilderness to confront another character.²⁴³

The divine authority implicit in the provenance of the ‘Holy Spirit’ is conferred upon persons in the form of authoritative discourse or deliverance; each protagonist is

²⁴⁰ See, Shepherd, *The Narrative Function of the Holy Spirit*, 71.

²⁴¹ So affirms Shepherd, for more see, Shepherd, *The Narrative Function of the Holy Spirit*, 99.

²⁴² Shepherd, *The Narrative Function of the Holy Spirit*, 100.

²⁴³ Joan Taylor, and Federico Adinolfi, “John the Baptist and Jesus the Baptist: A Narrative Critical Approach,” *JSHJ*, 10 (2012), 247-284.

confirmed as such by an explicit action of the Holy Spirit upon them. Likewise, Jesus is confirmed in this fashion; he is born of ‘the Spirit,’²⁴⁴ and is the bearer ‘the Spirit.’²⁴⁵ For this reason, one can clearly link Jesus’ mission with that of ‘the Spirit.’ However, in a methodological step of caution taken into consideration for the characterization of ‘the Spirit,’ special attention is given to designations that are conferred by Luke directly to ‘the Spirit’ and its immediate actions as evidence on the people it influences.²⁴⁶

The introduction of the ‘Holy Spirit’ immediately brings forth general characteristic notions in terms of purity and holiness. It is remarkable that its direct characterization is transferred to the person that it is closely linked to; hence its qualities are to be reflected in the person that is ‘full’ of the ‘Holy Spirit.’ However, what demarks this holiness from the cultic ritual holiness is that impurity is not transferred to the person possessed by the ‘Holy Spirit’ even when in contact with impurity. Luke furthermore characterizes those ‘filled’²⁴⁷ with the ‘Holy Spirit’ as those characterized by purity and holiness. In a similar way there is an intrinsic attribute that is given by Luke; ‘the Spirit’ comes with δύναμις ‘power’ something that is characterized at the beginning of the gospel²⁴⁸ and is later bestowed upon Jesus after succeeding the trials set forth in the wilderness by ‘the devil.’²⁴⁹ Luke also expands on the notion of being ‘filled’ with the ‘Holy Spirit’ and the

²⁴⁴ Luke 1:35.

²⁴⁵ Darr, *On Character*, 52.

²⁴⁶ The purpose of this limitation is to avoid seeing every action taken by the person possessed by ‘the Spirit’ as actions of ‘the Spirit’ alone since some agency is to be granted to the persons themselves. Hence, immediate action is conceptualized as the markers, whether in the form of verbs or adjectives, directly and immediately conferred to a person influenced by ‘the Spirit.’

²⁴⁷ Luke 1:15.

²⁴⁸ Luke 1:35.

²⁴⁹ Luke 4:18.

intrinsic link of the verb προφητεύω, to ‘prophesy.’²⁵⁰ Those possessed by ‘the Spirit’ have the ability to give prophetic discourse, something that aligns with Jesus’ characterization in line with the prophets of old. Hence it can be say that ‘the Spirit’ is characterized by and consequently endows the traits that were expected in the prophetic tradition.²⁵¹ Luke associates ‘the Spirit’ with an active role in movement having ‘the Spirit’ leading Jesus into the wilderness. The use of the verb ἄγω ‘to lead,’ in relation to ‘the Spirit’ signals the understanding that Jesus’ plan is the plan of ‘the Spirit’ as well.²⁵²

Focalization

The value of focalization is to provide a better overview of what ideology or concept Luke is communicating. At first it may appear as obvious or tiresome, yet when analyzed properly it can point the audience to an opportunity to identify not only with the characters within the narrative but also with the narrator.²⁵³ While this may be done covertly, once uncovered Luke’s own notions and presuppositions can be clearly identified. For this reason a narrative cannot be neutral, due to the perspective included by the author, and once it is communicated to the audience a decision to either accept or reject the author’s notions is ensured.²⁵⁴ Moreover, when the narrator sets forth the

²⁵⁰ Other immediate actions are also in line with discourse. Take for example Elizabeth’s form of discourse by the use of the verb ἀναφωνέω ‘cry out’ in Luke 1:42.

²⁵¹ Among other characteristics are that of revelation given by ‘the Spirit’ as furthermore points to the type of prophets that were expected by Israel Luke 2:26. This will be dealt at the Historical Level of this chapter. While the role of the spirit is mostly passive at the beginning of the gospel it extends into an active role leading people and lastly actively teaching-which provides the person possessed by the ‘Holy Spirit’ with authority when it comes to open discourse (see Luke 12:12).

²⁵² Luke clearly points to it in Acts of the Apostles, where ‘the Spirit’ is ever present and actively directing the apostles’ to fulfill this is particularly evident from Acts 8:29, 39 onward.

²⁵³ Daniel Marguerat and Yvan Bourquin, *How to Read Bible Stories: An Introduction to Narrative Criticism* (London: SCM, 1999), 65.

²⁵⁴ Cornelis Bennema, *A Theory of Character in New Testament Narrative* (Minneapolis: Fortress Press, 2014), 91.

focalization he demands from the reader through self-evaluation and response, he is implicitly recommending one that corresponds to the purpose of his gospel.²⁵⁵ For this reason it is necessary to take the step to analyze and understand Luke's point of view when narrating a story. This analysis will be carried in two major sections, one that deals with Jesus temptation and outcome (Luke 4:1-15) and the other that deals with Jesus' rejection in Nazareth (Luke 4:16-30).

Luke 4:1-15

The story continues where the previous chapter left off, after Jesus' baptism in the Jordan. Luke starts by narrating the events and sets up the scene of Jesus moving from the fertile Jordan valley to the desolate wilderness for forty days to be tempted by the devil, all these events led by 'the Spirit.' Hence Luke introduces the elements that are relevant to the story from an external and ideological plane. Luke's perspective is that of the recreation of the narrative of Israel's formation but in the life of Jesus, hence the audience might expect something similar at this point. Externally, Luke wants the audience to focus on four things: the initiative of the 'the Spirit,' the setting, the temporal markers, and the opposing characters.

Once Luke has focalized on these four things Luke emphasizes Jesus' inner needs by pointing that 'he was hungry.' The omniscient narrator then focus on Jesus' inner needs and presents his main character in a moment of weakness. It is in that moment of weakness that Luke has the opposing character speak. Luke uses 'the devil' figure to test

²⁵⁵ *Ibid*, 95.

what he had introduced before, namely Jesus' sonship,²⁵⁶ but this time leading to a psychological test—something that will continue throughout the temptation narratives. Luke has 'the devil' knowing and focusing on what the author already knows, on Jesus' identity as a psychological aspect, and on Jesus' hunger as the physical needs aspect. The dialogue goes roughly the same length, with Luke having 'the devil' using twelve words for his initial argument and Jesus answering with nine. While the focus changes from an outer perspective to an intimate dialogue discerning Jesus' needs and 'the devil' knowing those needs, now it turns to a more dramatic scene. Jesus is then ἀνάγω, 'led up' to what is implied a high point. Interestingly Luke does not have Jesus resisting the action of 'the devil' but rather following through. At the top of this high point Luke changes focus from an external, timeless, and dramatic scene to a close argument. In this close diatribe, roughly twenty-eight words, Luke reveals an important theological piece that apparently is shared by the narrator and the characters: that 'the devil' is in possession of all the glory and the kingdoms of the earth at a specific time in history. Luke, instead of having Jesus contest this argument, has him answering with ten words focusing not on the ownership of the kingdoms but rather on to whom it is rightful to προσκυνέω worship; it is not 'the devil'—or Jesus to that extent—but God. In the last temptation of the series, Jesus is then ἄγω, 'led' to Jerusalem, specifically to τὸ πτερύγιον τοῦ ἱεροῦ, 'the highest point of the temple' where in roughly twelve words 'the devil' first tempts Jesus to throw himself from that point and then provides a scriptural quotation of roughly twenty-two words, something that was not done before. Luke moves the focalization up to Jerusalem, and to πτερύγιον 'the highest point' of the temple. Luke's point of view is that of a spiritual ascension starting from the wilderness, up to the highest point on the temple

²⁵⁶ Luke 1:35, and especially Luke 3:22.

where instead of requiring worship, since it would be more appropriate to match the scenes with the proper temptation, he tries to tempt Jesus to test not God directly but rather the protection given to him in the form of angels. Again, the argument set forth by ‘the devil’ is not corrected or clarified by Luke or Jesus, proving ‘the devil’ reliable, but instead the focus is driven to Jesus’ reply where his answer is changed from γέγραπται ‘it is written’ to εἴρηται, ‘it is said.’ It is at this point and at this final argument that the whole event is brought to a conclusion, and the dramatic scene depicted by Luke is abruptly closed by having the opposing character depart and Jesus then returning to Galilee. Before closing this event of major geographical settings, Luke focalization points to an inner aspect of Jesus by saying that he returned τῇ δυνάμει τοῦ πνεύματος ‘in the power of the Spirit;’ where Luke has Jesus go into the wilderness led by ‘the Spirit,’ now he has him return ‘in the power of the Spirit’ focalizing on cooperative work.

Luke 4:16-30

After Luke has this overall point of view of knowing every detail of his narrative, clearly providing the information that a report goes around Galilee about Jesus and Jesus’ itinerant preaching style in the Galilean synagogues, Luke now moves the focus to a familiar place in Nazareth where Jesus was raised. Luke provides a temporal marker for the day, the Sabbath, a specific geographical marker, the synagogue in Nazareth, and a specific action, Jesus reading the book of Isaiah. The scene is depicted as Luke being the author and observer and his audience are members of the synagogue who are experiencing Jesus teaching. After finishing the reading, Luke removes himself as the author-observer he was, and consequently his audience, from the scene by the use of the

preposition and the demonstrative article πρὸς αὐτοὺς ‘to them.’ He then changes focus to the members in the synagogue superficially speaking well of Jesus, yet at the same time questioning his identity. Luke functions as an observer to the situation since he knows what is being said about Jesus, but not as a participant. The focus moves to Jesus who knows what is happening and for the first time speaks on his own. After Jesus’ speech the focus changes from Jesus to all the members of the synagogue pointing to the inner aspect of being filled with θυμός, ‘rage,’ and immediately focusing on a swift turn of events: they arose and took Jesus outside of the town to a cliff with the intention of throwing him down. The focalization changes from an intimate teaching moment to an exterior murderous scene where his audience is confronted with the question, what would you do in this situation?

Concluding Remarks–Narratological Analysis

In conclusion the purity connotations given to ‘the Spirit’ explicitly in the adjectival use ‘holy,’ are relevant as well as the association of ‘the Spirit’ to purity norms, attitudes, and places introduced by Luke earlier in the gospel.²⁵⁷ Hence at this point, when Jesus is full of the ‘Holy Spirit,’ the reader may expect similar modes of actions, yet Luke presents something different. Right after being πλήρης πνεύματος ἁγίου, ‘full of the Holy Spirit’ Jesus does not go to the temple as did Simeon,²⁵⁸ or to prophesy like Zacharias,²⁵⁹ but rather Jesus is led to the ‘wilderness.’ Where Jesus ought to go to a holy place or to prophesy, Luke turns the situation around for the audience and instead has Jesus going to

²⁵⁷ Luke 1:15; Luke 2:25-27.

²⁵⁸ Luke 2:27.

²⁵⁹ Luke 1:67.

an unclean ground and remain silent for at least forty days. When Jesus finally speaks is only in line with the prophetic discourse tradition, something that is expected by the audience, but what is not expected is the last temptation of the series. This is where ‘the devil’ quotes the widely known apotropaic Psalm 91 commonly used to ward off evil and to provide protection from demons by itself and in favor of Jesus. At this point it is quite possible for the audience to desire to see the results of the application of the misquotation and misapplication of the psalm. Yet Jesus does as he is expected and replies in the same line of the prophetic tradition; ‘the devil’ at this point concedes and stops its temptation. Then a positive report goes around the country, and everywhere Jesus went teaching ἐν τῇ δυνάμει τοῦ πνεύματος, ‘in the power of the Spirit’ he was praised by everyone. At this point Luke sets up the agenda for the next narrative.

In the narrative that takes place in Jesus’ hometown of Nazareth, Luke cements Jesus’ identity and mission as one overtaken by ‘the Spirit.’ Here Luke introduces the first opposition experienced by one overtaken by ‘the Spirit’—something that remains true in the rest of the Gospel of Luke and even extends to Acts of the Apostles. Moreover, in this narrative Jesus does not quote a prophet, but rather a ‘parable,’ and furthermore identifies key sections of the prophetic ministry of Elijah and Elisha in relation to the Gentile world, particularly in form of deliverance through healing in connection with him.

Luke has also highlighted a couple of important elements. First, Luke has clearly established the mission of Jesus in line with the prophetic movement in connection with ‘the Spirit;’ in other words, the authoritative prophetic discourse and the miraculous signs

of the prophets of old are due to ‘the Spirit’ as it abides in Jesus. Moreover, Luke has cemented Jesus’ identity not as the son of Joseph, but as the ‘Son of God,’ which is evidenced by the power of ‘the Spirit’ in him. The latter becomes clearer as the narrative continues. Moreover, Luke has opened the way to understand the mission of ‘the Spirit’ to Gentiles in general as well, something unexpected within the narrative, yet possibly known for Luke’s audience. Hence illuminating the subtextual narrative conception of ‘the Spirit’ as the creator of new communities. The latter is evident throughout Luke’s gospel and particularly Luke’s second work, Acts of the Apostles, where the only times that ‘the Spirit’ speaks is when instructs to start a new community.²⁶⁰

Until this section ‘the devil’ character has been presented as a reliable and a realistic character; while it functions within the narrative, Luke’s audience could also see characteristics coming from outside of the narrative. The character appears to be, to some extent, reliable as it does not lie, but its deceptive and misleading work tries to steer Jesus to fall for what is good, instead of what is right. When it comes to the characterization of ‘the Spirit’ as provided by Luke, it is that of provenance, attributes, and direction that are bestowed on the bearer or possessed person. It induces the qualities and the mission of ‘the Spirit’ as well as the power, effectively linking the bestower and the possessed in an interdependent collaboration.²⁶¹

²⁶⁰ Acts 13:2 is one example where ‘the Spirit’ orders on Paul and Barnabas to start the first Gentile missionary journey. Once again pointing out to the fact that ‘the Spirit’ is key in forming new communities. Also, Acts 28:25-27 where Paul quotes a prophecy given by the ‘Holy Spirit’ to the prophet Isaiah. So the ‘Holy Spirit’ only speaks in the book of Acts of the Apostles in giving plans for the formation of a new community and in prophetic discourse.

²⁶¹ This is best exemplified by the concept that Jesus ministry was an expression of the baptism of the Holy Spirit, and juxtaposition of an ‘unclean spirit’ recognizing Jesus as ‘the Holy one of God,’ who functions with the attributes of the ‘Holy Spirit.’ See, Taylor and Adinolfi, “John the Baptist,” 247-284; Colin Brown, *Miracles and the Critical Mind* (Grand Rapids, MI: Eerdmans, 1984), 301.

Luke's point of view or focalization of events takes the audience through the dramatic scenes of the wilderness, up to a high point, and lastly up to Jerusalem and the highest point of the temple. He presents a type of ascension that Jesus, empowered by 'the Spirit' is taking before moving from a dramatic external scene to an intimate diatribe where the characters seem to know each other's needs and desires. Yet once the temptation narratives are concluded Luke abruptly closes the event without further interest in transition, in what appears to be his haste to point out the fact that Jesus now returns in collaboration and 'in the power of the Spirit.' Luke masterfully puts his audience in position to experience the teaching of Jesus, with all the information he has already provided them, and then sets them against the reaction of the people in the synagogue who tried to have Jesus killed. This elicits a rather striking decision to be made: should Luke's audience side with the people of the synagogue or with Luke? Luke's use of focalization is important to advance his point of view and his goal as he places his audience in the events to experience Jesus 'first hand' while at the same time confronting them with Jesus' opponents. Luke implicitly brings up the question, would you react the same to the message of a person full of 'the Spirit' like Jesus? Luke's use of focalization is determined to put his audience through the events he is depicting as closely as needed, yet demarking them from siding with the opposing characters of his narrative.

Historical/Traditional Level

Sources

The sources for the Lucan stories may have come from at least three differentiable streams.²⁶² Under the assumption of Marcan priority,²⁶³ the text becomes accessible. Canonical sources are the gospel of Mark, but what is important is Luke's development of the story. It is generally accepted that the Lucan version for the temptation stories comes as a development out of ancient biblical traditions, due to the use of the wilderness motif and as a theological means of interpreting Jesus' preparation for his ministerial life.²⁶⁴ Nonetheless, their inclusion develops Luke's intention to convey Jesus' identity to his audience. His detailed description of Jesus' genealogy, tracing Jesus' lineage back to "Adam, son of God,"²⁶⁵ which is placed between his baptism in the 'Holy Spirit' and his temptations, fulfill a similar purpose; this title is clearly portrayed after Jesus emerges victorious from his encounter with the devil.²⁶⁶ Moreover and equally important is Luke's identification of Jesus with the prophets of old and the use of the temptation stories in the wilderness as a sort of preparation for the defeat of the enemy.²⁶⁷

²⁶² Initially introduced as the "four-source theory" by B. H. Street (Burnett H. Street, *The Four Gospels: A Study of Origins, Treating of the Manuscript Tradition, Sources, Authorship, and Dates*, (London: MacMillan, 1924)) it has now become a standard in understanding the formation of the Gospels.

²⁶³ See Scott Mcknight, "Source Criticism" in *New Testament Criticism and Interpretation*, edited by D. A. Black and D. S. Dockery (Grand Rapids: Zondervan, 1991), 135-72.

²⁶⁴ Charles H. Charlesworth, "The Historical Jesus" in *Handbook for the Historical Jesus*, edited by Tom Holmén and Stanley Porter (Leiden: Brill, 2011), 113.

²⁶⁵ Luke 3:38.

²⁶⁶ Colin Brown, "With the Grain and Against the Grain," 645.

²⁶⁷ Werner Foerster suggests that the actual binding of the strong man has its corollary in Jesus' earlier victory over Satan during the temptation in the wilderness (Werner Foerster, "σατανᾶς" *TDNT* 7:159).

Luke makes use of his Markan source to reflect on Jesus' temptations and early rejection, but is not only dependent on Mark, he also makes wide use of 'Q' and with slight modifications in contrast to Matthew's use. The inclusion of quotations from the book of Deuteronomy and the book Psalms provides this narrative with a wider range of traditions, alternating from the prophetic movement to the apotropaic use of Psalms. The quotation from Isaiah 61 as part of the narrative gives Luke a background for understanding and provides his audience with some qualitative information to assist in grasping the concept of 'the Spirit.' However, Luke presents a better understanding the Jesus' concept as one 'full of the Spirit' by his use of the Pentateuch, particularly the quotations from the book of Deuteronomy, where Luke aligns Jesus in the prophetic movement. In line with Luke's thought was the concept that the most emulated analogy for prophets were enactments of Moses in the wilderness and the liberation of Israel with the Roman Empire as the new Egypt. The significance of Moses' declaration in Deuteronomy 18:15, "Yahweh your God will raise up for you a prophet like me from among you, from your brethren—him you shall heed," and Luke's use and inclusion of Jesus' replies in the temptation narratives in line with quotations of the book of Deuteronomy may have a role in Luke's understanding of the relation of Jesus as one 'full the Spirit.'²⁶⁸

The expectation of scriptural prophets is evidenced in the Qumran community by two major scrolls, 1QS and 11Q19, among others. However, what makes the case stronger is the fact that other scrolls connect the expectations of scriptural prophets not only to

²⁶⁸ For more see John J. Collins, *The Scepter and the Star* (New York: Doubleday, 1995), 137.

prophetic discourse but also to signs and miracles as it is evidenced in 4Q521.²⁶⁹ Another example is that of the Temple Scroll (11Q19) where (false) prophets could perform miracles,²⁷⁰ and at times, these miracles would serve as the basis for the message.²⁷¹ For the aforementioned references it is important then to understand the expectations for the prophets of old, or scriptural prophets in the first century. In what follows, a case of study is proposed to account for the close connection that Luke provides when presenting the concept of Jesus as coming ‘in the power of the Spirit,’ particularly to understand what it means for Luke to see Jesus as the one tested and victorious over ‘the devil.’

Cases of Study

The Stoics On An Internal ‘Demon’ Or A Holy Spirit’

The Stoic conception of *πνεῦμα* is that of a substance that pervades all, a cohesive physical matter that keeps the universe together. The Stoics maintained that this *πνεῦμα* is directly related to God and to humans, with the distinction is that God is ‘spirit’ and humans are partly ‘spirit.’ But if humans are partly ‘spirit’ how is it that there is another internal ‘spirit’ that may interact with humans? The answer lies in the right ‘tension’ as

²⁶⁹ 4Q521 2 II + 4 line 1 has been identified with an eschatological prophet after the model of Elijah by J.J. Collins. See, Collins, *The Scepter and the Star*, 116-7. Also, on the miraculous references and identification of Jesus with a prophet is 4Q521 1 ii 6,8,12:

“6. His spirit will hover over the poor; he will give power to those who believe.

8. He will free the captives, open the eyes of the blind, straighten those be[nt double].

12. then he will heal the wounded, resurrect the dead, proclaim glad tidings to the poor.”

Translation from Tabor and Wise, see, James D. Tabor, and Michael O. Wise, “4Q521 ‘On Resurrection’ And The Synoptic Gospel Tradition: A Preliminary Study*” *JSP* 10 (1992), 149-162.

²⁷⁰ 11Q19 LIV 8-9.

²⁷¹ As Twelftree takes it as “a sign and a wonder, מופת או אראת,” in 11Q19 LIV 8-9. See, Graham H. Twelftree, *Paul and the Miraculous: A Historical Reconstruction* (Grand Rapids: Baker Academic, 2013), 31.

previously introduced. Humans do not attain the right ‘tension,’ which lead them astray from the plans of the all-permeating πνεῦμα and require further assistance. This assistance, according to the Stoics, came up in the idea of *heroes* or the surviving spirits of wise man of old otherwise conceived as benevolent ‘demons,’ while at the same time accepting the concept of ‘demons’ of non-human origin that aid humans to align to the ‘right reason’ of the all-pervading πνεῦμα ‘who orders the universe according to his will.’²⁷²

The conception of being in agreement with the ‘right reason’ is relevant in understanding the need for an external force to align humanity with the Stoic God through wisdom. For this reason, to accomplish such alignment, the Stoic God appointed a personal ‘guardian demon’ that is to accompany mankind during the course of their lives. While the language draws on the image of guardian ‘demon’ accompanying a person, latter developments moves such concept not only as having external influence, but rather being a ‘god,’ a ‘demon’ aiding from within.²⁷³ Hence the development points to the conception of a being overtaken by this benevolent ‘demon.’

The Stoic ‘guardian’ or ‘demon’ is surrounded with a language that reveals that its actions are to be seen as positive. Not only is it defined as a ‘guardian,’ but also a guardian that ‘cares’ for and guides the person. Furthermore, this same notion is then developed by Seneca who sets this guardian, not only as a ‘god’ that is within, but rather

²⁷² See, D.L. VII, 88. For more see, *Lives of Eminent Philosophers*, Volume II. Translated by R.D. Hicks. Loeb Classical Library (Harvard University Press: Cambridge, MA, 1925).

²⁷³ From the excerpt: ὁ θεὸς ἔνδον ἐστὶ καὶ ὁ ὑμέτερος δαίμων ἐστίν, “god is within, your own demon is within.” Translation from Epictetus (108) *Discourses*. Translated by W.A. Oldfather. Loeb Classical Library. Harvard University Press: Cambridge, MA, 1925-1928. See, Epict. *Discourses* I, 14, 12-14.

‘god’ that is ‘near,’ ‘with,’ and ‘within’ man.²⁷⁴ Seneca effectively elevates this ‘guardian’ to the status of a ‘god’ and defines it as a ‘sacer intra nos spiritus sedet,’ ‘a holy spirit indwelling within us.’ The language then, sounds closer to that of the Gospel writer, and the connotations of this ‘spirit’ as being a benevolent ‘spirit’ are clarified the more one looks into the paragraph. For one, Seneca concludes this section by stating “[i]n unoquoque virorum bonorum Quis deus incertum est, habitat deus,” “[i]ndeed, no man can be good without the help of God.” Why a guardian ‘spirit’ needs to be stationed by the side and within man? Because without it no man can attain the ‘right reason’ or ‘tension’ and can never be aligned to the will of that who orders the universe according to his will.

It is possible to say that the Stoics saw the need of an external ‘spirit’ that would align and harmonize mankind to the Stoic God’s plans and regeneration of the possessor through a mental process, which is seen in Stoic thought in the concept of the wise men of the golden era, and even in physical terms in the physical infusion of the ‘holy spirit’s’ characteristics on its possessors.²⁷⁵ The language presents striking similarities to that of Luke’s gospel. Moreover, it points to the idea that a benevolent ‘spirit’ coming from God leads righteous men to God’s plans. However, a point of contrast is that in the Stoic’s conception this ‘holy spirit’ only benefits its possessor whereas in the Gospel of Luke its benefits reaches others as well.

²⁷⁴ From the excerpt: ‘prope est a te deus, tecum est, intus est,’ ‘God is near you, he is with you, he is within you.’ Translation from Seneca, L.A. (64). *Epistulae Morales ad Lucilium*. Translated by R.M. Gummere. Loeb Classical Library. Cambridge: Harvard University Press, 1917-1925.

²⁷⁵ Gitte Hansen, *It Is The Spirit That Gives Life: A Stoic Understanding Of Pneuma In John's Gospel* (Berlin/New York: De Gruyter, 2010), 443.

The Expectation Of Scriptural Prophets in Jewish Background Traditions

Broadly speaking a prophet is one that communicates between God and its people.

Moreover, a prophet in Jewish thought is seen as one that is aligned with God's plan and speaks through God's own 'spirit.' It is possible to show that Luke identifies Jesus as a Scriptural prophet.²⁷⁶ It can be shown that Luke presents Jesus' lifestyle and ministry after Scriptural prophets, whom were thought to perform great signs and wonders.²⁷⁷

Direct evidence within the gospel points to Luke's mindset of portraying Jesus as a prophet by having him say: "Truly I say to you, no prophet is welcome in his hometown."²⁷⁸ Moreover, the data found in Luke points to Jesus' contemporaries seeing him as one of the prophets of antiquity, with comparisons to John the Baptist, Elijah, or one of the ancient prophets.²⁷⁹ Even Herod and those in his court thought that Jesus was Elijah, or one of the prophets of old.²⁸⁰ In the Emmaus narrative Jesus is referred to as a 'prophet mighty in word and deed.'²⁸¹ Hence, it is important to understand Luke's intentions in casting Jesus in the role of a Scriptural prophet in light of activity of 'the Spirit' and the miraculous signs expected from such figures, which is in line with

²⁷⁶ F. Young, "Jesus the Prophet," *JBL* 68 (1949) 285-99; Geza Vermes, *Jesus the Jew* (Minneapolis: Fortress Press, 1973) 98-99. For recent studies, see M. D. Hooker, *The Signs of a Prophet: The Prophetic Actions of Jesus* (Harrisburg: Trinity Press International, 1997); Dale C. Allison Jr., *Jesus of Nazareth: Millenarian Prophet* (Minneapolis: Fortress, 1998); W. R. Herzog II, *Prophet and Teacher: An Introduction to the Historical Jesus* (Louisville: Westminster John Knox, 2005). Maurice Casey agrees that Jesus' ministry of exorcism and healing was of central importance, but also was part of a larger ministry in which Jesus acted as a prophet calling upon the lost sheep of the house of Israel to repent and prepare for the coming of the kingdom of God, Maurice Casey, *Jesus of Nazareth: an Independent Historian's Account of His Life and Teaching* (London: T&T Clark, 2010), 271-75.

²⁷⁷ Richard A. Horsley and John S. Hanson, *Bandits, Prophets, and Messiahs: Popular Movements at the Time of Jesus* (Minneapolis: Winston, 1988), 138.

²⁷⁸ Luke 4:24.

²⁷⁹ Luke 9:19.

²⁸⁰ Luke 9:8.

²⁸¹ Luke 24:19.

expectations during Luke's time.²⁸² In what follows, this research looks into the expectations of Scriptural prophets in the Qumran community and several categories are suggested to help understand these expectations.

In Qumran

Prophets, historically, played an important role throughout Israel's history. Prophets were thought to speak for God, predict future events, and have the authority to speak without having to resort to tradition whatsoever. Moreover, these prophets often directed their message to the common people and, inspired by God, would often talk even without the consent of the high priests or temple authorities.²⁸³ In what follows we will explore the prophetic expectations and popular beliefs of Judaism, as well as further categories that might fit Luke's narrative in casting Jesus in the light of a Scriptural prophet and its relation to 'the Spirit' as source.

Israel's eschatological expectations for a Scriptural prophet to bring judgment and restoration,²⁸⁴ although not consistent in every social circle, appeared to be widespread in common Judaism.²⁸⁵ Against the widely accepted scribal and courtly circles, the expectations for Scriptural prophets did not cease. The absence of such expectations is based on materials from upper social circles and literate groups, and while there was

²⁸² P.W. Barnett (P. W. Barnett, "The Jewish Sign Prophets," in *The Historical Jesus in Recent Research*, eds., Scot McKnight, and James D. G. Dunn (Winona Lake: Eisenbrauns, 2005), 444-45) concludes that Sign Prophets sought to activate God's eschatological salvation by attempting "signs."

²⁸³ See: For more see Ernest Van Eck, "A prophet of old," 1-10.

²⁸⁴ Luke 7:18-35.

²⁸⁵ See, Horsley and Hanson, *Bandits, Prophets, and Messiahs*, 153-60.

some prophetic activity in these groups it was not dominant.²⁸⁶ Moreover, oracles of judgment continued, although not as a dominant trend, addressing concrete historical situations. While prophetic activity was thought to have ended with Malachi, the expectation of a powerful prophet was anticipated in the last days. In the Hebrew Scriptures the expectation of the coming of the Elijah figure, prophesied by Malachi, found its way into the gospel of Luke, where John the Baptist, and consequently Jesus is explicitly linked to it.²⁸⁷ In a similar way, in the Qumran community the expectation of a prophet is also anticipated, particularly in 1QS IX, 11: “until there shall come the Prophet and the Messiahs of Aaron and Israel.”²⁸⁸ For the aforementioned reasons it is possible to say that, among other traditions, the expectation of powerful prophets, in the style of the prophets of old, is important for Israel’s future.

Among the different categories of the expectation of prophets,²⁸⁹ three main types in accordance with their activities are given: seer,²⁹⁰ oracular, and charismatic prophets. In what follows, this case study only focuses on the last two categories, as they more closely reflect the connection of Luke’s portrayal of Jesus’ activities in relation to ‘the Spirit.’

²⁸⁶ For more see: Robert L. Webb, “Jesus Baptism by John: Its Historicity and Significance,” in *Key Events in the Life of the Historical Jesus: a Collaborative Exploration of Context and Coherence* Darrell L. Bock and Robert L. Webb, eds. (Tübingen: Coronet, 2009), 122; David E. Aune, *Prophecy in Early Christianity and the Ancient Mediterranean World* (Oregon: Wipf & Stock, 2003), 103-106; Joan E. Taylor, *The Immerser: John the Baptist Within Second Temple Judaism* (Grand Rapids, Mich.: W.B. Eerdmans Pub. Co., 1997), 222-24.

²⁸⁷ Luke 1:17.

²⁸⁸ Translation of Geza Vermes, for more see Geza Vermes, ed., *The Complete Dead Sea Scrolls in English*, rev. ed. (London: Penguin Books, 2004), 110.

²⁸⁹ Robert Webb, *John the Baptizer and Prophet: a Sociohistorical Study*, (Oregon: Wipf & Stock, 2006), 312-17.

²⁹⁰ Seer prophets, while predominantly common among the Essenes and Pharisees, were thought to see and predict the future. According to Horsley, popular movements in the other literate groups were not as remarkable as in common Judaism; however, prophetic activity was not dead among the Essenes and Pharisees. Horsley, *Bandits, Prophets and Messiahs*, 153.

Oracular prophets closely resemble the ministry of the prophets of old, Scriptural prophets. They are typified in the ministry of the classical prophets, as they interpreted current events in the light of oracles of judgment and salvation.²⁹¹ As Twelftree puts it, “these oracular prophets claimed revelatory experiences, as well as to speak for, or represent, divinity, essentially, persons overtaken by divine power.”²⁹² This is consistent with the expectations of the Qumran community of a prophet where they are to receive word from a divine power as exemplified in 1QS VIII 16: “and as Prophets have revealed by His Holy Spirit.”²⁹³ Hence, prophetic discourse is directly caused by the revelation of the ‘Holy Spirit.’

Charismatic prophets are also known as “sign prophets”²⁹⁴ as their leadership involved some sort of miracle or sign and the reenactment of biblical events, particularly the exodus narrative. Luke makes clear that he is aware of this motif and notes at least two other characters that pretended to take use this motif to be cast in the light of charismatic prophet.²⁹⁵ The most emulated analogy for prophets were enactments of Moses and the liberation of Israel. Moreover, the significance of Moses’ declaration in Deuteronomy 18:15 “Yahweh your God will raise up for you a prophet like me from among you, from your brethren—him you shall heed” seems to have played its part in looking through these expectations in Luke’s time. Hence the motif of a prophet accompanied by signs and

²⁹¹ Richard A. Horsley, "Like one of the prophets of old": two types of popular prophets at the time of Jesus," *Catholic Biblical Quarterly* (July 1985), 435-463.

²⁹² Twelftree, *Paul and the Miraculous*, 62.

²⁹³ 1QS VIII 16. Translation of Geza Vermes, for more see Vermes, *The Complete Dead Sea Scrolls*, 109.

²⁹⁴ Paul W. Barnett, “The Jewish Sign Prophets - AD 40-70: Their Intentions and Origin,” *NTS* 27 (1981), 679-97.

²⁹⁵ Acts 5:33-37; Acts 21:38.

wonders was well established and included enough biblical precedents to be emulated.²⁹⁶ This same motif of the close connection between the wilderness and sign prophets reappears in the expectations from the Qumran Community. For those responsible for the Qumran texts, signs included sight for the blind, straightening for the twisted, and resurrection of the dead 4Q521.²⁹⁷ Likewise in 1QS, healing is the principal expectation of the end times 1QS 4.6: “And as for the visitation of all who walk in this spirit, it shall be healing.”²⁹⁸

According to Luke, Jesus was perceived not only as an oracular prophet, whose prophetic discourse was powerful enough to fend off ‘the devil,’ but also as a sign prophet who performed miracles and signs and whose activity was in line with that of the prophet Elijah.²⁹⁹ Moreover, the manuscripts from the Qumran community, while some of them were not directly produced by them, point to the inherent interest in and expectation of a miraculous prophet in the line of Elijah, whose principal activities were those of prophetic discourse and healing. While Luke may not have had a direct connection to the Qumran community it is possible to see and use the expectations coming from that

²⁹⁶ For more see Collins, *The Scepter and the Star*, 137.

²⁹⁷ As Albert Hogeterp rightly identifies: “The messianic figure in 4Q521 2 II + 4 line 1 has been identified with an eschatological prophet after the model of Elijah by J.J. Collins. Collins supports this identification of the messianic figure as ‘Elijah redivivus.’” See, Albert Hogeterp, *Expectations of the End A Comparative Traditio-Historical Study of Eschatological, Apocalyptic and Messianic Ideas in the Dead Sea Scrolls and the New Testament*, (Boston: Brill, 2009), 446; Collins, *The Scepter and the Star*, 116-17; Twelftree, *Paul and the Miraculous*, 64.

²⁹⁸ For more see, Twelftree, *Paul and the Miraculous*, 49-50.

²⁹⁹ Burnett, Clint. "Eschatological Prophet of Restoration: Luke's Theological Portrait of John the Baptist in Luke 3:1-6." *Neotestamentica* 47, no. 1 (2013), 1-24.

community to identify and understand Luke's notion of a Scriptural prophet who would be actively involved in the miraculous 'in the power of the Spirit.'³⁰⁰

Concluding Remarks—Historical/Traditional Analysis

After reviewing an analysis of the historical background to Luke 4:1-30 it is possible to recognize a series sources, events, and connections to the prophetic movement and its expectations in Jesus' times—and consequently Luke's time. Luke, by using his Markan source and expanding it with 'Q' to include the temptation narrative, indicates his interest in casting Jesus 'in the Spirit' as a Scriptural prophet in the line of Elijah and Moses. Moreover his inclusion of direct internal references to the prophetic movement and the assumed expectations in terms of healing and deliverance bring together the conception of a prophet in what was perceived as the end of times, empowered and driven by 'the Spirit.' Stoic thought have the conception of a 'holy spirit' that aligns its possessor to the all-pervading πνεῦμα. Furthermore, the interpretative key that the Qumran community offers to Luke's notions is that of the expectations of a prophet whose activity is similar to Jesus, as evidenced by 1QS and 4Q521, yet it is driven and empowered by 'the Spirit' as the source for Jesus' authoritative preaching and miraculous activity; in other words, where Luke creates an identification, the Qumran sources provide a firm connection.³⁰¹

³⁰⁰ Graham Twelftree (*Paul and the Miraculous*, 63) establishes that Scriptural prophets were expected in the future (e.g., 1 Macc 4:46; 1QS 9.9-11), as implied in John the Baptist and Jesus of Nazareth. See, Horsley, "Like One Of The Prophets Of Old," 435-63.

³⁰¹ As Tabor and Wise put it: "Although it is unlikely that Luke knew the Qumran text directly, it seems that he shares with its author a common set of messianic expectations. Such interpretive directions evidently influenced Luke. For example, his crucial and dramatic scene of the inauguration of the ministry of Jesus is set in the synagogue at Jesus' hometown Nazareth... There Jesus arises and reads Isa. 61.1-2b, the very text that serves as a focus of both the Q saying and 4Q521." See, Tabor, and Wise, "4Q521," 149-162.

Chapter 7: Luke 4:31-41

Greek Text

³¹ Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας, καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν·

³² καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσία ἦν ὁ λόγος αὐτοῦ.

³³ Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου καὶ ἀνέκραξεν φωνῇ μεγάλῃ·

³⁴ Ἐα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

³⁵ καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἐξέλθε ἀπ' αὐτοῦ, καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν βλάψαν αὐτόν.

³⁶ καὶ ἐγένετο θάμβος ἐπὶ πάντας καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσία καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται;

³⁷ καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου.

³⁸ Ἀναστάς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος, πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.

³⁹ καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ καὶ ἀφῆκεν αὐτήν· παραχρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς.

⁴⁰ Δύνοντος δὲ τοῦ ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.

⁴¹ ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κρ[αυγ]άζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι.

⁴² Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι ἐπεζήτουν αὐτὸν καὶ ἦλθον ἕως αὐτοῦ καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.

Phenomenological Level

Introduction

The Gospel of Luke has been organized in three main literary units for the life of Jesus: Jesus' activity in Galilee, on the way to Jerusalem, and finally his saving activity through death, resurrection, and ascension.³⁰² As has been shown in the previous chapter, Luke 4:1-30 provides an important context which aims to understand the positive notion of 'spirit.' In it, Luke presents the 'Holy Spirit' as overtaking Jesus and 'leading' him into the 'wilderness' to confront 'the devil.' Interestingly, in this confrontation Jesus opposes 'the devil' under the influence of the 'Holy Spirit' yet he does not perform signs or miracles, but instead confronts 'the devil' with prophetic discourse. Now Luke, employing a contrasting style, presents another opposition, but using the same lemma he has used to refer to 'the Spirit;' this is Luke's introduction to the negative connotation of the lemma πνεῦμα.

In Luke 4:31-41, Luke presents a series of events that linked together three different stories under a cohesive syntactical text that raises an argument about the interpretation of the lemma 'spirit.' These stories present a series of markers that can identify the type of genre, if any, and the type of story. The latter will help to understand Luke's intention and implementation of the negative notion of 'spirits.' The phenomenological analysis is

³⁰² Bovon, *Luke 1:1-9:50*, 2.

divided in three sections that are linked at the language level.³⁰³ From each story important semantemes linguistically associated with ‘spirits’ will be selected for further development.

Phenomenological Analysis

Luke 4:31-37

This section is embedded in the context of Jesus’ initial possession story. It is important since the reader/audience has already been introduced to the idea of the ‘Holy Spirit’ in the initial chapters. So far Luke is playing with the purity nuances that serve as background to the events surrounding the lemma ‘spirit’ in the previous chapters, and now introduces the negative notion of ‘spirit’ with the same connotations. The first story is that of a man with the ‘spirit of an unclean demon.’

Luke’s wording of his introduction of the negative notion of ‘spirit’ is nonetheless puzzling. Luke has his proprietary wording of πνεῦμα δαίμονιου ἀκαθάρτου, that can be read either as ‘a demon with an unclean spirit’ or ‘the spirit of an unclean demon.’³⁰⁴

Luke makes a rather perplexing change, he takes Mark’s story and instead of leaving the designation of an ‘unclean spirit,’ he adds the semanteme ‘δαίμονιον.’ This is important since it identifies, connects, and binds two otherwise distinct elements into a common designation for ‘unclean spirits.’ Furthermore Luke brings notions of impurity by using the noun ἀκάθαρτος, or ‘unclean’ into play and contrasts them against the previously

³⁰³ Mark Allan Powell, *What Is Narrative Criticism?* (Minneapolis: Fortress Press, 1990), 1.

³⁰⁴ Bovon understands the reading as an exegetically genitive. See, Bovon, *Luke 1:1-9:50*, 162.

introduced ‘Holy Spirit.’ A concern arises about purity systems, as Jesus’ seeming disregard for traditional purity rituals is somehow evident in his actions.³⁰⁵ Hence the confrontation is set in the framework of ‘holiness’ and ‘impurity’ or defilement. Moreover, by using the phrase πνεῦμα δαιμονίου ἀκαθάρτου Luke intentionally connects his notions of ‘unclean spirits’ to the notion of ‘demons,’ making them practically synonymous.

The reaction of the person with the ‘spirit of an unclean demon’ is similar to those overtaken by the ‘Holy Spirit.’ The man is described as ‘ἀνέκραξεν φωνῇ μεγάλῃ,’ He ‘cried out with a loud voice,’ which is important since it presents a similar reaction of persons encountering or interacting with spirits.³⁰⁶ However, the words that come out of this person are not those of prophecy, but rather of questioning. Luke has the wording of ‘τί ἡμῖν καὶ σοί,’ ‘What have we to do with you?’ The latter may have sounded to Semitic ears similar to ‘Why are you getting mixed up in our affairs?’ whereas for a Greek it would imply ‘What do we have in common?’ Then Luke, having his audience always in mind, adds ‘ἔα,’ or ‘ha!’ to give the former meaning rather than the latter.³⁰⁷ In previous verses, Jesus makes the striking and polemic connection between himself and Elisha, and in this section the words coming out of the possessed man are similar to the ones of the Zarephath widow after encountering Elisha. Luke then strengthens the connection between Jesus and the prophets of old. The ‘demon’ then turns and challenging Jesus

³⁰⁵ Jesus’ apparent indifference to ritual purity legislations, which appears to be due to the incoherent approach to the law at the time, is evident when he encounters the most severe impurities in which ritual purity legislations were found lacking. John P. Meier calls it Jesus’ ‘studied’ approach to law, since, as Meier points out, it is impossible he could be indifferent to questions of Jewish laws in general. For more on this discussion see, John P. Meier, *A Marginal Jew: Rethinking the Historical Jesus, Volume 4: Law and Love (the Anchor Yale Bible Reference Library)* (New Haven: Yale University Press, 2009), 411-15.

³⁰⁶ Although the BGT uses a different, yet similar, verb κραυγῆ, the BYZ uses φωνῆ.

³⁰⁷ Bovon, *Luke 1:1-9:50*, 162.

cries out, ἤλθεσ ἀπολέσαι ἡμᾶς, ‘Have you come to destroy us?’ Semantically, the change from singular to plural is of interest when the ‘demon,’ previously referred to as singular, speaks. While the exorcism was directed at a single ‘demon with an unclean spirit,’ as Luke introduces it, now the ‘demon’ answers in a collective manner. Luke slowly introduces the notion of an eschatological battle, a power struggle, long embedded in the Qumran community and in Jewish thought. On the other hand, Luke connects its consequent exorcism as a full frontal attack against the negative notion of ‘spirits.’

Luke describes Jesus’ actions as keeping his original sources by ἐπιτιμάω, ‘rebuking’ the ‘demon.’ Special attention should be given to the first verb Luke uses to recount Jesus’ first power struggle with a non-human adversary. Luke has Jesus using the verb ἐπιτιμάω which Jesus later uses to rebuke or take charge of illnesses³⁰⁸ and nature,³⁰⁹ the same way it would be used with persons,³¹⁰ hence pointing to the personification of this phenomena. Interestingly, this can also play into the notion of the characteristics of these beings, not as an ethereal idea, but as a concrete concept. The importance of ἐπιτιμάω cannot be overlooked at this level. The semantic associations relevant to Lucan notions of spirits are important to note, as well as the importance of ἐπιτιμάω not only for its meaning but its close connection to demons and illnesses.

The narrative continues with Luke changing his source and replacing ‘unclean spirit’ with that of ‘demon,’ standardizing its designation to that of ‘unclean spirits.’ Luke then

³⁰⁸ Luke 4:39.

³⁰⁹ Luke 8:24, Fitzmeyer puts it, “in reality he charges the spirit controlling the fever or the raging winds.” See, Fitzmeyer, *The Gospel According to Luke*, 545.

³¹⁰ See, Luke 9:21, 55; 17:3; 18:15, 39; 19:39; 23:40.

changes his source drastically to ‘καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ’ αὐτοῦ μηδὲν βλάψαν αὐτόν,’ ‘And when the demon had thrown him down in *their* midst, he came out of him without doing him any harm,’ doing away with the concept of *σπαράσσω*, ‘convulsions’ and *φωνῆ μεγάλης*, or ‘great voice.’ It may be possible that Luke would not want to associate these characteristics to demons, but this concept falls short when one remembers the introduction of the ‘unclean spirit’ a few verses prior³¹¹ as well as in the following chapters,³¹² where Luke does not shy away from using this association with demons or ‘unclean spirits.’ Why then does Luke change this part of the story dramatically? It seems to indicate that Luke wants his audience to reflect certainly on Jesus’ care,³¹³ but also on the wellness of the individual.³¹⁴ These two motifs seem to be supported in the following verses.

After the event the reaction of the people, according to Luke, confirms that Jesus should be seen as someone who commands unclean spirits, and they come out. The word *λόγος* or ‘word,’ can be identified to the Hebrew of ‘word, thing, or matter,’ hence translating it as “What is this thing?”³¹⁵ A sense of the people’s wonder can be indicated by the fact that Jesus’ authority is not only seen in his preaching but that ‘ἐν ἐξουσίᾳ καὶ δυνάμει,’ or ‘with authority and power’ he commands the ‘unclean spirits’ and they ‘ἐξέρχονται’ ‘come out.’ Luke closely links ‘ἐξουσία’ and ‘δύναμις’ to the driving force to deal with

³¹¹ Luke 4:33.

³¹² Luke 9:42.

³¹³ Bovon, *Luke 1:1-9:50*, 159.

³¹⁴ Bock goes to brand it as synagogue healings. See, Darrell L. Bock, *Luke 1:1-9:50* (Grand Rapids, Mich.: Baker Books, 1994), 434.

³¹⁵ Fitzmeyer, *The Gospel According to Luke*, 547.

‘unclean spirits,’ and the expected result, ‘ἐξέρχονται,’ ‘they come out,’ something that is also taken up a few chapters later.³¹⁶

Luke 4:38-39

The background for this story is important. As it has been mentioned before, Luke has Jesus identifying himself with the prophets of old, but also has chosen to apply the old proverb or parable to himself, ‘ιατρέ, θεράπευσον σεαυτόν,’ ‘Physician heal yourself,’ and the accusation of his fellow synagogue goers in Nazareth ‘ὅσα ἠκούσαμεν γεγόμενα εἰς τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου,’ ‘whatever we heard was done at Capernaum, do here in your home town as well.’ For this reason the audience may be expecting a type of sign. While, arguably, the audience has already witnessed a healing in the previous verses,³¹⁷ now Luke takes a direct and clear approach to it. This story has been cast in another miracle-story, but more along the line of the healing category.³¹⁸

The healing moves from an enclosed public place, the synagogue, to a more intimate place, a house. Likewise, the event now involves a woman, as in previous verses it was a man. Interesting in this story are the indirect associations to ‘unclean spirits’ or ‘demons’ as they are not explicitly mentioned in this small part, yet there is a semantically evident connection between the previous story and this one, as well as the following. The story placed in between two stories that contain interactions with ‘spirits,’ which seems to

³¹⁶ According to Bock, ‘δύναμις’ is often used by Luke for this miraculous type of exercise (Luke 5:17; 6:19; 8:46; 9:1; Acts 3:12; 4:17; 6:8. See, Bock, *Luke 1:1-9:50*, 435.

³¹⁷ Bock, *Luke 1:1-9:50*, 434.

³¹⁸ Although, a distinction between a healing and exorcism can be made, in Luke’s lore is not as easier as in other gospels. See, Fitzmeyer, *The Gospel According to Luke*, 548.

represent Luke's particular way to introduce 'spirits' and develop them in further stories. This is tested by looking at the cloud of words that are used in this story.

The first clue that is found is Luke changing 'πυρέσσουσα,' 'suffering from fever' to 'πυρετῶ μεγάλῳ,' 'great fever' since it not only hints at a stylistic improvement,³¹⁹ but also to a reference of an illness personified.³²⁰ The latter becomes more evident when Luke adjusts and changes his sources by keeping the same verb, 'ἐπιτιμάω,' in dealing with this illness as it was used to deal with a possession. The latter is important since it decisively changes an important structure of Mark's story, replacing Jesus' 'τήσας τῆς χειρός· καὶ ἀφῆκεν αὐτὴν ὁ πυρετός,' 'He took her by the hand and the fever left,' to 'ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ,' or 'Standing over her, He rebuked the fever, and it left her.' In Luke's narrative Jesus is depicted in an authoritative stance - over her - and from such place he rebuked the fever, and the consequence is unexpected. Instead of depicting a healing, it is depicted as an exorcism; the fever left, in a similar manner as the 'demon' comes out.

Luke 4:40-41

This short story is a summary story.³²¹ These summaries are important as they present the audience with an overview of the previous events, and provide Luke with a window to capture what he deems important be highlighted. Inspired by Mark's summary, Luke takes his source, but adds some clarifying elements. In this case, Luke uses the temporal

³¹⁹ François Bovon, *Luke 1:1-9:50*, 160.

³²⁰ Against, Fitzmeyer, *The Gospel According to Luke*, 547. Moreover, Bock, *Luke 1:1-9:50*, 436.

³²¹ Bock, *Luke 1:1-9:50*, 164.

indications to point out that the day was coming to an end, but also to point out that the Sabbath is over, and with it, the limitations of reaching Jesus. Now those who were not at the synagogue, or at the house where Jesus was staying can come close to him. There are no spatial references, but it is important to note that this time the exorcism, or the miracle was not given to a specified person, whether a man or an acquaintance, but it was open to ‘ἅπαντες,’ ‘all.’ Luke is once again developing the intended benefits from a man in the synagogue, to Peter’s mother-in-law, and now to everyone, using Jesus’ dealings with ‘spirits’ as a model. Not only that, but he also seems to be pointing to a different dealing with those ‘εἶχον ἀσθενοῦντας νόσοις ποικίλαις,’ ‘having diverse weakening illnesses.’ In previous verses Jesus deals with a ‘high fever,’ something of a personification of a disease and he pronounces a rebuke and the fever leaves. Now, Luke adapts his source to point out the mode of healing, by ‘τὰς χεῖρας ἐπιτιθεῖς,’ or by ‘laying on hands.’ The latter is an important modification since it presents a different approach to ‘diverse weakening illnesses,’ and it is couple with the verb ‘θεραπεύω,’ or ‘to heal,’ which was introduced in earlier verses in Jesus’ self characterization as a physician and is used in such a framework.³²² However, as the gospel advances, the verb also makes its way into treating ‘πνευμάτων πονηρῶν,’³²³ ‘evil spirits,’ and is used when treating not only illnesses but also ‘πνευμάτων ἀκαθάρτων,’ or ‘unclean spirits’ in Luke’s second book, Acts of the Apostles,³²⁴ as well. Likewise, the reactions of the ‘demons’ are evident, in contrast with the passive depiction of the healings, in ‘κραυγάζω’ or ‘crying out,’³²⁵

³²² Fitzmeyer, *The Gospel According to Luke*, 552.

³²³ Luke 7:21; Luke 8:2.

³²⁴ Acts 5:16.

³²⁵ According to Bovon, this ‘crying out’ is no reference to simply making noise, but rather a defensive tactic to give the impression of “we *are* orthodox and are thus not vulnerable to you, Jesus.” See, Bovon, *Luke 1:1-9:50*, 164.

while declaring σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, ‘You are the Son of God!’ and with Luke’s summary concluding with Jesus ‘rebuking’ them.

Concluding Remarks–Phenomenological

When it comes to a genre, these three stories mutually converge in an overarching category of miracle stories, but more specifically into exorcisms and healings, which at times may not be easily distinguished.³²⁶ This is more important in Luke’s writing since it seems that this is intentional for Luke’s dealings with ‘spirits’ and illnesses and he considers them as ‘deliverance stories.’³²⁷ On the general position in the gospel’s structure, this is the first introduction of ‘unclean spirits’ and their association with the Greek term ‘demon.’ By using ‘πνεῦμα δαιμονίου ἀκαθάρτου’ Luke introduces a cohesive link between both semantemes. As mentioned before, Luke associated the negative connotation of ‘spirit’ not only with the Greek understanding of ‘demon’ but also to impurity designations, which were very particular and close to Jewish cultic–and daily–life. By doing so, not only did he manage to keep his source’s intentions in line, but to expand it to a larger audience who would understand–to some extent–its relevance. They would later raise the question of what it means to impure? And consequently, how can impurity be cleansed?

Additionally, Luke is able to create a connection between the prophets of old and Jesus, not only through the ‘Holy Spirit,’ but also through the language in which the ‘demon’

³²⁶ Fitzmeyer, *The Gospel According to Luke*, 542.

³²⁷ Looking at Luke’s cloud of words that he surrounds Jesus’ ministry in the previously analyzed chapter of this research and shows that Luke sees these stories as deliverance events under the framework of exorcisms and healings, as he blurs the line, whether intentionally or unintentionally, and keeps in line with his introduction of Jesus’ mission as one overtaken by the ‘Holy Spirit.’

would address Jesus. Lastly, it is important to note the role played by the verb ‘ἐπιτιμάω’ in these three short stories. Not only did this verb provided cohesion to these plots but also helped to expand our understanding of the personification of an illness within the narrative—opening a clear window to understand Luke’s notion of ‘spirits’ in this case in its negative connotation. Hence, this brings up to the forefront the relation between the negative connotations of ‘spirits’ and illness, as well as its contrasting implicit concept of ‘the Spirit’ and healings. Luke, interestingly, places a difference in his summary, where he ascribes healings to the laying on of hands, opening an understanding of anthropomorphic features involved in healings—and deliverances of afflicting ‘spirits.’ In conclusion, these few verses open up a large window into Luke’s understanding of the negative notion of ‘spirits’ in direct relation to ‘demons’ or ‘unclean spirits’ in opposition to Jesus as one overtaken by the ‘Holy Spirit.’

Narratological Level

Introduction

At a narratological level, Luke creates a cohesive narrative, cleverly linking together three seemingly separated stories. In the opening story, a plot is taken from Luke's source, and while leaving the major structure of it untouched, he links together these seemingly different accounts. It is important to note that the verb that Luke chooses, ἐπιτιμάω, 'to reprove or rebuke,' carries an important connotation when it comes to its association with 'spirits,' hence pointing to a resolution or revelatory plot. The plots are interwoven in deliverance fabric starting from an exorcism, moving to an exorcising healing, and then ending with a revelatory and confirming summary of exorcisms and healings. Luke makes an important change when it comes to the characterization; he changes the ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ found in Mark to ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου with the important addition of 'demon.' As a device, Luke is cautious not to give a direct characterization, besides the impurity remark of 'unclean.' However, he gives indirect behavioral traits, carefully changing how the 'unclean spirit' acts. This narratological analysis will look into the developing of the plots, and later the combination and representation of the relevant characters present in the story.

Two important dimensions should be mentioned in the narratological analysis of this text: spatial and temporal analysis. Luke moves the narrative from a public place (where Jesus goes to the faithful Jews), to an intimate location (where Jesus shares his mission with a more intimate circle), and to a possible, open area (where the ministry of Jesus reaches

everyone). When it comes to the temporal analysis, the narrative opens specifically with what happened on one particular day in Capernaum. Although Luke makes use of the participle ‘διδάσκων,’ giving the impression this was not the only Sabbath that Jesus taught at this synagogue. Luke then refers to an explicit temporal dimension of a particular day. Luke’s mention of the synagogue teaching during a Sabbath gives the reader the impression of the beginning of a day. This allows time to finish his teaching, proceed to share time in Peter’s mother-in-law’s house, and then heal many at sunset. This brings not only temporal dimensions to Luke’s account, but also the cultural and cultic dimension of the nature of a Sabbath. Further, this gives way to Luke’s depiction of the events of a day in the life of Jesus as one overtaken by ‘the Spirit.’

Plot Analysis of Luke 4:31-41

The section of Luke 4:31-41 can be subdivided into a series of three plots linked together by the underlying theme of unclean spirits and illness. The narrative holds together, arguably,³²⁸ by the usage of the same verb ἐπιτιμάω, ‘to rebuke’ during each episode and the temporal dimension that is the framework of a Sabbath. While Luke provides the reference to Jesus teaching in the synagogue and entering Peter’s mother-in-law’s house, he does not provide a connection to the third plot; most likely his audience may have gathered the idea that since ‘all who were ill with various infirmities,’ ἅπαντες ὅσοι εἶχον ἀσθενοῦντας’ came to be healed, it has to be carried out in an open area.

³²⁸ For a different perspective see Klutz (*The Exorcism Stories*, 80) where he proposes a different structure based on his sociostylistics approach.

Luke 4:31-37

(Luke 4:31-32) Initial Situation

Καὶ κατήλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας, καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν· καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.

And He came down to Capernaum, a city of Galilee, and He was teaching them on the Sabbath; and they were amazed at His teaching, for His message was with authority.

(Luke 4:33-34) Complication

Καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου καὶ ἀνέκραξεν φωνῇ μεγάλῃ· ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

In the synagogue there was a man possessed by the spirit of an unclean demon, and he cried out with a loud voice, “Let us alone! What business do we have with each other, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God!”

(Luke 4:35a) Transforming Action

καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φιμώθητι καὶ ἔξελθε ἀπ’ αὐτοῦ.

But Jesus rebuked him, saying, “Be quiet and come out of him!”

(Luke 4:35b) Denouement

καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ’ αὐτοῦ μηδὲν βλάψαν αὐτόν.

And when the demon had thrown him down in the midst of the people, he came out of him without doing him any harm.

(Luke 4:36-37) Final Situation

καὶ ἐγένετο θάμβος ἐπὶ πάντας καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες· τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται; καὶ ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου

And amazement came upon them all, and they began talking with one another saying, “What is this message? For with authority and power He commands the unclean spirits and they come out.” And the report about Him was spreading into every locality in the surrounding district.

Quinary Model

The Quinary model provides the structure of a clear relationship between the *Initial and Final situation*, not only circling back to the crowds surrounding him, but also providing specific concepts surrounding Jesus and his ministry. Aside from the temporal references, there are also spatial references to Capernaum of Galilee, and the surrounding districts. Hence the question arises, why is this information important for Luke? Moreover, could it be that he was explaining Jesus’ popularity in Galilee and its surroundings, and lack thereof in Jerusalem? Further, a theme that comes back either explicitly or implicitly is

that of ‘ἐξουσία’ ‘or authority.’ Luke introduces Jesus’ teaching as that with ‘authority,’ presenting him as an authoritative figure in terms of teaching, causing the crowds to be ἐκπλήσσω ‘amazed.’ However, in the *Final situation* this amazement turns into ‘θάμβος,’ or ‘an emotion where awe and fear.’³²⁹ Yet, the interesting part is that in this *Final situation* Luke not only ascribes authority to Jesus, but also ‘power’ to the message and deeds he commands. It is interesting that a report of Jesus’ teaching was not sent to the surrounding areas; his teaching may have been with authority, but it was not sufficient for his fame to spread. It is only when he conveys a miraculous deed with ‘power’ that his fame goes further than the synagogue in which he is teaching.

A relationship between the *Complication* and the *Denouement* is also important for the development of the plot. The complication is evident; a man with the ‘spirit of an unclean demon’ is present in the synagogue. On many levels this is an attack on the purity of the individuals, but also it is a direct attack on Jesus. The demon’s speech, pronounced with a loud voice seeking to control Jesus, the holy one of God, is evident, ‘ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἤλθες ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.’ From a narratological viewpoint, this complication creates a tension for the audience; there is authority in Jesus’ teaching, but does he have the power? He has preached deliverance, but has he delivered ‘ἄφεσις’ the captives?³³⁰ This is the complication that, although expected by the audience, is expected to be resolved. Not only that, but the audience questions how the situation will it be resolved.

³²⁹ According to Bovon, this emotion is not only admiration but religious ‘terror’ in that Jesus’s word conquers the demonic worlds. See, Bovon, *Luke 1:1-9:50*, 163.

³³⁰ Luke 4:18.

The *transforming action* is immediate and swift. While the ‘demon’ is allowed to speak roughly eighteen words, Jesus’ words, five of them, give the impression of complete control of the situation. In contrast, a common exorcism, something that would have been expected by Luke’s audience, would at times consist of a long formulaic composition and ritual³³¹ that may have shown some success. However, Luke keeps the exorcism short, safe, and successful; to accomplish this he removes the roughness from his original source, and has the ‘demon’ ‘ρίπτω’ or ‘throw down’ the possessed man in front of Jesus. This is important, since in the transforming action the man is no longer hurled and thrown into screaming convulsions, as from his Markan source. Rather it provides a gentle sign of its departure. Jesus not only frees this man, but also cares for him.

Modes of Action

As for the modes of action, several nuances arise. When the possessed man is introduced in the narrative, a clear mode of action is not given. The authority to remove such a person would rest on the synagogue officials or even on the crowds in the synagogue. This was evident a few verses before,³³² where Jesus was removed from the synagogue with the intention not only of isolation but also to kill him. Hence, the precedent was set before by Luke, but this time the crowds are passive. Hence Jesus is set in the spotlight; what ought Jesus to do? From a cultic ritual purity perspective, the immediate reaction would have been to remove himself from the impurity source since the idea that impurity

³³¹ PGM V:26

³³² Luke 4:29.

flows from an unclean source to a clean source was generally accepted.³³³ Previously, when encountering the ‘devil’ in the wilderness, Jesus is portrayed as only replying to each story with prophetic discourse,³³⁴ whereas now Jesus takes a more direct approach. Now full of the ‘Holy Spirit,’ Jesus not only has authoritative teaching, but also the ‘power’ to deal with this type of opposition. Hence he rebukes the ‘demon,’ and cleanses the impurity. He does not clean it by casting the man out, something that would have been perfectly acceptable, but rather he cleanses what was causing the source of the impurity, the ‘spirit of the unclean demon.’³³⁵ Also remarkable is the lack of exorcism rituals in the way Jesus, unlike any of his contemporaries, deals with ‘spirits.’ Whereas he ought to use a ritual, he did not, hence better construing the authoritative and powerful character of Jesus.

Luke 4:38-39

(Luke 4:38a) Initial Situation

Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος.

Then He got up and left the synagogue, and entered Simon’s home.

(Luke 4: 38b) Complication

πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς.

³³³ Klawans, *Impurity and Sin*, 117. Also see, Meier, *A Marginal Jew: Rethinking the Historical Jesus*, Volume 4, 345.

³³⁴ Luke 4:3-13.

³³⁵ Although no evidence of ritual impurity is offered, the question to ask is why this demon is impure, and what it means to the possessed man.

Now Simon's mother-in-law was suffering from a high fever, and they asked Him to help her

(Luke 4:39a) Transforming Action

καὶ ἐπιστὰς ἐπάνω αὐτῆς ἐπετίμησεν τῷ πυρετῷ καὶ ἀφῆκεν αὐτήν
And standing over her, He **rebuked** the fever, and it left her;

(Luke 4:39b) Denouement

παραχρῆμα δὲ ἀναστᾶσα
and she immediately got up.

(Luke 4:39c) Final Situation

διηκόνει αὐτοῖς
and waited on them

Quinary Model

The Quinary model to develop the plot analysis provides interesting results. In the *initial situation* Jesus stands up and leaves the synagogue. The public yet enclosed place is left behind, and he now moves into a more private environment. Interestingly, up to this point Peter has not been introduced, yet Luke uses his name as if his audience already knows to whom he is referring. Not only this, but Luke also provides more information about Peter's status and the people living within his household. After entering the house, there is no one serving Jesus and Peter, not even Peter's wife; a celebratory welcoming to

Peter's mother-in-law's house after a great event is nonexistent. *The final situation* is important; after Peter's mother-in-law is healed she is depicted as serving them. She then becomes the first woman to be healed by Jesus, and therefore a model to the rest of the women in the audience. This brings to light the motif of service and thankfulness. When it comes to the *complication*, Luke uses the same word to describe the fever's magnitude that is used to describe the 'demon's' reaction to Jesus. This raises an interesting point: previously, the manifestation of the oppression of the 'demon' upon the possessed man was evidenced by the loudness of its voice, but now, it is seen through the severity of the illness, which is evidenced by the designation of it as a 'great fever.' Jesus is then requested to do something about it. Implicitly, it carries the sense that since Jesus did something in the synagogue, where an oppressed man was delivered, he could do something in this situation as well. And he does! In the *transforming action*, Jesus, again implicitly, takes the authoritative position of 'ἐπιστάς ἐπάνω αὐτῆς,' 'standing over her.' Luke deliberately changes his source completely to convey the image of an authoritative exorcist and healer. He then 'rebukes' the fever, and while the audience may have expected a gradual recovery, they are surprised that the fever behaves like 'spirits' do and leaves immediately. The recovery is instant, and proof is given as she stands up and begins serving 'immediately.'

Modes of Action

This short plot brings together several elements of the narrative into what is to be expected of Jesus when he encounters the negative concept of 'spirits' and illness. The modes of actions are, at a minimum, surprising. First of all is Peter's request to Jesus to

provide a service instead of serving him; this request aligns Peter with Luke's understanding of the mission of the one overtaken by 'the Spirit.' Generally, the guest was to be served and not to serve others, but Jesus in the framework of 'the Spirit' is expected to serve others and come close to a source of impurity, that of illness. Second, Jesus was expected to do something about Peter's mother-in-law, yet by leaving the particle 'περὶ αὐτῆς' it is left unspecified. What could Jesus do - deliver, heal, rebuke? It seems that Jesus did what Luke's audience, but not his contemporaries, expected: he delivered her. Lastly, it is important to remark that in contrast with purity—and healing—procedures, which Jesus ought to use as a physician, he ignores them, and instead rebukes the illness. By now Luke has made it clear that Jesus' authority does not reside in rituals or procedures but rather in the power of 'the Spirit.' Lastly, what is Peter's mother-in-law expected to do? It is the same that is expected for every person whom Jesus' has delivered, ἀναστᾶσα διηκόνει αὐτοῖς, 'rise up and serve them.'

Luke 4:40-41

(Luke 4:40a) Initial Situation

Δύνοντος δὲ τοῦ ἡλίου

While the sun was setting

(Luke 4:40b) Complication

ἅπαντες ὅσοι εἶχον ἀσθενοῦντας νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν·

all those who had any who were sick with various diseases brought them to Him

(Luke 4:40c) Transforming Action

ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.

and laying His hands on each one of them, He was healing them all

...

(Luke 4:41a) Complication

ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ πολλῶν κρ[αυγ]άζοντα καὶ λέγοντα ὅτι σὺ εἶ ὁ υἱὸς τοῦ θεοῦ.

And demons also were coming out of many, crying out and saying, "You are the Son of God!"

(Luke 4:41b) Transforming Action

καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν,

And rebuking them, He would not allow them to speak,

(Luke 4:41b) Denouement and Final Situation

ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι.

because they knew Him to be the Christ.

Quinary Model

Using the Quinary model can be complicated when addressing summaries. Since they are not narratives by themselves, but rather a collection of other plots, its use is limited.

However, it is possible to distill meaning. The *initial situation* starts by addressing the conclusion of the day, hinting back to the introduction offered by Luke in the previous verses.³³⁶ The temporal indication gives reference to the conclusion of that day, and in consequence to the Sabbath. This provides cultic references to the plot, since it is only then that pious Jews are able to come to see Jesus. This proposes an intriguing argument regarding the traditions involving movement during the Sabbath, even to the point of delaying deliverance. Hence, during the *first complication* of the summary, all who were ill are brought to Jesus. This is remarkable, since in the previous narratives³³⁷ Jesus goes to places, as with the man who was in the synagogue, or later to the woman in Peter's house, yet now all the afflicted are brought to Jesus. Moreover, in the *first transforming* act there is a development previously not seen in Luke's account, 'τὰς χεῖρας ἐπιτιθεῖς,' or 'laying the hands.' Narratologically speaking this is the first introduction of a method of delivering healing, and making a subtle distinction between possession and illness, combined with the use of the verb 'θεραπεύω,' or 'to heal,' appears to solidify this case. Yet upon close reading of the following Lucan narratives, it is not clear that there is a formula for distinguishing healings from exorcisms,³³⁸ but it does reveal certain anthropomorphically traits of Luke's concept of Jesus' notion under 'the Spirit,' and to

³³⁶ Luke 4:31.

³³⁷ Luke 4:31-39.

³³⁸ Luke uses the same combination of verb and noun in Luke 13:13, in what appears to be at first sight a healing, yet it is introduced as an 'spirit of infirmity.'

some extent, emphasize Jesus' personal touch or care.³³⁹ Important to the narrative is that this resolution does not reach only a few, but Luke adds that it reaches 'ἕκαστος,' 'each one,' disregarding any limitation previously imposed by confined spaces.

A second *complication* comes of what appears to be a by-product of the healings; 'demons' were also coming out. This is interesting since from the onset it seems to reinforce the connection between illness and possession. The ill were brought to Jesus to be healed, but in due course they were cleansed and delivered as well. However, the complication here appears to be the same as in the previous introduction of the man possessed by the 'spirit of an unclean demon.' The *transforming action* is swift and conclusive, Jesus 'ἐπιτιμῶν,' 'rebukes,' and 'silenced' them. The inclusion of the same verb used in the previous stories not only provides a resolution to a *complication*, but also connects this summary to the previous narratives, providing an example of Jesus' life. The *denouement and final situation* serves this summary and the three narratives in general as a resolution 'ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι,' 'because they knew Him to be the Christ.' A strong emphasis, then, is placed on 'οἶδα,' or 'to know' Jesus as 'τὸν χριστὸν' the Christ. This closes the narrative with an intriguing question for Luke's audience: do you now know Jesus to be the Christ?

Modes of Action

In the modes of actions, what Jesus is now supposed to do has become clear: to heal and deliver those afflicted. Luke makes it even clearer by revealing that this was done to each

³³⁹ For Bock it has a personal touch. See, Bock, *Luke 1:1-9:50*, 438.

one of them. Not only is this message reserved for the religious, as exemplified in the man in the synagogue, or to the ones close to him, as exemplified by Peter's mother-in-law, but this is to be experienced by 'ἐνὶ ἐκάστῳ αὐτῶν,' 'each one of them.'

Characterization

In Luke 4:31-41 a number of characters are mentioned,³⁴⁰ and at least one new character is introduced.³⁴¹ In what follows, a direct assessment will be given to the freshly introduced character of the 'spirit of the unclean demon.' It is important to note that Luke makes use of the power characterization done either by the narrator,³⁴² or by other characters.³⁴³ Luke's characterization of the 'spirits' provides the audience with expectations on different levels. First is their cultural context as embedded in political, economic, religious, and other elements in their daily life.³⁴⁴ On the text level, the audience is constrained to what the author gives them through repetition of words, ideas, actions, relationships and associations, and discourse.³⁴⁵ Moreover, it is important to note that this narrative only provides a piece in the direct characterization of 'spirits.' This is relevant to separating and differentiating Luke's preferences and his narratological constraints from those of his sources. In an ancillary capacity, an important part of the

³⁴⁰ Within Luke 4:31-41 the characters explicitly mentioned is Jesus, the collective 'them' referring to the crowds in the synagogue. Ancillary, are Simon, Simon's mother-in-law, and those with various illnesses.

³⁴¹ This is character of the 'spirit of an unclean demon.'

³⁴² As evident in Luke's introduction in Luke 4:33 πνεῦμα δαιμονίου ἀκαθάρτου, and later the simplification to simply τὸ δαιμόνιον.

³⁴³ Luke 4:36.

³⁴⁴ This will be more addressed in the traditional/historical level. For more see, Elizabeth Shively, "Characterizing the Non-Human," in *Character Studies*, 134.

³⁴⁵ *Ibid*, 135.

puzzle of the characterization of Jesus³⁴⁶ as the one who is overtaken by the ‘holy Spirit’ and with the power over other ‘spirits,’ is given.

Characterization of ‘spirits’

This section addresses the part of characterizing the negative notion of ‘spirits.’ The direct characterization comes primarily from the narrator himself. Secondary confirmations at this point may come from other characters—the crowds. The direct characterization given by the author is immediately evident by Luke’s choice of words. It comes from the conflagration of lemma δαιμόνιον, ‘demon’ and the adjective with multiple and heavy religious implications ἀκάθαρτος, ‘unclean’ and πνεῦμα, ‘spirit’ . Hence, immediately the audience learns that this ‘spirit’ is to be associated with the Greek conception of ‘demon’ and with the traditions behind the cultic concept of purity regulations by the use of ‘unclean.’ This direct characterization marks the beginning of understanding Luke’s notions of these ‘spirits.’ When it comes to an indirect characterization, the narrator reveals further details. These beings can possess a person, as evidenced by Luke’s usage of ‘ἔχω,’ or ‘hold,’ and supported by the demon’s overriding of the person’s will by the ‘demon throwing’ the man in in the synagogue,³⁴⁷ the demon can control the motor skills of the individual by abnormally moving him or her, hence making their possession complete and total. Lastly, the ‘demons’ are depicted as ‘ἐξέρχομαι,’ ‘to come out’ of the possessed. Hence, Luke wants to impress the image of a person being overtaken. Implicitly, the demons have foreknowledge that may appear

³⁴⁶ This data will only be collected and put together at the end of Luke’s Gospel analysis. For more see, Lee, *Luke’s Stories*, 257.

³⁴⁷ Luke 4:35, “τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν.”

to give them the upper hand; they know Jesus as ‘the Holy One of God’ and ‘the Son of God.’ Lastly, Luke depicts them as knowing Jesus to be the Christ. To summarize then, they completely possessed the person’s will and motor skills, and they have foreknowledge of the heavenly, giving them an implied connection to it.

Luke gives the characterization just as he would characterize an individual, hence pointing to their status as beings. The characterization is first introduced in relation to a singular ‘spirit,’³⁴⁸ yet as it moves it is taken by the ‘demon’ and moved to a collective character,³⁴⁹ identifying thus this ‘spirit’ as part of a larger group, something that is later reinforced by the narrator in the concluding remarks.³⁵⁰ This brings light to Jesus’ exorcism as the ‘demon’ not only puts up resistance, but also hides behind a larger, apparently organized group against which Jesus is waging a battle—something that may have been overwhelming to a solitary exorcist. However, Jesus is portrayed as a decisive agent under the power of the ‘Holy Spirit.’³⁵¹ Hence the characterization of this ‘demon’ serves as a multiplying factor to indicating the magnitude of the opposition that Jesus, and consequently ‘the Spirit,’ is up against.

Significance of the characterization of ‘spirits’

At this moment the opposition that Jesus and ‘the Spirit,’ have faced is not reserved only for people, particular beings, but also for a whole organized group of beings. However,

³⁴⁸ Luke 4:33.

³⁴⁹ Luke 4:34.

³⁵⁰ Luke 4:41.

³⁵¹ The demon’s argument ‘ἦλθες ἀπολέσαι ἡμᾶς,’ ‘have you come to destroy us’ characterizes this power struggle not as a singular encounter, but rather the beginning of a full frontal attack against a larger corporate enemy.

the service of ‘spirits’ to the plot is not only as opposition, but these ‘unclean’ characters are seen as trustworthy, always saying truth. In this narrative the ‘demon’ expresses that Jesus is ‘the Holy One of God,’ something that Luke’s audience clearly sees and knows. However, for the people in the synagogue this is not as evident as for these ‘unclean’ beings.³⁵² Furthermore, the demon provides crucial and trustworthy characteristics of Jesus that uncover his provenance (i.e., from God), activity (waging a direct attack against them), and indirectly his role (as the Christ).

Focalization

Luke 4:31-37

The focalization of the narrator moves from Capernaum, a city of Galilee, to the synagogue where Jesus was teaching, and then to the amazement it generated in the people around him. Then Luke closes in on a person in particular, holding perhaps a secret within: the ‘spirit of an unclean demon.’ Luke’s audience is immediately brought into something that they have not experienced before in the Gospel. None of the people around have noticed that before - even Jesus has not acted preemptively - but Luke’s audience knows. Immediately, the focalization moves from within the man to the room as the man screams with a loud voice and defies Jesus. The narrator interferes and explains Jesus’ actions as rebuking the demon. Immediately after, the audience learns how Jesus rebukes the demon, as the focalization moves to Jesus saying, ‘Be silent and come out.’ At this point Luke’s audience is no longer assumed to be one of the synagogue goers, as in the previous chapter, but rather is focalized at safe distance. While the audience may

³⁵² Lee, *Luke's Stories*, 258.

have expected a rebuttal from the demon, Luke takes a step back and focalizes the room and the people in it. The ‘demon’ throws the man into the middle, and the audience takes the front seat. The audience then experiences what Jesus sees, that no harm is done to the man, and that the ‘demon’ departs. Normally, Jesus would have given an explanation as it is later introduced,³⁵³ but the focalization takes a turn to the collective inner focus, highlighting how crowds felt and what they were saying to one another. Interestingly, the audience is not taking the demon’s endorsement of Jesus at face value, or perhaps as mentioned before, is not aware of it. Again, the focalization steps back not only to the synagogue, but it also expands to the geographical areas surrounding Capernaum.

Luke 4:38-39

Now in the healing of Peter’s mother-in-law, the audience can see the personification of illnesses and witnesses from the focalization of the problems that household may have within. This intimate point of view shows Jesus from an intimate perspective. Inside the house, the audience is briefed on the problem: Peter’s mother-in-law is afflicted by a ‘great fever.’ This is not a normal fever, but rather the direct action of a possessing entity that Luke’s audience may have recognized.³⁵⁴ Luke then situates the audience in the room where Peter’s mother-in-law is lying. The audience can now see from the front row just what Jesus is about to do. After performing the deliverance, Luke details for his audience what she does.

³⁵³ Luke 6:18-49.

³⁵⁴ As it is discussed in the tradition/historical level this entity was normally understood as an spirit causing this type of malady.

Luke 4:40-41

Only in the summary narrative³⁵⁵ are those who are sick brought to Jesus, and Jesus then heals them. Luke intentionally moves from a temporal setting that provides the audience with markers for understanding the framework of what is about to happen, to detail an intimate level where Luke's audience can experience Jesus' mission first-hand. Lastly, the audience moves to an in-between level where they can hear the 'demons'' confessions and Jesus' inner knowledge and reason to silence them. The author knows everything that is happening in the narrative and does not shy away from giving his audience the same experience when it comes to his understanding of 'spirits.'

Concluding Remarks–Narratological Analysis

From the plots we learn that Jesus' popularity is due not only to the word he teaches with authority, but more importantly to the miraculous deeds he does with 'power.' This moves the crowds from amazement to religious emotion in terror and awe. Interesting is the fact that a report of Jesus' teaching was not sent to the surrounding areas. While his teaching may have been with authority, it was not sufficient for his fame to spread; it is only when he conveys a miraculous deed with 'power' that his fame goes further than the synagogue in which he is teaching. It provides a resounding response to Jesus mission as envisioned in Luke 4:18; it is certain that he has preached deliverance, but now he has delivered 'ἄφεσις' the captives? In a multifaceted fashion, he has! His deliverance is free from rituals and procedures commonly found in previous Jewish traditions,³⁵⁶ but it is

³⁵⁵ Luke 4:40-41.

³⁵⁶ See the historical approach.

rather swift and direct. His words are shortened so as to bring attention not only to the word of his authority, but also to his power. Yet, Luke's narrative is not about Jesus' fame and miraculous deeds, but it is about his care for the oppressed. This is exemplified in Luke's wording around the deliverance of the man—and the personal touch in the later summary of activities. In the last plot, the cultic temporal references are mentioned as the lifting of a restriction against bringing to Jesus those who are suffering. Luke then moves from closed areas, like the synagogue and Peter's house, to a presumably open space, now hinting at the scope of Jesus' mission. Jesus not only heals those brought to him, but also cleansed them, reflecting an association to Elisha cleansing Naaman.³⁵⁷ The denouement and final resolution is also the revelation that Jesus is indeed the 'holy One of God,' the 'son of God,' as the demons know, so Luke's audience can attest. It is interesting that a strong emphasis is placed on knowing him.

When it comes to modes of actions one thing is clear, Jesus does not isolate those affected with impurity, nor does he separates himself from them. Rather, he goes and cleanses them; the latter in contrast with what was commonly accepted as a norm. Interestingly, Jesus' contagious purity is seen in action in that the source of impurity and affliction is removed, while Jesus, overtaken by the 'Holy Spirit' remains unaffected. Likewise, in the healing of Peter's mother-in-law Jesus is depicted as the serving guest within the household, and doing so in a practical matter. Jesus is taken at his word when asked to perform as the physician he announced himself earlier to be. However, the striking lack of procedures gives prominence to his status. Indeed, he is the physician, but he is the 'holy one from God,' not requiring any further procedures but his authority and

³⁵⁷ Luke 4:27.

the power endowed to him by ‘the Spirit.’ This brings about the mode of reaction by Peter’s mother-in-law, for after she is delivered, she immediately rises up and serves, creating thus a model for the community—in stark contrast to the delivered man in the synagogue who doesn’t do the same. In the last story, the summary of Jesus’ activities, the modes of action are mostly laid out. This connects Jesus closely to those to whom his mission was directed.

In the first plot the revelation is one of amazement and religious astonishment; who is this person that with authority and power commands the unclean spirits, and they come out? By the second plot we learn through the demon that this person is indeed the ‘holy One of God,’ yet Peter’s mother-in-law provides another piece of the puzzle; after being delivered, unlike the man in the synagogue she stands up and serves. Lastly, by the conclusion of the third plot the revelation is evident that he is indeed the son of God. However, there is an extra revelation that is only accessible by the joining of the three narratives. By highlighting the different setting in which his miraculous deeds took place, Luke makes it very clear that Jesus delivers and heals everyone. Not only is this benefit reserved for the religious, as exemplified through the man in the synagogue, or to the ones close to him, as exemplified by Peter’s mother-in-law, but this is to be experienced by ‘ἐνὶ ἐκάστῳ αὐτῶν,’ ‘each one of them.’ Hence the revelation is theological in nature, with the practical elements of service, to an open community.

The characters are the spice of the plot; without them it is impossible to tell a story, and without a proper characterization it is unbearable to tell a proper story, let alone a

narrative. Luke presents a compelling narrative wherein he introduces what will become an important element in his gospel. The characterization provides an interesting view in Luke's thought and notion of 'spirits.' From the onset Luke's choice of words comes from the conflagration of semantemes of δαιμόνιον, ἀκάθαρτος, and πνεῦμα. The audience immediately learns that this 'spirit' is to be associated with the Greek conception of 'demon' and with the traditions pertaining to usage and associations of the adjective 'unclean.' Even more, Luke's notions and identifications of 'unclean spirits' point to a connection to illnesses and maladies, something that later develops in his narrative.

Luke's use of focalization is interesting since Luke portrays himself as the omniscient narrator, and has Jesus at the same level of focalization as himself. Nothing takes Luke by surprise, and consequently neither is Jesus surprised. The latter is important not only because Luke seems to be accurately depicting Jesus, but also because Jesus seems to provide a window into Luke's mind. Luke is so invested in his Gospel that he wants to know everything that Jesus knows. When it comes to the relationship between illness and possession Luke is certain that they belong together. However, he does provide the degree to which they are interwoven, since every possession seems to afflict a person, but not every affliction is a possession. However, the mode of action is that of deliverance.

Historical/Traditional Level

Sources

As previously mentioned, the sources for the Lucan stories may have come from at least three differentiable streams, otherwise known as the “four-source” theory.³⁵⁸ Under the assumption of Marcan priority,³⁵⁹ the text becomes accessible.³⁶⁰ In this particular section, Mark is the only canonical source that appears to influence Luke’s writing directly. Moreover the prophetic stream of traditions from the Hebrew Scriptures is duly noted.³⁶¹ Interestingly, this close association seems to be a theme that Luke has introduced earlier,³⁶² and it is now developing in a rather contrasting way. Jesus’ announcement and departure from Nazareth echoes the story from Elisha’ departure and his arrival to the widow of Zarephath, signifying a period without the presence of YHWH in the land; now Jesus departs, taking his miraculous benefits with him, and arrives at a place where a possessed man’s words echoes that of the widow of Zarephath.³⁶³ Hence there is a stream of differentiable sources not only providing a framework for Luke’s account, but also influencing his redaction of the stories. These sources are important

³⁵⁸ Initially introduced by B. H. Street (Burnett H. Street, *The Four Gospels: A Study of Origins, Treating of the Manuscript Tradition, Sources, Authorship, and Dates*, (London: MacMillan, 1924)) and supported by Fitzmeyer (*The Gospel According to Luke*, 63-105) it has become a standard in understanding the formation of the Gospels.

³⁵⁹ See Scott Mcknight, “Source Criticism” in *New Testament Criticism and Interpretation*, edited by D. A. Black and D. S. Dockery (Grand Rapids: Zondervan, 1991), 135-72.

³⁶⁰ For more see, Bock, *Luke 1:1-9:50*, 7-14.

³⁶¹ On this also Bock, *Luke 1:1-9:50*, 394.

³⁶² Luke 4:27.

³⁶³ See Bock for the development on this conversation, Bock, *Luke 1:1-9:50*, 394-97. Also, Wahlen, *Jesus and the Impurity of Spirits*, 34.

since they not only reflect their traditional understanding and traceable lineage, but because they also provide a point of comparison to clearly distinguish Luke's own hand and concepts. Concomitantly, exorcisms follow a particular form in this story, with minor revisions as has generally been accepted.³⁶⁴ Luke presents the typical characteristics of an exorcism story: (a) the exorcist's recognition by the demon and their initial struggle; (b) the exorcist's commands or rites; (c) the departure of the demon; and (d) the reaction of the surrounding public.³⁶⁵ Yet what is interesting is the way Luke introduces this story. Luke takes a remarkable story about Jesus' activity, and introduces special elements that he finds will impact his audience. For this reason now we turn to the Jewish background traditions that can provide an interpretative key to understanding Luke's conceptualization of the negative notion 'spirits' and consequent link to illness.

Cases of Study

A Case of Study: On Bodily Afflictions in Stoic Thought

As previously introduced it is possible to say that the Stoic theology included the conception of external and internal 'demons' that interact with individuals whether through positive advice or direction or through negative influence. In this case of study this research takes a look at a representative text from Seneca about emotions affecting the soul.

³⁶⁴ Bock adds the 'spread of the report' as the last phase on the exorcism stories. Bock, *Luke 1:1-9:50*, 425.

³⁶⁵ See, Fitzmeyer, *The Gospel According to Luke*, 542.

The Stoic's interest in $\pi\nu\epsilon\delta\mu\alpha$ is also driven by its relevance to morality in relation to the right 'tension.' In particular, a diseased human 'spirit' or 'soul' is one that lacks the right degree of 'tension,' which can lead to a weakened morality, and in consequence is prone to react negatively under the impact of mental impressions. Negative mental impressions are prone to displays of uncontrolled emotions, which in turn can turn into bodily afflictions. Seneca further explains how diseased emotions affect the body and the spirit or soul negatively:

Quae sint haec interrogas? Quae scire magis iuvat quam prodest, sicut hoc, de quo quaeris: bonum an corpus sit? Bonum facit: prodest enim. Quod facit, corpus est. Bonum agitat animum et quodammodo format et continet, quae propria sunt corporis. Quae corporis bona sunt, corpora sunt; ergo et quae animi sunt. Nam et hoc corpus est. Bonum hominis necesse est corpus sit, cum ipse sit corporalis. Mentior, nisi et quae alunt illum et quae valitudinem eius vel custodiunt vel restituunt, corpora sunt; ergo et bonum eius corpus est. Non puto te dubitaturum, an adfectus corpora sint—ut aliud quoque, de quo non quaeris, infulciam—tamquam ira, amor, tristitia, nisi dubitas, an vultum nobis mutant, an frontem adstringant, an faciem diffundant, an ruborem evocent, an fugent sanguinem. Quid ergo? Tam manifestas notas corporis credis inprimi nisi a corpore? Si adfectus corpora sunt, et morbi animorum, ut avaritia, crudelitas, indurata vitia et in statum inemendabilem adducta; ergo et militia et species eius omnes, malignitas, invidia, superbia; ergo et bona, primum quia contraria istis sunt, deinde quia eadem tibi indicia praestabunt.

Do you ask what these are? Questions regarding which knowledge pleases rather than profits; for instance, your question whether the good is corporeal. **4.** Now the good is active: for it is beneficial; and what is active is corporeal. The good stimulates the mind and, in a way, moulds and embraces that which is essential to the body. The goods of the body are bodily; so therefore must be the goods of the soul. For the soul, too, is corporeal. **5.** *Ergo*, man's good must be corporeal, since man himself is corporeal. I am sadly astray if the elements that support man and preserve or restore his health, are not bodily; therefore, his good is a body. You will have no doubt, I am sure, that emotions are bodily things (if I may be allowed to wedge in another subject not under immediate discussion), like wrath, love, sternness; unless you doubt whether they change our features, knot our foreheads, relax the countenance, spread blushes, or drive away the blood. What, then? Do you think that such evident marks of the body are stamped upon us by anything

else than body? 6. And if emotions are corporeal, so are the diseases of the spirit — such as greed, cruelty, and all the faults that harden in our souls, to such an extent that they get into an incurable state. Therefore evil is also, and all its branches — spite, hatred, pride; 7. and so also are goods, first because they are opposite poles of the bad, and second because they will manifest to you the same symptoms.³⁶⁶

In the quotation from above there is a development where virtues and emotions are seen as corporeal form and makes the argument that health is thus understood as dependent on them; emotions such as ‘wrath,’ or ‘love’ effects the bodies, and so are diseases of the spirit, or the soul,³⁶⁷ manifest in visible symptoms. The latter points out a failure in virtue or morality. Moral failure is not only related to the emotions or soul, but also to the body, since the body and soul are closely interwoven; the soul is conditioned by the body and the body shapes the soul.³⁶⁸ The body is in its simplest state morally neutral, as opposed to the soul,³⁶⁹ yet it is affected by a spirit or soul opening the possibility for the relationship of bodily afflictions and an affected soul.³⁷⁰ Stoics, thus, believed the possibility of evil spirits, to which they attribute the misfortunes they caused as part of a providential structure.³⁷¹ Hence it can be said that in Stoic thought, health is an attribute that befalls to an individual when this individual is in harmony with the ‘spirit’ within him or her who in consequences is in harmony to that ‘who orders the universe.’³⁷²

³⁶⁶ Seneca, *Epistles*, CVI, 3-7.

³⁶⁷ Seneca uses the Latin form of ‘animus’ instead of ‘spiritus,’ which points mostly to the soul. However, under Stoic thought the soul too had the same connotations of the ‘spirit’ as it was seen as an amalgamation of moist and air.

³⁶⁸ Tieleman, “The Spirit,” 48.

³⁶⁹ *Ibid.*

³⁷⁰ This is the same reasoning as in Qumran in terms of moral failure opening the doors to bodily afflictions

³⁷¹ Long, A. A., and D. N. Sedley. "Stoicism." In *The Hellenistic Philosophers*, 163-431 (Cambridge: Cambridge University Press, 1987), 331.

³⁷² "And this very thing constitutes the virtue of the happy man and the smooth current of life, when all actions promote the harmony of the spirit dwelling in the individual man with the will of him who orders the universe." See, D.L. VII 87.

Case of Study of Personified Illnesses in Qumran

Indirectly, there seem to be other streams of sources influencing his adaptation of the Gospel. Sources from the Second Temple literature, significant in Qumran, seem to be influential in Luke's account. At least three mainstream themes begin to emerge in these few verses. The first is the understanding of affliction and possession, the second, and intrinsically linked with the former, is impurity connotations and their significance,³⁷³ and lastly, the eschatological expectations coupled with dualistic notions.³⁷⁴ Also likely to be influential is the book of Jubilees, which gives rise to the understanding of the presence of evil and its connection to impurity, and clearly depicted as the cause of multiple diseases.³⁷⁵ Moreover, from the literature conceived in Qumran and the stories depicted in the three narratives, similarities with other Qumran literature start to emerge. A similar connotation used by Luke is evident in the common Palestinian expression, which would include that of 'evil spirit,' 'unclean spirit,' or an expression involving a spirit with an adjective, affected individuals with physical illnesses.³⁷⁶ David Flusser notes, "these expansions of the biblical story appear to reflect magical techniques that were actually used in Qumran."³⁷⁷ Although there is this evidence in the literature of the

³⁷³ Sorensen, *Possession and Exorcism*, 127.

³⁷⁴ Fitzmeyer, *The Gospel According to Luke*, 545-46; Bock, *Luke 1:1-9:50*, 161-62.

³⁷⁵ Wahlen, *Jesus and the Impurity of Spirits*, 35-36.

³⁷⁶ Aramaic counterparts include those of 'evil spirit' (1QapGen 20:16-17), 'spirit of affliction' (1QapGen 20:16) 'spirit of purulunce' (1QapGen 20:26). *The Genesis Apocryphon*, where a chastising spirit is sent to physically afflict pharaoh, depicts the exorcism of Pharaoh and his household by Abraham 1QapGen 20, Wahlen sees then a clear connection between the motifs in the Genesis Apocryphon and the illnesses and possession in the New Testament. See Wahlen, *Jesus and the Impurity of Spirits*, 40.

³⁷⁷ For more see, David Flusser, "Healing through the Laying-on of Hands in a Dead Sea Scroll," *IEJ* 7 (1957), 109; André Dupont-Sommer, "Exorcismes et guérison dans les écrits des Qoumran," *VT.S* 7 (1960), 248-252.

Second Temple Period that clearly lays out this conception, this research takes a step further and asks whether or not this is also identifiable in the Qumran community.

As it has been previously mentioned, the *Damascus Document* provides a list for skin diseases and its diagnosis, but more importantly its cause. Of special importance is 4Q266 6 i 6-8,³⁷⁸ where a רוח, or ‘spirit’ is responsible for the growth of scalls and turning hair yellow.³⁷⁹ Likewise in 4Q560³⁸⁰ is an exorcism incantation invoked to protect from ‘evil spirits,’ who are mentioned by name, enter the flesh, and cause illness. From the literature produced in Qumran one can also find that not only the previous texts were influential in their way of life, but also influential in the laws and observances produced by them. All throughout, impurity is deeply associated with possession, to the point that every possession is a case of impurity, yet distinguishable that not every impurity is a case of possession.

Fragment 4Q560 – A Case for the Personification of Illnesses and Adjuration

Introduction to 4Q560³⁸¹

Two fragments from the Hasmonean period in the Aramaic language were grouped under the description of ‘4QSy 36’ and officially designated as ‘4Q560 Proverbs?.’³⁸² These

³⁷⁸ On this it has been suggested that “it is possible to take the attribution of scale disease to the רוח in our text as involving the intrusion of evil or demonic influences.” See, Baumgarten, “The 4Q Zadokite Fragments,” 61-62. Likewise Milgrom (*Leviticus 1-16*, 821) suggests that the “sectaries of Qumran were emphatic in their convictions that scale disease and, indeed, all illnesses were signs of divine punishment.”

³⁷⁹ This has already been presented in Chapter 3b of this research.

³⁸⁰ Wahlen sees that if the missing part of this text refers to God’s forgiveness of sin, as do Penny and Wise, it may imply the kind of connection between sin and demon-induce suffering. See, Wahlen, *Jesus and the Impurity of Spirits* 41.

³⁸¹ The translation followed is that of Penney and Wise on Penny and Wise, “By the Power of Beelzebul,” 640. For an earlier translation see R.H. Eisenman and M. Wise, *The Dead Sea Scrolls Uncovered. The First Complete Translation and Interpretation of 50 Key Documents Withheld for Over 35 Years*, (New York: Penguin, 1993) 265-267. Contra this translation see Naveh, “Fragments of an Aramaic Magic Book,” 252-261.

two fragments list an apotropaic prayer to guard against and exorcize spirits and demon influence, which causes illnesses.

The Qumran community shared the belief with ancient near eastern traditions that man was not in charge of his own person or decisions, but rather, there were powers reigning over him; the latter is best exemplified in the *Treatise of the Two Spirits* in 1QS 3:13-4:26.³⁸³ Additionally, the time and the space where the Qumran community lived were a fluid and active one with a deep sense of a cosmological dualism and still subjected to Jewish monotheism. As Hermann Lichtenberg puts it, “*Space* encompasses the whole world, mankind, angels including the princes of the angels on the one hand, demons, evil angels and their princes (e.g. Belial) on the other; *time* ranges from primeval times to the present and the *eschaton*...”³⁸⁴

Incantations such as ‘4Q560 Proverbs?’ provided a tangible guard against demons, spirits and illnesses, and were regarded as having greater practical significance than other aspects of the Law.³⁸⁵ When it comes to its dating it stands on its own genre as other texts—or bowls—by comparison are either too late or too early. Not only does this provide great value to this fragment but also a burden into its reconstruction and understanding,

³⁸² Émile Puech, *Discoveries in the Judaean Desert XXXVII, Qumrân Grotte 4, Textes Araméens Deuxième Partie 4Q550-4Q575a, 4Q580-4Q587 et Appendices* (Oxford: Clarendon Press, 2009), 291.

³⁸³ Although the treatise was thought to be a work of the Qumran community, it was later found to be an earlier treatise, predated to the Qumran community, an later incorporated into their thought. For more see, Armin Lange, *Weisheit und Prädestination. Weisheitlicher Urordnung und Prädestination in den Textfunden von Qumran* (Leiden: Brill, 1995), 121-170.

³⁸⁴ Hermann Lichtenberger, “Demonology in the Dead Sea Scrolls and the New Testament” in *Text, Thought, and Practice in Qumran and Early Christianity (Studies On the Texts of the Desert of Judah Vol. 84)*, Ruth A. Clements and Daniel R. Schwartz eds., (Portland: Brill, 2009), 269.

³⁸⁵ Douglas L. Penney and Michael O. Wise, “By The Power of Beelzebub: An Aramaic Incantation Formula From Qumran (4Q560),” *JBL* 113/4 (1994), 646.

and attests, concomitantly, to the motifs that were known later in Judaism. These included such motifs as the relationship between sin, impurity, and illnesses, and the need of an intermediary medium for exorcism. It also attests to the initial use of Jewish formulas in the first person and imperatives in incantations and spells.³⁸⁶

According to Penney and Wise, the attestation preserved in 4Q560 is an Aramaic apotropaic magic formula that mentions common concerns. These concerns range from that of childbirth, diseases associated with demons, and sleep and dreams.³⁸⁷ Important to this research is the formulaic mention of demon name-male and demon name-female, the enumeration of personified diseases, the mention of probable possession, and lastly, the occurrence of a short quotation from Hebrew Scripture.³⁸⁸ Additionally, it provides tentative evidence of both spirit possession and exorcism in a Jewish text from approximately the second century BCE, which also links sin and guilt with vulnerability to attack by an 'evil visitor.'³⁸⁹

Text and Translation³⁹⁰

Column I

³⁸⁶ David Hamidović, "Illness and Healing Through Spell and Incantation in the Dead Sea Scrolls" in *Magical and Religious Literature of Late Antiquity*, ed. Siam Bhayro, vol. 5, *Demons and Illness from Antiquity to the Early-Modern Period* (Leiden: Brill, 2017), 98.

³⁸⁷ Penney and Wise, "By The Power of Beelzebub," 627-650.

³⁸⁸ *Ibid.*

³⁸⁹ Witmer, *Jesus, the Galilean Exorcist*, 63.

³⁹⁰ Translation taken from Penney and Wise, "By The Power of Beelzebub," 627-650.

1. ...Beel]zebub, you/to you[...
2. ...]the midwife, the punishment of childbearers, an evil visitant, a
de[mon . . .
3. ... I adjure you all who en]ter into the body, the male Wasting-demon
and the female Wasting-demon
4. ... I adjure you by the name of YHWH, "He who re]moves iniquity
and transgression,' O Fever and Chills and Chest Pain
5. ...and forbidden to disturb by night in dreams or by da]y in sleep,
the male Shrine-spirit and the female Shrine-spirit, breacher-demons
(?) of
6. ...w]icked...[]..[][]
7. ...]...[
- 8....

Column II

- 1....
2. before h[im...
3. and...
4. before him and... [
5. And I, O spirit, adjure [you that you... 6. I adjure you, O spirit, [that you...
7. On the earth, in clouds [...
- 8....

Sectional Analysis

Column I

1. ...Beel]zebub, you/to you[...

The fragmentary state of this apotropaic prayer provides a number of options to its reconstruction. According to Penney and Wise, in Aramaic magic incantations and especially in exorcisms, this word may occur as a designation for ‘the Accuser,’ and later the Synoptic gospels uses the Semitic word Βεελζεβούλ as the equivalent to the word ὁ σατανᾶς, which gives reliability to its use in first century.³⁹¹

Column I

2. ...]the midwife, the punishment of childbearers, an evil visitant, a
de[mon . . .

While fragmentary, it is possible to consider the nature of the protection for pregnant women. The *pael* participle feminine singular with its *status emphaticus* of מלדתה is a strong candidate for setting the precedent for reference to ‘midwife’ and its relations to child labor and its complications—as the following words further refer and support the nature of this prayer.³⁹²

³⁹¹ More on the conception of ‘Beelzebub’ on the Historical/Traditional analysis of Chapter 8.

³⁹² According to Penney and Wise: “The photograph reveals traces immediately before the *yod* of מלדתה apparently those of a *mem*. Among the stems whose morphology accords with this reading, the limited context does little to narrow the possibilities. Lexical usage is, however, more helpful, pointing to the *pael*, which alone uses both a prefix and a suffix on the same form.” See, Penney and Wise, “By The Power of Beelzebub,” 634.

The nature of this type of מרדות, ‘chastisement’ or ‘punishment’ is that it can be associated with impurity, whether ritual from pregnancy or even moral, and consequently disease.³⁹³ The punishment accompanying the באיש ‘evil’ פקר ‘visitant’ ש]ד demon is visible in the following lines and is denoted by the lack of barrier to prevent him or her from entering the body. Worth noting is that the intrusion of these beings occurs in two stages, at first visiting outside of physical bodily boundaries, and then entering the body.

Column I

3. ... I adjure you all who en]ter into the body, the male Wasting-demon
and the female Wasting-demon

4. ... I adjure you by the name of YHWH, “He who re]moves iniquity
and transgression,’ O Fever and Chills and Chest Pain

5. ...and forbidden to disturb by night in dreams or by da]y in sleep,
the male Shrine-spirit and the female Shrine-spirit, breacher-demons
(?) of

6. ...w]icked...[]..[]|[]

7. ...]...[

8....

³⁹³ Also, important is to note that מרדות, “chastisement” or “punishment” points back to the curse of a women giving birth as can attested in Genesis 3:16.

Lines 3-6 comprise the main body of the apotropaic prayer. These lines are where adjuration becomes the only necessary artifact to stop further intrusion and developing of the symptoms.

The adjuration is a suffixed second masculine singular pronominal object, indicating direct address of the adjured demon, matching perfectly the required syntax for exorcists addressing demons. It is important to note that the adjuration is not directed to a multiplicity of demons but rather addresses each one of them singularly. The demon then עלל 'enters,' not as a visitor, but in the sense of possession and further destruction.

Penney and Wise note that the designation for body is used in the Syriac pattern—instead of the Palestinian Aramaic פגרא 'body'—as בשרא of 'flesh, meat,' perhaps referring to the stricken area of the demon's affliction.³⁹⁴ Hence, the הלהליא, 'wasting-demon' enters the flesh and continues to poison, more in the sense of 'progressively gnawing' on a corpse, as the possible root of verb הלהל transmits the sense.³⁹⁵ Moreover, what is important to identify this manuscript as concerning magic is the identification of the female and male demons, and the personification of diseases as demons characterizes later Jewish magic.³⁹⁶ The deliberate usage of דכרא and נקבתא 'male' and 'female' demons is not to allow any loopholes for devious demons to use and then gain access.³⁹⁷ Yet, what is worth noting is the usage of *nomen gentilicium*, represented by the *lamedh* prefix, for the actions of the demons, הלחיא (ל) for the male and והלהלית for the female specifying them

³⁹⁴ Penney and Wise, "By The Power of Beelzebub," 637.

³⁹⁵ *Ibid.*

³⁹⁶ L.H. Schiffman and M.D. Swartz, *Hebrew and Aramaic Incantation texts from the Cairo Genizah: Selected Texts from Taylor-Schechter Box K1* (Semitic Texts and Studies 1; Sheffield: JSOT Press, 1992), 35-36.

³⁹⁷ Penney and Wise, "By The Power of Beelzebub," 639.

with a determined personality, ‘poisoning, wasting, gnawing’ and agreeing with its gender and number. These characteristics are common in other manuals of magic found in antiquity and stored in the Genizah.³⁹⁸ The same in regard to *nomen gentilicium* is true for line 5.

Line 4 contains what seems to be an allusion to the Hebrew Scriptures, particularly Exodus 34:7 or Numbers 14:18, עֹאֵן וּפְשַׁע אִשָּׁא “he who removes iniquity and transgression.” The usage of this phrase, argues Penney and Wise, is common in amulets and incantations; moreover, if it is aligned with the quotations of the Hebrew Scriptures and complications of childbirth mentioned in line 2, it seems to support the promise of further generations. Further, they argue that it is “a general principle in incantation texts that an epithet should emphasize those attributes of the deity relevant to the disease mentioned or the demon adjured.”³⁹⁹ It is interesting that the attributes of the deity portrayed here is that of forgiveness and transmutation of the consequences, which can be associated with the sin and impurity of the bearer, whether a pregnant women or simply an impure person.⁴⁰⁰

Striking is not only the mention of female and male demons causing wasting, but also the mention of אִשָּׁא that is absolute form for ‘fever,’ and always preceding עֲרִיטָא, ‘chills’

³⁹⁸ Michael D. Swartz, “The Dead Sea Scrolls and Later Jewish Magic and Mysticism,” *Dead Sea Discoveries* 8/2 (2001), 190.

³⁹⁹ Penney and Wise, “By The Power of Beelzebub,” 640.

⁴⁰⁰ Whether or not pregnancy and delivery may cause impurity, most likely would be a ritual impurity and not a cause for sin. If one is to follow Naveh translation on the second line “and women in confinement bear (children of) rebelliousness and evil irreverence” could make a case for this interpretation. See, Naveh, “Fragments of an Aramaic Magic Book,” 252-261.

giving way to the “natural pairing” to the phrase ‘fever and chills.’⁴⁰¹ Following ‘fever and chills,’ is לבב ואשת or ‘fire of the heart’ which in all likelihood refers to a group of personified diseases that strike together. These combinations are mostly typical in Aramaic incantation. Yet, as David Lincicum noted, the same combination is in the Septuagintal rendering of the Hebrew, using terms somewhat rare in the Greek Bible: πυρετῶ καὶ ῥίγει ‘with fever and chill.’⁴⁰² It seems that despite the origin of this translation, the Septuagint includes it among the list of curses with which God will strike the covenant violators with ‘fever and chills.’ So the phrase may indicate not only a personified name or action, but also a punishment for violation. Although ‘iniquity and sin’ do not seem to go hand in hand with ‘fever and chills,’ in magic sin was considered to be the act of the demon who dominated people.⁴⁰³

Important in 4Q560 are not only the effects of the demons, but also the personification of these effects. Penney and Wise argue “Aramaic magical texts frequently do not distinguish between the name of a given disease and that of the demon who causes it. In light of the well-documented magic traditions that bracket 4Q560, this typical pattern of expression suggests that the terminology of 4Q560 likewise designates not diseases per se but rather disease demons.” The authors continue in a further note that “[t]he view of some that the Qumran texts do not support a demonic etiology for disease must now be

⁴⁰¹ The pair “Fever and shivering” is the concern of amulets and incantations in the Egyptian magical texts and in Akkadian texts occurs as a symptom of the Lamaštu disease. See, Penney and Wise, “By The Power of Beelzebub,” 641.

⁴⁰² David Lincicum, “Greek Deuteronomy's “Fever and Chills” and Their Magical Afterlife,” *Vetus Testamentum*, Vol. 58, 4/5 (2008), 544-549.

⁴⁰³ Naveh, “Fragments of an Aramaic Magic Book,” 252-261.

abandoned.”⁴⁰⁴ Hence, the reading of this manuscript should complement a demonic etiology.

Line 5 then presents the time of the attacks and the type. It was thought that demons were normally active by night, yet, in 4Q560 it appears that these types of demons are not interested in a particular time to be active, but rather in a peculiar form - by night during שנה ‘sleep’ or by day in dreams. The pervasive ancient belief in dreams as divine communication went hand-in-hand with dreams and that in dreams the dreamer could have been provided with extraordinary knowledge or healing and infirmity.⁴⁰⁵ Moreover, there was a superstition that viewed nightmares as demonic meddling within these impartations. The male and female demons are then named after the actions they cause. While their names remain unknown with the usage of this orthography, they both draw from the same root פרך, ‘to break, grind or crush’ instead of ‘to shrine’ as suggested by Penney and Wise.⁴⁰⁶ The action of the demon is consequent to the previous demons/symptoms.

The remaining lines are too fragmentary to present any satisfactory analysis.

Column II

5. And I, O spirit, adjure [you that you... 6. I adjure you, O spirit, [that you...

⁴⁰⁴ Penney and Wise, “By The Power of Beelzebub,” 642.

⁴⁰⁵ The Hebrew Scriptures does not see the dispensing of healing or infirmity as an important feature in Jewish dreams and visions accounts. However, there are accounts that can be interpreted as the dispensing of healing or infirmity. See 1Kings 19:5-7 for the former, and Job 4:15 for the latter. For more information see: Frances Flannery-Dailey, *Dreamers, Scribes, and Priests: Jewish Dreams in the Hellenistic and Roman Eras* (Boston: Brill Academic Pub, 2004), 55.

⁴⁰⁶ Hamidović proposes the usage of this type of translation due to the image of a demon entering the body and causing harm. See, Hamidović, “Illness” in *Magical and Religious*, 99.

The second column, although also fragmentary, presents the adjuration of the demons, agreeing with the syntax and grammar of the previous lines, in the first person, but this time using their designation as רוח or 'spirit.' The noun רוח although theoretically feminine, sometimes appears in both genders even within the same text; the suffix here indicates that in this instance the noun is masculine⁴⁰⁷ The usage of the vocative 'רוחא 'O spirit' is almost mandatory in adjuration of demons, and normally these demons are adjured in the second person singular.⁴⁰⁸

David Hamidović sees the resemblance of this adjuration in comparison to another manuscript also found in Qumran, 1QApGen XX 16-20. In this manuscript God listened to Abram and sent a "spirit of wound to strike him (i.e., Pharaon) and every man in his household, an evil spirit, and continue to strike him and every man in his household...the spirit struck all of them." Hence, it is important to note in a non-fragmentary manuscript the רוח refers to that of a (evil) demon.⁴⁰⁹

Concluding Remarks—4Q560

Why has the Qumran community preserved this document? For the Qumran sectarians who may have (re)created, preserved, and cherished these texts, nothing in them

⁴⁰⁷ Penney and Wise, "By The Power of Beelzebub," 648.

⁴⁰⁸ According to Penney and Wise "Adjured spirits are addressed directly (i.e., in the second person) in Aramaic, Syriac, and Mandaic magical texts. This direct address typifies Akkadian apotropaic texts as well. *Ibid.*

⁴⁰⁹ Hamidović, "Illness" in *Magical and Religious*, 99.

resembled what today may be considered to be magic or sorcery.⁴¹⁰ Moreover, 4Q560⁴¹¹ could be part of a larger book of incantations for to a number of reasons; it is even possible that this manuscript may be a part of a larger book designated to address demonic action against people at risk and pregnant women.⁴¹² Lastly and notably this manuscript, along with others,⁴¹³ reveals the necessary practice of exorcism with textual support to expel demons as the cause of diseases.⁴¹⁴ It portrays the effectiveness of exorcisms as the tool to control spirits, but moreover it also showcases the important role played by these ‘spirits.’

The fragment of the apotropaic prayer of 4Q560 provides a perspective on whether or not exorcisms and healing were distinguished in the mind of the author of the book of Luke. Moreover, 4Q560 presents and fills the long gap between ancient traditions in Judaism in the use of incantations, magic, and, particularly relevant to this research, the demonic personification of illnesses and diseases. Examination of the Dead Sea Scrolls not only posits the question of their importance for the Qumran community but also the mere existence of the documents demands reconsideration of earlier positions of a demonic etiology for illnesses and diseases in the Qumran texts.

⁴¹⁰ W. J. Lyons and A. M. Reimer, “The Demonic Virus and Qumran Studies: Some Preventative Measures” *Dead Sea Discoveries* 5, 1, (3/1998), 16-32.

⁴¹¹ Alexander appears to suggest that 4Q560 was “a non-sectarian text pressed into service at Qumran...preserving the remnants of a recipe book containing the texts of amulets, which a professional magician would have copied out and personalized for a client's use.” See, Philip S. Alexander “The Demonology of the Dead Sea Scrolls,” in Peter W Flint and James C. VanderKam eds., *The Dead Sea Scrolls After Fifty Years: A Comprehensive Assessment vol 2* (Leiden and Boston, 1999), 345.

⁴¹² Hamidović outlines a number of reasons that support the concept of this theory. See, Hamidović, “Illness” in *Magical and Religious*, 102.

⁴¹³ 4Q510, 4Q511 and 11Q11.

⁴¹⁴ Hamidović, “Illness” in *Magical and Religious*, 105.

This apotropaic prayer asks for protection for pregnant women and offers an insight into the varied nature of spirits, not only breaking previously conceived molds,⁴¹⁵ but adding variety to the mix, including different kinds of spirits that may attack during a moment of weakness or impurity. Among them is the personified illness of ‘Fever and Chills’. The latter not only supports the need for a demonic etiology but also the connection to possession and illnesses. As noted before, the portions of the formula directly point out to the adjuration of the offending spirits, possibly even by name. Hence it is possible to link these accounts to Luke as evidenced from outside the magic text corpus, supporting the conception that ‘diseases’ can act as types of demons. Of particular interest is the section, previously analyzed, concerning the healing of Peter's mother-in-law from a ‘fever’ that can appear as simple healing in Matthew and Mark, yet upon closer examination to the words of Luke, the event becomes an exorcism instead of a healing: “he rebuked the fever and it left her.” According to Penney and Wise “in its own Lucan context, the translation “He rebuked the fever(-demon) and it let her go” is equally plausible.”⁴¹⁶

Concluding Remarks—Historical/Traditional Analysis

Luke 4:31-41 presents a series of narratives that involves Jesus, full of the ‘Holy Spirit’ against to the negative notion of ‘spirit,’ as well as an interesting healing cast in the mold

⁴¹⁵ There are other instances of different spirits such as hairy goat-like creatures inhabiting deserted places, which the Greek translators of the LXX interpreted them only as *daimonia* (Isaiah 13:21; 34:14, 2 Chronicles 11:15; Leviticus 17:7). Moreover, according to Dale B. Martin, among the words previously used for different supernatural beings were: *baal* or lord; *šidu* or the Assyrian statues of bulls; donkey-centaurs; idols or images; and many more. For further information see: For further see: Everett Ferguson, *Demonology of the Early Christian World* (New York: Edwin Mellen, 1984), 72; Dale B. Martin, “When did angels become demons?,” *Journal Of Biblical Literature* 129, no. 4 (December, 2010), 657-677

⁴¹⁶ Penney and Wise, “By The Power of Beelzebub,” 642.

of an exorcism with the personification of the symptoms.⁴¹⁷ In the opening plot, Luke's audience sees a man completely overtaken by a 'πνεῦμα δαιμονίου ἀκαθάρτου, not only unable to control his own body or speech, but also his will—to the point of affliction.⁴¹⁸ The following story presents in a rather enigmatic way the personification of illnesses, 'πυρετῶ μεγάλῳ' afflicting Peter's mother-in-law, that may seem as a simple healing in Matthew and Mark, but upon closer examination of the words of Luke, looks more like an exorcism. Whereas in the closing narrative, a summary is presented where Jesus cures, by τὰς χεῖρας ἐπιτιθεῖς.

A Stoic conception of bodily afflictions can be seen through the moral lens of afflicted emotions. Conversely, it can be expressed that health can be attained and maintained when an individual is aligned with the 'spirit' within; this health is not only seen as physical but mental as well. However, the relation between bodily afflictions and 'spirits' is more evident the Jewish traditions, particularly in Qumran. Although caution should be exercised due to its fragmentary nature, 4Q560 provides a more active approach, a type of incantation, a tangible guard against 'demons,' 'spirits' and illnesses, and was regarded of greater practical use as to other aspects of the Law. The later also sheds light on the common practices of people afflicted by 'spirits' and the role played by the use of specific psalms and incantations such as 4Q560, among others, in an exorcism framework. In this fragment the formulaic mentions of 'demon' name-male and 'demon' name-female, the enumeration of personified diseases, the mention of probable possession and lastly the occurrence of a short quotation from Hebrew Scripture is relevant, supporting the conception that illnesses can act as types of 'demons.'

⁴¹⁷ Witmer sees the connection between Fever and Chills and an evil spirit in 4Q560 and *PGM* 88:1-19, as well as the *T.Sol* 7:6-7. See, Witmer, *Jesus, the Galilean Exorcist*, 217.

⁴¹⁸ Darrell L. Bock, *Luke 1:1-9:50* (Grand Rapids.: Baker Books, 1994), 434.

As per the cases of study in the Qumran community, the similarities between these sources and the Gospel of Luke in terms of language, motifs, and traditions not only amplify and reinterpret multiple omissions and misjudgments when it comes to dealing with these beings, they also provide an important interpretative key to understanding Luke's negative notion of 'spirits.' Thus, it possible to assume that Luke was equally convinced that 'demons' could cause maladies and the cure could be seen in terms of deliverance from the oppression of these 'unclean spirits.'⁴¹⁹

⁴¹⁹ Bern Kollmann "Jesus and Magic: The Questions of Miracles" in *Handbook for the Historical Jesus*, edited by Tom Holmén and Stanley Porter (Leiden: Brill, 2011), 3082.

Chapter 8: Luke 11:14-26

Greek Text

¹⁴ Καὶ ἦν ἐκβάλλων δαιμόνιον [καὶ αὐτὸ ἦν] κωφόν· ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφὸς καὶ ἐθαύμασαν οἱ ὄχλοι.

¹⁵ τινὲς δὲ ἐξ αὐτῶν εἶπον· ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·

¹⁶ ἄλλοι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ.

¹⁷ αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς· πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον πίπτει.

¹⁸ εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια.

¹⁹ εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται.

²⁰ εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

²¹ ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἔστιν τὰ ὑπάρχοντα αὐτοῦ·

²² ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθῶν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἣ ἔπεποιθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

²³ Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἔστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

²⁴ Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὐρίσκον· [τότε] λέγει· ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον·

²⁵ καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον.

²⁶ τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἐπτά καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.

Phenomenological Level

Introduction

As has been previously shown, Luke has encoded a large amount of information in the positive and negative notion of ‘spirit,’ essential to understand Luke and decode the deeper meaning of his gospel. In this particular section, Luke contrasts the positive connotation of ‘spirit’ with that of a number of implications of ‘spirit’ and the character Βεελζεβούλ, ‘Beelzebul’ and Σατανᾶς ‘Satan’ now introduced, and the use of ‘ἰσχυρὸς,’ or ‘strong man’ both in the negative.

Phenomenological Analysis

Luke 11:14-26

The general position of this section within the gospel, its data, or its special features, makes it relevant to analyze. In terms of general position, this section is situated at the end of the number of hits for the negative notion of ‘spirits.’ The latter then gives an almost dramatic spotlight to this section where not only other elements are introduced. Luke opens this section by starting the narrative with an exorcism of a ‘demon’ that was ‘dumb.’ Consequently, the accusation was raised that this exorcism was done through the power of a newly introduced being.

Moreover, Luke’s notion of the source of authority for Jesus’ exorcisms is reflected not in the ‘power’ of ‘the Spirit,’ but rather ‘εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ

δαίμονια,’ ‘if I by the Finger of God cast out demons’ where he links the association of the anthropomorphic concept of God’s battle in relation to ‘demons.’ Additionally, Luke has Jesus answering that ‘any kingdom divided against itself would be laid waste...’ hence developing the concept of an eschatological battle, not only against the ‘spirits’ but also against the ruler of this kingdom, ‘Satan’ or ‘Beelzebul.’ Consequently, Luke levels the accusation, Jesus’ response, and the story of the ‘strong man’ providing a larger cloud of words that can be linked together and analyzed. Lastly, to conclude these narratives that reveal Luke’s understanding of ‘spirits’ is Luke’s inclusion of the story of ‘unclean spirit.’ In addition to this—and relevant to the narrative pertaining to ‘spirits’—is the story of the ‘unclean spirit.’ Luke represents in this story a substantial change of his sources to the point of omitting some important information. Moreover, he weaves together three stories once again in order to introduce an element, develop it, and incorporate it in his story. Yet, when it comes to the story of ‘the unclean spirit’ he leaves it almost intact. Hence, this raises the question, why? Why does he seem to keep some stories closer to his source, but changes others drastically? Does this have to do with personal ideas?

Luke 11:14-26 starts the story with Jesus ‘ἐκβάλλων’ or casting out a ‘demon.’ However, the ‘demon’ is portrayed as a ‘κωφός’ or ‘dumb, deaf,’ something not previously introduced in the gospel nor developed later on. Perhaps it may point to vestiges of older traditions that made their way into the gospel.⁴²⁰ The implications of having a ‘dumb’ ‘demon’ are important as they may have an encoded message about the nature of the origin of these beings being affected of what is perceived as a malady; note that the

⁴²⁰ As noted in Chapter 6 of this research, where the associations between the ‘Holy Spirit’ and fire are given, as well as the bodily depiction.

‘demon’ is not healed, and that this affliction is then bequeathed to the possessed man, hence opening a venue to interpret ‘spirit’ possession as the transference of the ‘spirit’s’ characteristics upon the person. If the latter is the case, then a case of personified illnesses can be reached. Interesting is the result as the delivered person speaking is addressed as ‘ἐλάλησεν ὁ κωφὸς,’ or ‘the dumb/deaf spoke.’

The result of the exorcism is that Jesus is viewed as performing these signs with the power of ‘Beelzebul,’ who is assumed by the crowds to be the ruler of ‘demons.’ Such vocabulary leads to the reference of kingdoms and their respective rulers involved in conflict. Moreover, what is relevant is that Luke has Jesus connecting the accusation of casting out ‘demons’ by ‘Beelzebul’ to ‘Satan,’ which then functions as synonym and the adversary to defeat. But was this adversary introduced at an earlier point in the gospel, perhaps in Luke’s account of Jesus’ temptation? Luke still makes no effort to directly connect it, yet provides clues in the language.

The inclusion of the language referring to βασιλεία, ‘kingdom,’ a reference to the initial introduction of Jesus as the heir of the kingdom,⁴²¹ is then taken up again in the temptation narratives where ‘the Devil’ is portrayed as the unchallenged possessor of the kingdoms of this earth,⁴²² and finally Jesus’ preaching of the ‘kingdom of God.’⁴²³ Now that the concept of ‘kingdom’ has been developed, Luke takes a step forward and introduces the eschatological battle that the reader may have deduced, but which was not fully introduced. Interestingly, this concept of the ‘kingdom’ of God’ is not expanded in

⁴²¹ Luke 1:33.

⁴²² Luke 4:5-6.

⁴²³ Luke 4:43.

the book of Acts, but rather remembered from Jesus' words in the Gospel of Luke.⁴²⁴ Not only does this connection help to make sense of Jesus' mission but it also helps to define the role of the 'Holy Spirit' in the eschatological confrontation, and ultimately Luke's notion of 'spirits' in general. How then is this battle fought?

The exorcism language used here points to a rather striking mode of action; under the influence of 'the Spirit' Jesus 'ἐκβάλλω' 'casts' 'spirits' out of the afflicted ones. By delivering them the 'kingdom of God' is established and the defeat of 'Beelzebul' as the representative of the opposing force is reached. Most remarkable is the anthropomorphic concept of εἰ δὲ ἐν δακτύλῳ θεοῦ 'but if by the Finger of God' which points to the source of authority that takes God's bodily features used against the opposing kingdom. At this level it is safe to say that Luke makes an association between anthropomorphic features involved in a frontal attack against the opposing kingdom. But, why are exorcisms explicitly mentioned as Jesus's active role in God's direct attacks?

Equally important is the analogy⁴²⁵ of the ὁ ἰσχυρὸς, or the 'strong one' in contrast to the 'ἰσχυρότερος' or 'stronger one.' While initially it may not seem connected to the concept of 'spirits' Luke loosely connects the analogy to his understanding of 'Beelzebul,' 'Satan,' as the ruler of 'demons' and just before his story of the 'unclean spirit.' Hence it is evident that Luke sees it as belonging to the general motif and the cloud of words, as it will be shown. The language provides subtle references in this analogy; Luke mentions

⁴²⁴ Save for 8 mentions Acts 1:3 6 8:12 14:22 19:8 20:25 28:23 31, as opposed to 46 mentions in the book of Luke, within those 8 mentions explicitly referring to the 'Kingdom of God.'

⁴²⁵ Luke is careful to remove the prefix of the following being part of a parable, as in Mark 3:23, and presents this story.

‘αὐλή,’ or ‘courtyard, or royal courthouse, palace’ instead of οἰκία,⁴²⁶ ‘house’ highlighting the image he is weaving together. Jesus, arguably, compares himself to ἰσχυρότερος and ‘Satan’ to ὁ ἰσχυρὸς something that has been witnessed by Luke’s audience without a shred of doubt. Lastly, attention is to be brought to ‘πανοπλία,’ or ‘full armor.’ Certainly it is important to note that πανοπλία serves as means both of protection and attack; can this be associated, then with the actions of ‘spirits’ against Jesus keeping the ‘strong one’ protected and in full control of his possessions? If so, then exorcisms can be seen as definite and singular attack against the kingdom of ‘Beelzebul,’ taking its armour by pieces.

In the last of the stories that Luke links together is that of the ‘unclean spirit,’ a story that is mostly unchanged at its core. In it Luke is careful to remove from its original source the connotation of it being a parable, giving way to an analogy. This is important as it emerges from the ‘Q’ tradition, where no other references to ‘evil,’ ‘unclean,’ or other types of negative associations to ‘spirits’ are found. This begs the question of why it was kept, and moreover, how it works in tandem with Luke’s notion of spirits. Here the association of words is important and remarkable; for one, it makes allusion to an ‘ἀκάθαρτον πνεῦμα’ ‘unclean spirit,’ ‘ἐξέλη,’ ‘coming out’ of a ‘ἀνθρώπου’ ‘man.’ Hence the idea of the influence of this ‘spirit’ is from within and not from outside. The story does not mention that this is the work of an exorcist, but in general it is that of a forced expulsion, or an exorcism. The work of the exorcist is done, yet it appears that after the expulsion, and there is little input from the exorcist regarding where this ‘spirit’ should go. Hence the ‘spirit’ is left to wander anywhere, but is somehow restricted to

⁴²⁶ As it is referred in Mark 3:25.

physical areas and features. The direction that the ‘spirit’ takes is to go to ἀνύδρων τόπων or ‘waterless places.’ Luke has build an image of non-human beings being found in such places, but what is remarkable in this story is the idea of ‘spirits’ having free will for decision making, casting them as characters or beings.

This character seems to have a motif, which is indicated by Luke as an explanation for the decision of the ‘unclean spirit’ to ‘ζητοῦν ἀνάπαυσιν καὶ μὴ εὐρίσκον,’ or ‘seeking rest, but not finding it.’ The ‘unclean spirit’ is not at peace at a ‘waterless place,’ yet it is its first choice when looking for rest. Why then must the ‘unclean spirit’ go to these places, and why is it seeking rest? Can this be associated with the myth of the giants in the Genesis narrative, subsequently written into Second Temple Period literature, where the spirits of the drowned giants are seeking corporeal rest?⁴²⁷ The latter becomes more understandable when the next portion of the story is introduced, as the ‘spirit’ reflects that it should go back to its previous house and find rest. Note that Luke keeps ‘οἶκος,’ or ‘house’ in its original and gives the impression of entering and occupying a place, plainly identifying spirit possession as occupying an empty house. Moreover, descriptive aspects of the house portray it as a house in order; the house is σαρόω, ‘sweep,’ and κοσμέω, ‘adorned.’ The latter also seeks to reflect the state of the house and also of the individual. However, when seeking rest, the ‘unclean spirit’ does not enter by itself, but rather brings ‘ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτα,’ or ‘seven other more evil spirits,’ which are presupposed as not occupying a ‘house, to enter and dwell there. A brief explanation is given that the state of the person is then ‘χείρονα τῶν πρώτων’ ‘worse than the first.’ However, the comparative ‘χείρονα’ has the idiomatic implication of meaning ‘of ill

⁴²⁷ Archie Wright, *The Origin of Evil Spirits* (Minneapolis: Fortress Press, 2015), 182.

health,' or 'sicker,' hence, the reference refers not only to moral, but also to health implications, keeping in line with Luke's notions.

The section of Luke 11:14-26 contains a number of types of story. The opening story is that of deliverance within the framework of the healing of an afflicted man as it fall under the framework of exorcism healings. Moreover, the accusation is met with a response in the form of sayings coming from Jesus that speak to Luke's enigmatic formulation of Luke 11:20, giving way to the analogy of the 'strong man' and the 'unclean spirit.' The latter story deals with the reinvasion of an exorcised person, according to Fitzmeyer, but it says nothing of the relapse into sin (recidivism), as it has often been interpreted.⁴²⁸

Although some have sought to establish a connection between possession and sin, at this point it is clear that in Luke's mind there is none, but rather there is a confrontation between kingdoms and the victory of one over the other in terms of deliverance and exorcisms, with the corollary of healings.

Concluding Remarks – Phenomenological

Luke is decisive in connecting otherwise separate accounts into a literary unit, encompassing elements that range from a single deliverance to a full battle between two opposing kingdoms. All of this is done within the framework of understanding the unseen realm of 'spirits.' In between, Luke presents several analogies that seek to reinforce his understanding of 'spirits' and the dynamics behind the idea of 'kingdoms' in opposition to each other, setting forth the concept of a 'dualistic' battle taking place—either in the

⁴²⁸ Fitzmeyer, *The Gospel According to Luke*, 924.

eyes of Jesus, or of Luke. Luke has introduced the concept of Jesus preaching the kingdom of God in previous chapters, yet only opposing figures, such as 'the Devil' and to an extent 'Beelzebul' or 'Satan' has been introduced. Moreover, the association of exorcism language in close connection with the directive of God by the 'Finger of God' is of relevant analysis in the historical background level, since it appears to have an implicit connection to 'the Spirit.'

The language that surrounds the story of 'strong one' supports the concept of Jesus as both an emissary and as the anointed agent for the 'kingdom of God' to initiate the incursion and defeat the 'strong man.' The language in this section is cohesive in the sense that everything relates and builds upon what is previously introduced. More important is the fact that Luke removes the designation of 'parable' from the stories surrounding the 'Beelzebul controversy.' Hence this analogy of the 'strong one' is connected to the analogy of the kingdoms in opposition, giving way to an interpretation of an eschatological battle between the representatives of each kingdom, 'Beelzebul' or 'Satan,' and Jesus as the anointed agent, but more importantly 'the Spirit.'

Lastly, Luke ends this pericope with the story of the 'unclean spirit.' In this short narrative Luke fully presents his notions of the interaction of 'unclean spirits' with the physical world as well as the motifs pointing to vestiges of older traditions. In a similar fashion, Luke uses the noun 'house' to describe the possessed man as the inhabited space that the 'unclean spirit' occupied prior to its departure and is seeking to reoccupy upon its return. He describes the 'house' as 'swept' and 'adorned,' meaning that the house had

been put to order, something that Jesus' exorcisms have been noted to accomplish.⁴²⁹ However, when the 'unclean spirit' comes back it brings 'seven other more evil spirits' with it, and the number and condition is not only 'worse' at a moral level, but rather idiomatically, refer to being worse of 'ill health,' or 'sicker,' which would align with Luke's notion of 'spirits' as bringing chaos and illnesses.

⁴²⁹ Take for instance Luke 8:35-36.

Narratological Level

Introduction

This section presents a continuous narrative of intertwined plots that represent Luke's thoughts and purposes, modes of actions, and resolutions. When it comes to characterization, Luke directly characterizes the possessed man with maladies. Likewise, when it comes to the newly introduced being Βεελζεβούλ, Luke has the crowds providing the characterization as τῷ ἄρχοντι τῶν δαιμονίων 'prince of demons.' Luke, then has Jesus identifying 'Beelzebul' as 'Σατανᾶς,' 'Satan,' which links them together as synonymous characters and opens up the window to understand the 'διάβολος' or 'devil' as another possible synonym. Equally important is the characterization and focalization of 'the other' or the alienating references of Luke concerning Jesus' opponents. Next is the introduction to the plot analysis of this section.

Luke in this narrative section has purposely woven different strands of traditions and stories into a fully-fledged narrative. These stories, found elsewhere in his original sources, are placed at this point and highlight Luke's main motifs and thinking. At this point it is important to note that Luke has already introduced the topic of 'spirits' to his audience and has been able to incorporate them into the narrative. Influential as this topic is, in this section one finds its full impact on what starts as 'simple exorcism' of a 'δαμόνιον κωφόν,' or 'dumb demon,' while the construction is odd, it was already introduced as part of the healings that Jesus was carrying out,⁴³⁰ here Luke presents this

⁴³⁰ Luke 7:22.

healing, but under a different light, as an exorcism, hence reinforcing his narrative that this belongs to a deliverance healing. However, when questioned about source, either by criticism or testing, the narrative develops into a series of teachings. For the purpose of analyzing Luke's ideas about 'spirits,' this chapter concentrates on three discernable narratives, "the Beelzebul controversy," "a house divided" and "the return of the unclean spirit" put together by Luke, whereas in his sources they are at different locations and associated with different co-texts. The "Beelzebul Controversy" and "A House Divided" will be treated as one narrative since they are complementary, while "The Return of the Unclean Spirit" will be treating singularly.

Plot Analysis of Luke 11:14-26

Luke 11:14-23

Quinary Model

The Quinary model for this section is vague, as each of the verses contain more sayings than stories or narratives. However, an initial story is presented, and this story serves as a guide for the rest of the piece. The introduction for this piece represents a story in the Quinary model, but with an inverted ending. The latter becomes evident once the section is divided and analyzed.

(Luke 11:14a) Initial Situation

Καὶ ἦν ἐκβάλλων δαιμόνιον

And He was casting out a demon,

(Luke 11:14b) Complication

[καὶ αὐτὸ ἦν] κωφόν

and it was dumb;

(Luke 11:14c) Transforming Action

ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός

and it came about that when the demon had gone out, the dumb man

spoke;

(Luke 11:14b) Denouement

καὶ ἐθαύμασαν οἱ ὄχλοι.

and the multitudes marveled.

(Luke 11:15-16) Complication 2

τινὲς δὲ ἐξ αὐτῶν εἶπον ἐν Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια· ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ.

But some of them said: "He casts out demons by Beelzebul, the ruler of the demons." And others, to test *Him*, were demanding of Him a sign from heaven

(Luke 11:17a) Transforming Actions 2

αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα

But He knew their thoughts,

(Luke 11:17b) Denouement 2

εἶπεν αὐτοῖς

and said to them,

(Luke 11:17c-23) Final Situation

πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται καὶ οἶκος ἐπὶ οἶκον πίπτει. εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια. εἰ δὲ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται. εἰ δὲ ἐν δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

"Any kingdom divided against itself is laid waste; and a house *divided* against itself falls,
 "And if Satan also is divided against himself, how shall his kingdom stand? For you say that I cast out demons by Beelzebul. "And if I by Beelzebul cast out demons, by whom do your sons cast them out? Consequently they shall be your judges. "But if I cast out demons by the Finger of God, then the kingdom of God has come upon you

ὅταν ὁ ἰσχυρὸς καθοπλισμένος φυλάσσει τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ· ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἧ ἔπεποιθει καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. Ὁ μὴ ὄν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει

"When a strong *man*, fully armed, guards his own homestead, his possessions are undisturbed; but when someone stronger than he attacks him and overpowers him, he

takes away from him all his armor on which he had relied, and distributes his plunder.

"He who is not with Me is against Me; and he who does not gather with Me, scatters.

The *initial situation* presents itself in the light of previous exorcisms, with the casting out of a 'demon.' When the *initial situation* is then compared with *final situation* presents itself a clear correspondence between casting out 'demons' and the explanation between the correlation between this event and the battle of kingdoms. However, the *complication* gives way to a rather complicated exorcism as the designation of the 'demon' being κωφόν, 'dumb.'⁴³¹ This poses a problem, since it is expected that the 'dumb demon' cannot hear, and cannot talk, making a dialogue of sorts impossible, and as consequence any exorcism formulas useless.⁴³² However, Luke presents this story as unproblematic, as Jesus handles the situation swiftly even with a 'dumb demon' on the other end—pointing out to the source of authority not on speech but in his endowed power. The *transforming action* and *denouement* is expected at this point the 'dumb' man spoke and the multitudes marvelled. However, as the story flows as usual the prospected *final situation* turns into a *complication* since a resolution in itself has not been reached. *Complication 2* is not that of an exorcism, but something different, it is a direct accusation from some people emerging among the crowds against the source of authority. *Complication 2* is that the accusation that Jesus' exorcisms were due to the influence and power of Beelzebul, the ruler of demons. Could this be due to the lack of rituals? This accusation is manifold, not only is there a direct challenge, questioning the source of Jesus' power and authority, but

⁴³¹ More of this category when it comes to characterization.

⁴³² It is worth noting that this story is placed after the dialogue that occur with the Gerasene demoniac in Luke 8:26-39.

also a direct accusation that Jesus was indeed insane.⁴³³ *Transforming action 2* comes with Jesus knowing their thoughts, and Luke presenting him as in control of the situation—nothing can take Jesus by surprise. It is important to note that the narrative says that the accusers audibly made their accusing be heard, yet Luke points to a deeper level, when he has Jesus ‘knowing’ their ‘thoughts,’ not simply hearing the accusations. These thoughts are hidden from others in the audience, and like the ‘dumb demon,’ they are not explicitly shared. Moreover, the accusers are demanding a sign from heaven, but as a test. The latter points out to Jesus’ initial temptation by the ‘devil’ where a sign was asked for in the form of a temptation.

The result is now not a miraculous sign but rather of inspired speech. The latter gives way to the *final situation*, which in itself is a series of teachings on the kingdom of God and that of Beelzebul, Jesus’ authority, and mode of action against his opposition.

Interestingly when comparing the *initial situation* to the *final situation* the relation is clear, the exorcism is part of Jesus’ programmatic agenda of taking the ‘armor’ of the ‘strong’ man and hence opening a window into the larger narrative; the eschatological battle that is going on between the ‘kingdom of Beelzebul’ and the ‘kingdom of God’ with Jesus as the anointed agent carrying out the incursion, overtaken by ‘the Spirit’ as God’s representative on earth.

The resolution or revelation presents an interesting perspective on Jesus’ self-understanding and Luke’s interpretation of Jesus’ role in contrast to Luke’s notion of ‘spirits.’ Jesus is introduced as the exorcist capable of handling any type of possession

⁴³³ More on the historical approach.

spawning from a legion of demons,⁴³⁴ to the most difficult of illness, one deprived of any way to interact with the world. At this point Luke is clear to introduce that Jesus' next encounter is complicated as well. But the outcome is as expected, 'the dumb man spoke' and no more lines are given to the exorcism, and while the multitude marveled when the man spoke, others from the crowds did not recognize it as a deliverance, but rather leveled an accusation against Jesus for doing it to advance Beelzebul's kingdom and under his authority. What Jesus not only resolves, which is to put down the argument, but also reveals and makes clear is that of the unity of any kingdom (e.g., the kingdom of Beelzebul, or for this matter, the kingdom of God), a dualistic battle between the two kingdoms, and the state and strategy to bring down the kingdom of Beelzebul. More importantly, Jesus' implied role is that of the skilled deliverer appointed by God as evidenced by the implementation of the anthropomorphic nature of 'the Finger of God.' Hence Jesus' authority, as Luke envisions it, comes from God and Jesus' programmatic deliverance is guided directly by God.

Modes of Action

At this point it has become evident that when Jesus encounters a possessed person, or demon, the mode of action is to heal and deliver the person and cast out the 'demon.' This story is no different, albeit it presents an additional problem, follows its course as expected, what Jesus ought to do, is what Jesus does. However, when charged about the source of his authority some accused as coming from Beelzebul, which Jesus identifies as 'Satan.' As the in-story Jesus is expected to provide a 'sign,' instead, Jesus goes on to

⁴³⁴ Luke 8:26-39.

teach on the nature of the request, making an argument for and against division and this is the meaning of exorcism. Moreover, Jesus then takes the accusation and directs it as well to their sons as exorcists. Here Luke does not go onto the motivations and personal gains for conducting exorcisms, but rather keeps in line with Jesus' reasoning that exorcisms weaken the 'kingdom of Satan.' At a reader level, Jesus is not expected to provide a sign, since Luke notes that Jesus knew their thoughts and has him instead presenting his point using analogies, however, what is unexpected is Jesus' revelation of the inner workings of a not evident battle taking place in Jesus' exorcisms and his opponent. In these analogies, Luke uses modes of actions to move the readership from an understanding on Jesus' source of power and strategy to a decision of which side should they pick, either Jesus' or the accusers, either Beelzebul's side or God's side.

Luke 11:24-26

Quinary Model

In this section Luke presents a story, not from the point of view of Jesus' audience, but rather from an 'unclean spirit's' point of view, where he is presented as the main character of this short section. In this turn of events, Luke has established that Jesus was a successful exorcist. Every encounter he has had with the negative notion of 'spirit' has resulted in a successful deliverance, not to mention some healings as well. Yet, this story gives a rare turn of events from a 'spirit's' point of view after an exorcism. Luke has introduced the notion that Jesus came to liberate the captives, and presents the captives as the plunder recovered from the enemy in the co-text of this particular piece—right after the

Beelzebul controversy and the battle between kingdoms. However, this particular narrative seeks to address the question of ‘why people may fall back after a deliverance to a worse state?’ while at the same time presenting the narrative as a precautionary story leaving the ‘house’ unoccupied. In the following analysis, Luke elevates the negative notion of ‘spirits’ to a character in its own right where the ‘spirit’ is given human-like attributes and needs.

(Luke 11:24a) Initial Situation

Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου

When an unclean spirit comes out of a man

(Luke 11:24b) Complication

διέρχεται δι’ ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ μὴ εὐρίσκον·

It goes through waterless places seeking rest and does not find it

(Luke 11:24c) Transforming Action

[τότε] λέγει· ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον

Then it says, “I will return to the house I left”

(Luke 11:25-26a) Denouement

καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκοσμημένον ἕτερα πνεύματα

πονηρότερα ἑαυτοῦ ἑπτὰ καὶ εἰσελθόντα κατοικεῖ ἐκεῖ·

When it arrives it finds the house swept clean and put it order. Then it goes and takes seven other spirits more evil than itself and they go in and live there.

(Luke 11:26b)Final Situation

And the final condition of the man becomes worse than the first.

καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.

Jesus starts the narrative by placing the ‘unclean spirit’ as the subject of the narrative and the ‘man’ as the object. As previously mentioned, this story is rather puzzling as it presents itself from the perspective of the ‘unclean spirit’ where the audience is presented with an unusual, unspoken request, to understand the motives of this ‘spirit.’ Once again when one compares the initial situation to the final situation it is evident that not only the ‘unclean spirit’ is in a better place, but also finds itself in a better situation, so the result is favorable to the ‘spirit’ but not so to the man.

In the *initial situation* an exorcism is implied, presenting the ‘unclean spirit’ existing its dwelling. However, the reason, according to this story for the initial possession is implied as that of ‘seeking rest,’ which Luke introduces as a *complication* on a different level.

The *complication* starts when the ‘unclean spirit’ goes through ‘waterless places’ indicating a form of stress or difficulty, where the driving force is to ‘seek rest,’ without finding it—why is rest so important to the ‘unclean spirit’ that it would go to great lengths to find it? The *transforming action* firmly rests on the spirit’s ability to reason, determine,

and act on free will, showing intellect and a level of freedom that these characters possess. At this point, the story is turning for the better for the ‘unclean spirit.’ The *denouement* is somehow unexpected, it presents a ‘house’ clean, swept, and put into order, something that was at some extent evident in Jesus exorcisms and their results.⁴³⁵ Not only an exorcism is necessary to be on the right path and maintain it, subsequent action is needed; this subsequent action is not seen to be taken by this man, hence leaving the house open for occupancy; what is Luke pointing out as a consequent action after being delivered? Yet, the *denouncement*, from the ‘unclean spirit’s’ perspective is that of a house in order as the perfect place of rest for the ‘unclean spirit’ a prospect that has to be shared. Nowhere in the narrative is implied whether the invitation of the other seven more evil spirits is due to the need to make the man’s state worse and to preemptively avoid any further exorcisms by isolating him even further, however it seems that the ‘unclean spirit’ finds rest in making the individual’s state worst. The *final situation* is not a positive one for the man, but it is for the ‘unclean spirit.’ It is not only back at its house, but its surrounded by more evil company, thus securing the place of rest even further.

Luke opens up several levels in this story. First is the anthropomorphic depiction, not of the spirit, but of the process that it goes through: comes out of a man and remains constrained to a physical environment, having to go through, different places still depicted with geographical characteristics. The ‘waterless places’ can be interpreted in at least two ways. On the one side, it was introduced that the negative concept of ‘spirits’ would inhabit desolated places, and deserts or ‘waterless places’ would be one of them.⁴³⁶

⁴³⁵ See Luke 8:35 on the story of the Gerasene Demoniac.

⁴³⁶ See Luke 4:1-2, where the devil was introduced as being in the desert.

Yet, on the other hand, the subject of this narrative cannot find rest, and the waterless place is introduced, not as a possible prospect but as a harsh environment that makes the ‘unclean spirit’ reconsider where to find rest, hence raising the question of why inhabit this place at all? On a different level, this ‘spirit’ is portrayed as being conscious and seeking what is beneficial for itself. The latter is not only evident by its rhetorical decision ‘ὑποστρέψω εἰς τὸν οἶκόν μου ὅθεν ἐξῆλθον· ‘I will return to my house from which I came,’ however, this time it seeks other spirits that will make its dwelling place more secure. As was previously shown, Luke connects Jesus’ exorcisms as means of taking the enemy’s armor away, hence it is only logical that by bringing a possession to a worse degree, the ‘unclean spirits’ are reinforcing its kingdom as the metaphor introduced by Luke leads to acknowledge. On illnesses and possession the ‘unclean spirit’ narrative implies that the number of ‘spirits’ or ‘demons’ communally possessing a person achieves a worse level of possession and a better level of safety.⁴³⁷ Moreover it opens up, and to some extent, answers, the question why some person seems to be in a worse state than others? Not only may it be due to ‘reposition’ of a body, but also as there may be levels of wickedness in these characters. Lastly, it addresses the question of what can happen if the house is not occupied with a different ‘spirit.’

The resolution of this story is connected to Luke’s overall notion of ‘spirits’ and it is quite convenient and evident in its use. It is convenient since this narrative points out to the state of an apparently good individual that fails to fill his inner dwelling with a different ‘spirit’ as they are the only ones depicted as possible occupants throughout the

⁴³⁷ See Luke 8:26-39 where the demons in the Gerasene demoniac present a back and forth argument before being casted out. Likewise Luke 8:2 where Mary Magdalene is highlighted as being possessed by seven demons.

gospel. Also, it is evident because it leads the audience to Luke's key theme, that is the activity and indwelling of the 'Holy Spirit.' Hence, this story, although negative and ironic, becomes the perfect vehicle to showcase and make Luke's audience logically think about the need to be overtaken by the 'Holy Spirit' to prevent their last state becoming worse than their initial.⁴³⁸

Modes of Action

The modes of action for the subject of this narrative may be unrecognizable since there is no other material in the corpus to compare as to what an 'unclean spirit' ought to do instead of being cast out. However, where it becomes obvious, and to some point required, is in reference to what the person ought to do. The 'man' once possessed is set free; while the story follows the actions of the 'unclean spirit,' the lack of action on the man's side is evidenced. Indeed, the man, metaphorically depicted as the house, is cleaned and put in order, but has failed to look for another inhabitant, something that he ought to do, leaving the house open for squatters. What happens next becomes clear. The house is then inhabited by uninvited occupants causing the state of the house, and the man in consequence, to be worse than he originally was. Hence, the mode of action is that of what the 'man' ought to have done, instead of the 'unclean spirit;' the man ought to have filled his house with a good 'spirit' or in other words the 'Holy Spirit.'

⁴³⁸ This argumentation mirrors that of Jesus' response when charged on acting under Beelzebul's authority, it presents a logical argumentation on how impossible that would it be. In the same way, this narrative presents a logical argument on how illogical it is not to fill the house with the 'Holy Spirit,' having the audience reach out to this conclusion by asking the question 'how to prevent this since all the purity elements are present in the man (clean swept, put in order)?'

Characterization

On characterization, important details re-emerge. Luke's characterization of this account is important since he seems to be following his sources but heavily modifying them to advance his own notions.⁴³⁹ Moreover, Luke provides the characterization through other characters, and uses Jesus to characterize himself and to provide connecting metaphors to the general understanding of Jesus' role in reference to Luke's notion of 'spirits.'

Jesus' Characterization

Luke reaffirms Jesus' implicit role of an exorcist, by presenting a simplified version of an exorcism—that is all that Luke provides in this chapter in relation to Jesus. However, what is remarkable is that Luke has the crowds charging Jesus with a devious characterization, such as that of belonging to 'Beelzebul's' kingdom, and if taken, successfully marginalizing him outside of the boundaries of Jewish society in line with foreign gods and demons, actively terminating his ministry and message.⁴⁴⁰ On the other hand, Jesus provides a self-characterization and corollary provides a characterization for 'Beelzebul' or 'Satan' in its role as the ruler of 'demons.'

On Jesus' characterization, he refutes the claim of working under 'Beelzebul's' kingdom, but rather he presents himself as the carrier of God's orders by following God's Finger, which not only refers to the power of God (e.g., the hand of God), but also to the

⁴³⁹ This is clear in the way that has modified section of this narrative to fit in his own presentation of the events and the conveyance of his notions.

⁴⁴⁰ "The challenge that identified Jesus with Beelzebul was an attempt by his opponents to put him outside the boundaries of "civilized" society, outside Israel, into pagan and demonic territory." For more See, Moxnes, "Ethnography," 327-41.

skillfulness in the action.⁴⁴¹ Hence, the prime aspect of Jesus' characterization is that of a skillful servant of God, establishing the kingdom of God through his mission as evidence in anointed discourse and powerful deliverances. Moreover, implicitly Jesus characterizes himself as someone stronger, who attacks and overpowers his enemy, takes away his armor and distributes his plunder. Jesus, hence, sees himself as the appointee of God, being exceptionally skilled and empowered to be stronger than his enemy, and to methodologically take away every single piece of his armor in which his enemy trusts, effectively delivering the enemy's possessions.

'Satan's' 'Beelzebul's' Characterization

Often seen as the adversary of God and righteousness, διάβολος 'the devil' is casted as the character that opposes Jesus, the one 'full' of the 'Holy Spirit' and in consequence the 'Holy Spirit.' A connection between 'the devil' and the characters introduced here may not be immediately evident; however, upon closer examination the character introduced as 'Beelzebul' later linked with 'Satan' provides a window to see their activities as equivalent.⁴⁴² Moreover, this connection can be extended to understand the analogy of the 'strong man' further introduced in this section. Hence, an important aspect of Luke's characterization is the transmission of traits from one character, such as 'the devil' figure found in the 'wilderness,' to 'Beelzebul' or 'Satan' now seen as the ruler of his own kingdom, to that of the 'strong man' who guards his own house in what is later depicted in kingdom terms and conquest.

⁴⁴¹ The phrase is not so common in the Hebrew Scriptures besides Exodus 8:15; 31:18 and Deuteronomy 9:10. For more see François Bovon, *Luke 2* ed. Helmut Koester, *Hermeneia-a Critical and Historical Commentary On the Bible* (Minneapolis: Fortress Press, 2013), 121.

⁴⁴² This is the Greek translation of the Hebrew term שָׂטָן, 'satan' in the Hebrew Scriptures Particularly in 1 Chronicles 21:1, Psalm 109:6, all throughout the book of Job, and importantly in Zechariah 3:1-2.

Luke divides the characterization of ‘Beelzebul’s’ or ‘Satan’s’ into different levels. On the one hand, Luke does not address or provide a direct characterization to ‘Beelzebul.’ In contrast, he has the characters in the story providing direct characterizations, and some indirect notes. This is interesting since it provides a view into the world that Luke is implementing in his narrative. Some of the crowds start providing characterizing traits by naming the figure as ‘Βεελζεβούλ τῷ ἄρχοντι τῶν δαιμονίων’ or ‘Beelzebul, the ruler of the demons.’ At this point in the narrative is the first time the audience has been introduced to the role of this character. The people from the crowds are already presented as a mixed group bringing together different points of view. However, one emerges unanimous, the concept behind naming and characterizing the ‘ruler of demons’ as ‘Beelzebul,’ that is to be traced all the way back to the Canaanite religion, and represents an explanation for foreign gods.⁴⁴³

The next characterization comes from Jesus’ speech, interesting leveling ‘Beelzebul’ with ‘Satan,’ a figure who has been briefly introduced in the previous chapter in a cryptic sentence, but now connected by Jesus. Now Jesus provides an implied characterization as the ruler of a kingdom and the unity in its working. Indirectly a connection can be made between ‘Satan’ and ‘ἰσχυρός,’ ‘the strong man’ where not only power is assumed, but also a number of characteristics. Indirectly, he is represented as fully armed, in control of his house and possessions. The question being raised is then, what are his possessions? Not only is ‘Satan’ being represented as the ruler of demons, but also indirectly through

⁴⁴³ For a through dated research see, Aitken, W. E. M. "Beelzebul." *Journal of Biblical Literature* 31, no. 1 (1912), 34-53.

the 'strong man' is depicted as in control of his possession and house. At this point it must become clear that persons, on a spiritual level, are being depicted as vessels that are to be filled and taken charge of it. Moreover, the following story makes it even clearer.

Unclean Spirit's Characterization

Characterization in Luke 11:24-26,⁴⁴⁴ albeit straightforward, is relevant because Jesus is the one who provides the details and attributes; there is one main character mentioned and at least one other additional one. The main character is the 'unclean spirit,' which is later described as the collective 'seven other spirits more evil;' the additional character is the 'man.'

The main character, the 'unclean spirit,' is immediately described by its adjective 'unclean.' This direct characterization brings about immediately notions of impurity, more explicitly of moral impurity due to the context found in the following verses. As for the collective character 'seven other spirits more evil' the adjectival characterization of number 'seven' and the behavioral traits of 'more evil' presents the audience with the possibility of varying degrees of evil as well as the correlation to the real world effects; this is evident in the influence exerted over the 'man.'

The 'unclean spirit' is characterized as one 'seeking rest;' the motif of resting is interpolated with spirit's action, movement, and decision. No direct purpose or action is given to it, hence giving rise to independence of actions and decisions. Free will is

⁴⁴⁴ A characterization the negative notion of 'spirits' has been already offered in Chapter 7 of this research. However, there is need to revisit this issue in this self-contained story and to extract the traits given in here.

implied in the story, as well as the power of reasoning. Lastly, in relation to the collective character of ‘seven other spirits’ the comparative qualification ‘more evil than itself’ opens up the characterization of the ‘unclean spirit’ as an ‘evil spirit’ as well.

The man once metaphorically identified as the ‘house’ is characterized as ‘swept’ and ‘put in order,’ however the consequent re-possession of the effects on the man are evidenced in his state. By describing the man’s state as worse when the number of and wickedness of ‘spirits’ is upped, then Luke has Jesus drawing a close connection between the effects that these two factors have on possessed people: the higher the number, the worse the designation of wickedness is thus relevant. Hence pointing out that the number designation, whether ‘unclean,’ or ‘evil,’ is what affects the occupants the most.

Focalization

Luke 11:14-24

The story changes focalization at every step. It starts by the narrator presenting the setting and the actions Jesus is taking; Luke sets his audience from a safe distance to witness the exorcism. Normally, the focalization would then go to Jesus, but in this part instead the focalization moves to the crowds. When the crowds are focalized, there is a mixture of amazement and doubt, where the crowds in general are amazed, but a small and loud crowd levels an accusation. The focalization moves from the crowds in general to hearing just some of them, while not paying attention to the majority being amazed. Since no particular person is named, in contrast to other accounts,⁴⁴⁵ Jesus is then focalized and he

⁴⁴⁵ Take for example the Mark 3:22, Luke’s source, having the accusers as οἱ γραμματεῖς οἱ ἀπὸ Ἱερουσαλὴμων ‘scribes coming down from Jerusalem’ and Matthew having Φαρισαῖοι ‘the Pharisees.’

goes and provides an argumentation against the opponent's logic behind the accusation. During this focalization Luke's audience finds a number of important details in understanding Luke's notion of 'spirits.' Luke has his audience close to hear from Jesus' own words what Luke understands is happening in the spiritual world, ranging from the arrival of God's kingdom, the source of Jesus' power, the battle between both kingdoms and the subsequent victory of God's kingdom over Satan's kingdom. Lastly, Jesus sharply divides the audience into two camps. The focalization points out Luke's role as the narrator explaining Jesus' role in the dualistic battle between the kingdom of God and that of Satan, and at this story level the accusers and Jesus' followers—who are expected to take at face value Jesus' explanation of the spiritual battle.

Luke 11:24-26

When it comes to the story of the 'unclean spirit' Jesus, a character within the larger narrative, turns into the narrator and proceeds to narrate the story. The focus is introduced into what is called the 'spiritual world' for the purposes of this section. It focuses on the thoughts and actions of the main character, an 'unclean spirit.' Jesus, functioning as the narrator, recounts the story of an 'unclean spirit' coming out of a man. It brings to light in a visual way actions taken by the 'unclean spirit,' visible only in a spiritual plane. The focalization remains external as the 'spirit' audibly says its actions. Then it turns to the man and instead of presenting an internal focalization of the man's current state, the focalization remains in the spiritual world. Lastly, the 'spirit' goes out and brings other spirits to inhabit the man. Finally, the story ends focalizing the man's last state in the physical world. Relevant to this section is that Jesus is portrayed as being able to 'see' in

the spiritual world and its happenings. Yet what is interesting is that Jesus does not present inner thinking or reasoning from the ‘unclean spirit,’ instead narrates what is external to it, by using the verbs in the action: the ‘spirit’ ‘says,’ ‘goes’ and ‘takes.’ However, the man’s state is clear and visible in the spiritual and apparently the physical world—and no inner focalization is needed. This brings about levels of planes where things are evident to these characters from other levels, where planes’ characteristics are visible from higher levels, yet others are not visible from lower levels.

Concluding Remarks – Narratological Level

The quinary structure on the stories provides as a result a revelation. On the one hand, it provides the revelation of the unity of any kingdom, whether physical or spiritual (i.e., the kingdom of Beelzebul, or the kingdom of God), that are set in dualistic battle, but also Luke has Jesus presenting the state and strategy to bring down the kingdom of Beelzebul, by taking away his armor and plundering his state. More importantly, it reveals Jesus’ implied role as that of the skilled deliverer appointed by God and evidenced by the anthropomorphic guidance of the ‘Finger of God.’ In the story of the ‘unclean spirit’ Luke has Jesus revealing what happens after a prisoner has been delivered but fails to maintain his freedom. The only way to have an individual that has been freed remain truly free is to have his or her personal indwelling occupied by someone else stronger than the enemy.

In these narratives, Luke uses modes of actions to move the readership to an understanding on Jesus’ source of power, strategy, and to decide what actions they should

take. Moreover, with the story of the 'unclean spirit' Luke takes down to a personal level of what the previously possessed man ought to have done but failed to do so. The question raised to Luke's audience is that of have you done what you ought to do?

Particularly on the focalization section Luke presents from the authoritative Jesus' own voice the meaning of the arrival of God's kingdom, the source of Jesus' power, the battle between both kingdoms and the subsequent victory of God's kingdom over Satan's kingdom. In the story of the 'unclean spirit' Jesus is portrayed as being able to 'see' in the spiritual world and its happenings, he knows where the 'spirit' 'goes' and hears what it 'says,' lastly it returns to see the man, not as a physical body, but rather as a dwelling place where its interior is visible. This last story opens up to Luke's audience the idea of different planes and how seemingly unexplainable and concealed happenings occur to those who have not taken preventive measures. In between the narratives, Luke has Jesus sharply divide the audience in two camps, those who are with him, and those who are against him; this is then extended to a spiritual plane.

In summary, Luke's audience is presented with a clear understanding of the happenings in the spiritual world. There is a dualistic battle between two kingdoms, there is a strategy in place, there is a skillful appointee of God, and there is the spoils being retrieved from the enemy's camp. Jesus sheds light on this, and presents the audience with what happens whenever one does not take action and join his camp, this being best exemplified with the story of the 'unclean spirit,' their last state is worse than the first.

Historical/Traditional Level

At a Historical level, Luke 11:14-26 is vital since it is evident that Luke possesses at least two identifiably canonical sources, Mark and Q. Moreover, it is important to think about what kind of source he originally had since there are important changes in Luke's narrative. A perfect example is the change, omission, or keeping of the saying 'Finger of God' instead of 'Spirit of God.' As is evident, Luke's predilection for 'the Spirit' makes it nonetheless puzzling. Are there any earlier Jewish traditions that can provide an interpretative key when it comes to language, themes, motifs, or specific actions?

Sources

Luke uses and combines two strata of material from Mark and Q⁴⁴⁶ with the story of the 'strong man' also being found in the Gospel of Thomas. Luke represents in this story a substantial change of his sources to the point of omitting some important information. Moreover, he weaves together three stories once again to introduce an element, develop it, and incorporate it in his story. Yet, the question of why Luke does not alter the story of 'the unclean spirit' remains unanswered.

It is worth analyzing Luke's handling of 'Q' and 'Mark' and how he sees them fit into a full narrative. For one, Luke eliminates Mark's designation of a 'parable' for the sayings with which Jesus replies after the accusation is leveled. What is certain is that in Luke's mind it is not a parable, but something different. Moreover, Luke seeks to stabilize the two different and at points contrasting sources, into an amicable reading, in doing so,

⁴⁴⁶ For a throughout source analysis on the Beelzebul controversy see, Wahlen, *Jesus and the Impurity of Spirits*, 184.

Luke defocuses what he deems unnecessary, confusing, or counterproductive, and focuses on what he considers important while creating a full narrative. Interesting is that there are some pieces that he thinks are irrelevant, or at least not worth reproducing, whether in part or as a whole; for one, Luke eliminates the multiple charges against Jesus from his family as being ἐξίστημι ‘behind himself, mad.’ On the one hand, Mark introduces the same story at the beginning of his gospel⁴⁴⁷ and immediately he has Jesus calling his apostles to follow him.⁴⁴⁸ Furthermore, after doing more miracles and having a crowd following him, Mark has Jesus appointing twelve to be with him. At this point is where Mark has the story of the multiple charges against Jesus,⁴⁴⁹ clearly pointing not to the connection between exorcisms or authority over spirits, but towards the image of a new Israel.⁴⁵⁰ For this reason, the charges then take a different meaning, aiming more at mental health, rather than the complicated notion as presented by Luke. Interesting for Luke, he has removed the charge from Jesus’ family. This is important, since the attack that stemmed from them in Mark, can be taken as an actual charge against Jesus.

Cases of Study

On Providence and Dualism in Stoic Thought

The problem of good and evil is not particular for Jewish tradition. Stoic thought, while systematized and ordered, had to deal with the conception of evil befalling upon good

⁴⁴⁷ Mark 3.

⁴⁴⁸ Simon and Andrew, and James and John in Mark 1:16-19, and Levi in Mark 2:14.

⁴⁴⁹ The direction of the charge comes from a twofold source, Jesus’ relatives, ‘οἱ παρ’ αὐτοῦ,’ or ‘the [ones] his own’ and stemming from that accusation, the ‘γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων,’ ‘scribes coming down from Jerusalem.’

⁴⁵⁰ From a historical perspective this was a dangerous path to go, since Romans were soft against such demonstrations.

people. For Stoics the only outcomes that depended on one's decision should be labeled as *good* and *evil* whereas other unexpected events should be treated as indifferent.⁴⁵¹

According to Chrysippus, moral values, vices and virtues are complementary and dependent on each other; the same holds true for good and evil. While it may seem at first look as dualistic conception of the good and evil, Stoics see it as complementary.

Chryssipus' *On Providence* provides an explanation of his concept of providence:

Nihil est prorsus istis, inquit, insubidius, qui opinantur bona esse potuisse, 7.1.3 si non essent ibidem mala. Nam cum bona malis contraria sint, utraque necessum est opposita inter sese et quasi mutuo adversoque fulta nisu consistere; nullum adeo contrarium est sine contrario altero. 7.1.4 Quo enim pacto iustitiae sensus esse posset, nisi essent iniuriae? aut quid aliud iustitia est quam iniustitiae privatio? Quid item fortitudo intellegi posset, nisi ex ignaviae adpositione? Quid continentia, nisi ex intemperantiae? Quo item modo prudentia esset, nisi foret contra imprudentia? 7.1.5 Proinde, inquit...homines stulti cur non hoc etiam desiderant, ut veritas sit et non sit mendacium? Namque itidem sunt bona et mala, felicitas et infortunitas, dolor et voluptas. 7.1.6 Alterum enim ex altero, sicuti Plato ait, verticibus inter se contrariis deligatum est; si tuleris unum, abstuleris utrumque.⁴⁵²

There is absolutely nothing more foolish than those men who think that good could exist, if there were at the same time no evil. For since good is the opposite of evil, it necessarily follows that both must exist in opposition to each other, supported as it were by mutual adverse forces; since as a matter of fact no opposite is conceivable without something to oppose it. For how could there be an idea of justice if there were no acts of injustice? or what else is justice than the absence of injustice? How too can courage be understood except by contrast with cowardice? Or temperance except by contrast with intemperance? How also could there be wisdom, if folly did not exist as its opposite? Therefore, said he, why do not the fools also wish that there may be truth, but no falsehood? For it is in the same way that good and evil exist, happiness and unhappiness, pain and pleasure. For, as Plato says, "they are bound one to the other by their opposing extremes; if you take away one, you will have removed both."⁴⁵³

Providence, according to Chryssipus may resemble a type of dualistic thinking, however, upon closer look in Stoic's systematized thought it points to the direction of metaphysical

⁴⁵¹ Gabor Kendeffy, "The Use of the Stoic Concept of Phronēsis by Irenaeus and Lactantius" *ELPIS Journal in Philosophical Sciences* 19 (2018/2), 37- 49.

⁴⁵² Preserved by Aulus Gellius, in *Attic Nights*. See, Gellius, 7.1.2 - 7.1.6.

⁴⁵³ Translation John Carew. Rolfe, *The Attic Nights of Aulus Gellius* (Cambridge: Harvard University Press, 1978).

interdependence; in other words, when the universe produces a kind of virtue only when the corresponding vice is also produced.⁴⁵⁴ The complementary nature of vice and virtue might serve as background for Plutarch as he points out to this often conflicting issue in the Stoic's self-contradictions,⁴⁵⁵ "both all states of the soul, including vices and disorders, and movements of the soul, vicious acts, come about in conformity with the reason of nature."⁴⁵⁶

As previously mentioned, it is possible to say that Stoics did not have a type of dualistic system when dealing with the negative conception of 'spirits,' and consequently the negative effects of these beings were attributed to the providential nature of the Stoic's God. However, a type of complementary concept for good and evil was in existence in their conception of the universe.

The Beelzebul Controversy and the Finger of God in Jewish Background Sources

The Beelzebul controversy has played an important role in the formation and information about Jesus' empowerment to carry out miracles. The so called "Great Omission" whether or not one can agree that it was indeed omitted or simply not contained in the sources, reveals Jesus' power to carry out exorcisms in the Gospel of Luke, namely 'by the Finger of God.'⁴⁵⁷ For this reason it is necessary to look back at the Jewish

⁴⁵⁴ Kendeffy, "The Use of the Stoic Concept," 37-49.

⁴⁵⁵ *Ibid.*

⁴⁵⁶ Plutarch, *De stoicorum repugnantiis* 1050d.

⁴⁵⁷ For a throughout investigation on the sources behind the Beelzebul controversy see, Wahlen, *Jesus and the Impurity of Spirits*, 179-85.

background tradition⁴⁵⁸ and find an interpretative key to understand Luke's notion and intention in using the Beelzebul controversy. As has been previously argued, Luke makes every effort to connect the notion of 'the Spirit' to a prophetic tradition of old. In order to do so, Luke links the concept of Jesus as one possessed by 'the Spirit' to that of the prophets of old.⁴⁵⁹ Moreover, in the temptation narrative,⁴⁶⁰ Luke portrays Jesus, 'full of the Spirit' engaging in prophetic discourse against 'the devil' figure, with direct quotations from the book of Deuteronomy in response to questioning and temptation. Now in the Beelzebul controversy, a similar pattern emerges. Luke, arguably, rearranges his sources and tactically places the questioning of a sign from heaven and the temptation to provide it, in a similar fashion as the previous temptations. For this reason it is possible that Luke's account could go back and quote from the Pentateuch, particularly the book of Exodus. Hence the 'Finger of God' saying can be in line with Luke's notion of 'spirits' and Jesus' source of authority, as well as power.

In what follows, this research seeks a path forward to understand the interplay of the terms Βεελζεβοὺλ 'Beelzebul,' and Σατανᾶς, 'Satan,' used interchangeably by Luke to recount the Beelzebul controversy, and to find a similar pattern of interchangeability of terms within the Qumran scrolls, particularly those produced by the community. Then this research looks at Luke's use of 'the Finger of God' in relation to the source of Jesus' authority or power in the prophetic tradition and a new type of spiritual exodus.

⁴⁵⁸ Since the Stoics did not have a developed demonology that included a 'ruler of demons,' then it is only necessary to look at the Jewish tradition that Luke is using. For more see, Algra, Keimpe. "Stoics On Souls And Demons: Reconstructing Stoic Demonology" in *Stoics On Souls And Demons: Reconstructing Stoic Demonology* Vos, Nienke, and Willemien Otten eds., (Leiden, The Netherlands: Brill, 2011), 385.

⁴⁵⁹ For more see Chapter 6 of this research.

⁴⁶⁰ Luke 4:1-13.

Beelzebul, Satan or else?

Luke seems to have preserved the tradition handed down to him with some modifications that serve his plot.⁴⁶¹ However he keeps the nomenclature of Βεελζεβοὺλ when he narrates the event and has Jesus replying with that of Σατανᾶς. At first sight it is evident that these two terms are to be correlated to each other in Luke's gospel.

In the Qumran community, particularly in the Hebrew text of the scrolls the term 'satan' occurs five times. According to Stuckenbruck, an interesting development is seen, as in possibly three of these occurrences, the noun 'satan' contains the adjective 'all,' or "with the negative 'any' (*kol satan* in 1QH^a 4.6; 45.3; 1QSb i.8)."⁴⁶² It is important to note that here 'satan' is not intended to denote a being in particular but rather a designation.⁴⁶³

However, in 11Q5 (11QPs^a)⁴⁶⁴ there is a quote where 'satan' can be seen as a being.⁴⁶⁵

While no other direct correlation is found in the sectarian documents of the Qumran community, other important nonsectarian texts⁴⁶⁶ provide a link to a different designation to 'satan,' namely that of 'Belial.' 'Belial' is identified in the *Damascus Document* as a being sent to ensnare and punish the people of Israel. It can be implied through these few

⁴⁶¹ For the modifications on Luke in contrast to Mark and Matthew, see Appendix B in Wahlen, *Jesus and the Impurity of Spirits*, 179-85.

⁴⁶² Loren Stuckenbruck, "Demonic Beings and the Dead Sea Scrolls" in *Explaining Evil* Psychology, Ellens, J Harold ed., Religion, and Spirituality (Santa Barbara, Calif.: Praeger, 2011) 133.

⁴⁶³ Likewise, in *Jubilees* 23:19, in what is known as the little apocalypse refers to "there will be neither satan, nor any evil who will destroy."

⁴⁶⁴ This psalm, previously unknown, was of importance to the Qumran community, however, it lacks the distinctive community's terminology and eschatology. For more see, Ruth Henderson, *Deuterocanonical and Cognate Literature Studies*, vol. 17, *Second Temple Songs of Zion: A Literary and Generic Analysis of the Apostrophe to Zion (11QPSA Xxii 1-15); Tobit 13* (Berlin: Walter de Gruyter, 2014), 37.

⁴⁶⁵ 11Q5 xix 13-16 "Do not let Satan or spirit of uncleanness have authority over me." However, Stuckenbruck see that this reference may point to a development of the understanding of 'satan' as a specific being provided the Qumran community was acquainted with previous data found in *Jubilees*. See, Stuckenbruck, "Demonic Beings" in *Explaining Evil*, 133.

⁴⁶⁶ If one is to equate the formulations of the book of *Jubilees* 1 and 4Q213a 2.17 where the phrase "And do not let any *satan* have authority over..." for the latter is similar to the former with the change of *satan* for *Belial*.

texts that Belial takes on a comparable role to that of ‘satan’ generally in the 2TP.⁴⁶⁷ CD IV 12-19 reads: “And during all these years | Belial will be sent forth against Israel, as God said[...]The three nets of Belial about which Levi...” Similarly in CD VIII 2: “Them will God punish unto extinction by the hand of Belial” where Belial is seen as having taken on the role of punisher, arguably still working under God. However, the parallel between ‘Belial’ and ‘Satan’ also established in the *Community Rule* 1QS, takes up a further development. In 1QS 1 16-18 this development is introduced where Belial takes on not only a role of a punisher but also that of testing.⁴⁶⁸ Hence a more comprehensive understanding of this being is emerging, where different elements in the tradition are seen to be taken up. In 1QS 3.21-24 not only a different designation is given to ‘Belial’ which testifies to the nature of the scrolls and the identification of this being, but also, is set in battle against what can be perceived as not of God.⁴⁶⁹ In a similar way but to a larger extent the War Scroll (1QM) provides a better overview of this explicit battle where ‘Belial’ is no longer working under God, but rather is portrayed as commanding a host of spirits against the lot of God.⁴⁷⁰ Similarly, 11Q13 (11QMelch) provides similitudes that appear to belong to an eschatological Midrash⁴⁷¹ of the Qumran community.⁴⁷²

⁴⁶⁷ For a connection see Michael Mach, “Demons” in *Encyclopedia of the Dead Sea Scrolls*. Edited by Larry H. Schiffman and James C. VanderKam. Vol. 1. (Oxford: Oxford University, 2000), 190-92.

⁴⁶⁸ 1QS 1 16-18: “in order not to stray from following him out of any fear, dread, or testing that might occur during the dominion of Belial.”

⁴⁶⁹ ‘Belial’ is then correlated to the ‘Angel of Darkness’ and is set against the ‘Prince of Light.’

⁴⁷⁰ 1QM 13 2; 1QM 13 4.

⁴⁷¹ Fitzmeyer agrees with van der Woude in identifying this piece as a eschatological midrash. See, A.S. van der Woude Melchisedek als himmlische Erlösergestalt in den neugefundenen eschatologischen Midraschim aus Qumran Höhle XI, " *Oudtestamentische Studien*, 14 (1965), 354-73. Fitzmeyer, “Further Light on Melchizedek,” 25-41.

⁴⁷² Fitzmeyer, “Further Light on Melchizedek,” 25-41.

The section of 11Q13, although fragmentary in nature, it draws from the Hebrew bible⁴⁷³ and provides comments in light of their expectations. Moreover, the battle of ‘Belial’ and ‘the spirits of his lot’ against the divine figure of Melchizedek sets precedent for the development of the composite ‘satan’ figure entrenched in a battle, and a consequent punishment against this being. Melchizedek is interpreted as the figure that would bring punishment against ‘Belial,’⁴⁷⁴ but also to liberate the afflicted.⁴⁷⁵ Moreover, several overlaps on the identification of Belial provide a correlation between 11Q13 and 1QS, CD, and 1QM.⁴⁷⁶ The conjunction of this being as ruler of spirits provides a background to interpret the function that ‘Beelzebul’ or ‘Satan’ has in the Gospel of Luke.

At this point, it has been noted that the understanding of ‘satan’ may have developed from that of an adjective to a noun, from a role to a being. Although in the community writings not a single name is used to identify this being, a multiplicity of designations are employed to identify its role and activities; such is the case of ‘Belial’ in the *Damascus Document* and the *Community Rule* among others. However, what are Luke’s intentions for having the Beelzebul controversy and calling into question the source of Jesus’ authority for exorcisms? In what follows, this research looks into the anthropomorphic answer that Luke has as Jesus’ response for further indications.

⁴⁷³ According to Fitzmeyer, the line up of quotations are as follow: Leviticus 25:13; Deuteronomy 15:2; Isaiah 61:1; Leviticus 25:10; Psalms 82:1, 7:8-9; 82:2; Isaiah 52:7; Leviticus 25:9. See, Fitzmeyer, "Further Light on Melchizedek," 25-41.

⁴⁷⁴ Line 13: "And Melchizedek shall exact the ven[ge]ance of the jud[g]ments of God (:[I]) [from the hand of Be]lial and from the hand(s) of all [the spirits of] his [lot]. See, Fitzmeyer, "Further Light on Melchizedek," 25-41.

⁴⁷⁵ Line 6: "will restore them to them, and he will proclaim release to them." Translation from Fitzmeyer. See, Fitzmeyer, "Further Light on Melchizedek," 25-41.

⁴⁷⁶ For the correlations see: Joseph A. Fitzmeyer, "Further Light on Melchizedek from Qumran Cave 11." *Journal of Biblical Literature* 86, no. 1 (1967), 25-41.

The Finger of God

The anthropomorphic response Luke records Jesus giving when questioned about his authority to conduct exorcisms has caused numerous speculations.⁴⁷⁷ This story comes along and is linked to others such as the house divided, which reference a battle between the Kingdom of ‘Satan’ and the Kingdom of God, the Strong man analogy, and to a lesser extent the return of the unclean spirit. As has been previously established, these narratives are linked, and are to be seen as a unit taking into consideration the constellation of words around it. Jewish traditions of the eschatological binding of ‘Satan,’ ‘Belial,’ or others, were at play in Luke’s times.⁴⁷⁸ In what follows, this research argues for an understanding of the ‘Finger of God’ as a quotation of the book of Exodus in connection with a new spiritual exodus for Luke. Consequently, the background tradition of the Qumran community of 1QM, the War Scroll, serves as background for a correlation between the anthropomorphic motif of this section and the Jesus concept. The quotations⁴⁷⁹ and references to the book of Exodus,⁴⁸⁰ point in the direction of casting Jesus’ authority as God’s intervention in establishing his kingdom by ‘the Spirit’ through Jesus’ actions against ‘Beelzebul’ or ‘Satan.’ The context of the use of the ‘Finger of God’ in Exodus comes from the directive given to the people of Israel by God to leave Egypt by means of powerful and miraculous intervention.⁴⁸¹ Likewise the commandments given to Moses by God continue the thread of God’s power intervention

⁴⁷⁷ For throughout discussion see: Robert P. Menzies, *The Development Of Early Christian Pneumatology: with special reference to Luke-Acts* (Sheffield, England: Sheffield Academic Press, 1991) 185; J. Nolland, *Luke 9:21-18:34, Word Bible Commentary 35b* (Dallas: Zondervan, 1993), 639-40.

⁴⁷⁸ See, Jürgen Becker, *Untersuchungen zur Entstehungsgeschichte der Testamente der zwölf Patriarchen*, AGJU vol. 8 (Leiden: Brill, 1970), 297-298.

⁴⁷⁹ Dunn, *Jesus and the Spirit*, 46; Menzies, *The Development Of Early Christian Pneumatology*, 185-90.

⁴⁸⁰ Particularly Exodus 8:15 and possibly Exodus 31:15.

⁴⁸¹ Twelftree, *In the Name of Jesus*, 50.

not only in the miraculous, but also in the written form.⁴⁸² It seems possible that the concept of ‘the Finger of God’ in the Hebrew Scriptures relates to the agency of God to bring order, whether in the form of liberation by the miraculous, or in the form of bringing order through the law.⁴⁸³ Moreover, this agency is best exemplified in the notion of ‘the Spirit,’ in relation to the anthropomorphic nature of God. The latter particularly in the book of Ezekiel, πνεῦμα κυρίου, ‘the Spirit of the Lord’ and the χεὶρ κυρίου ‘hand of God’ is seen as analogous.⁴⁸⁴ It is then possible to establish a link between the ‘Finger of God’ and ‘hand of God’ with that of ‘the Spirit.’⁴⁸⁵

The Qumran War Scroll (1QM)⁴⁸⁶ contains similar notions of an eschatological battle that involves the anthropomorphic agency of God. At the opening of the scroll, 1QM I 14-15 the author notes the agency of God through his hand: “on the seventh lot: the great hand of God shall overcome [Belial and al] the angels of his dominion...” and concludes a final battle 1QM XVIII, 1-15: “the God of Israel shall raise His hand against the whole multitude of Belial...” All through the War Scroll several anthropomorphic representations of the hand of God are cast in light of battle against ‘Belial’ and his forces.⁴⁸⁷ The expected result of the dethronement of ‘Belial’ and his forces reflects the motifs of the Qumran community exodus and the promised conquering of a new

⁴⁸² Robert W. Wall, “The Finger of God: Deuteronomy 9:10 and Luke 11:20,” *NTS* 33 (1987), 144-50.

⁴⁸³ Moreover, in terms of creation as in Psalm 8:4 “When I consider Thy heavens, the work of Thy Fingers, The moon and the stars, which Thou hast ordained,” with particular attention to ἔργα τῶν δακτύλων ‘work of your Fingers’ where agency is noted.

⁴⁸⁴ As noted by Twelftree, “In Ezekiel 11:5 the Spirit of the Lord falls on Ezekiel and he is addressed by the Lord. What is interesting in our present discussion is that in Ezekiel 8:1 it is the hand of the Lord that falls on Ezekiel to bring about the vision.” See, Twelftree, *In the Name of Jesus*, 50.

⁴⁸⁵ Twelftree, *In the Name of Jesus*, 50.

⁴⁸⁶ Translation, Michael Owen Wise, Martin G. Abegg, and Edward Cook, *The Dead Sea Scrolls: A New Translation* (San Francisco: Harper, 2005), 147-70.

⁴⁸⁷ Particularly 1QM III 8; 1QM IV 7; 1QM XI 1, 8; 1QM XV 13; 1QM XVIII, 1.

(spiritual) promised land. Luke in a similar way seems to be using the same motif in Jesus' exorcisms.

Concluding Remarks – Historical/Traditional

In the previous sections, this research has analyzed the possible concept of dualism in Stoic thought and concluded that while there is no evidence for a systemized dualistic system, Stoics held some complementary interdependence between good and evil, virtues and vices. In a more precise manner Jewish background traditions portray a clearly dualistic conception that can be observed in their use and development of supernatural beings, as it is the case of 'Satan,' 'Beelzebul,' Belial, and others whose activities and roles overlap with the ones set forward by Luke, where identification is possible.

However, when trying to make each of these figures equal another, care should be used in each term in any given Qumran manuscript. Thus, one must weave certain aspects together in order to draw connections from the multiplicity of figures in the Qumran community to the tradition of 'Satan' or 'Beelzebul' in the Gospel of Luke.

Consequently, one must look into weaving a net of interpretation to understand the 'Finger of God' saying; the prospected quotations of the book of Exodus and clearly identified God's agency when such wording is used proved successful. Subsequently, one should look at similar anthropomorphic designations of the 'Finger of God' in the Qumran document. A clear connection emerges where the 'hand of God' is listed in a similar role where a connection can be traced. Lastly, we conclude that Jesus'

exorcisms,⁴⁸⁸ empowered by ‘the Spirit,’ are backend actions in the eschatological and dualistic battle against evil.⁴⁸⁹ Therefore, Jesus’ exorcisms are the evidence of the arrival of the long expected kingdom of God.⁴⁹⁰

It is possible that Luke’s use of the ‘Finger of God’ points to Jesus’ empowerment by ‘the Spirit’ as the appointed leader conducting a spiritual new exodus by portent signs and wonders and leading his followers into the promised land, the kingdom of God, while simultaneously bringing about the defeat of the ‘kingdom of Satan’ in an eschatological battle.⁴⁹¹ A similar pattern is given as in the Exodus narrative, the Qumran expectations, and now in Luke: ‘the Spirit’ casts out the enemy so God’s people could possess the land. The development proposed by Luke is that in this new eschatological exodus, Jesus ‘the Spirit’ brings the eschatological promised kingdom to God’s people after emerging victorious from the dualistic confrontation between the Kingdom of God and the kingdom of Satan.⁴⁹²

⁴⁸⁸ It has been suggested that the exorcisms of Jesus is an expression of the kingdom of God being brought about by the Spirit, and that the Spirit of God empowered Jesus to perform miraculous deeds. Hence delineating the understanding of Jesus’ early followers after his interpretation of ‘the Spirit,’ this See: Twelftree, *Paul and the Miraculous*, 102; Taylor and Adinolfi, “John the Baptist,” 247-284.

⁴⁸⁹ Kollmann, “Jesus and Magic” in *Handbook for the Historical Jesus*, 3057-3086.

⁴⁹⁰ In Luke 11:20, ἔφθασεν (has come) points out to a real arrival and presence of the kingdom of God. Luke, thus, interprets this as the coming of the kingdom in the sense that a development from that had already started (Luke 11:20; 17:21). For more see, Hartmut Stegemann, “Some Aspects of Eschatology in Texts from the Qumran Community and in the Teachings of Jesus,” in *Biblical Archeology Today*, ed. Jamit Amitai (Jerusalem: Israel Exploration Society, 1985), 408-420.

⁴⁹¹ Dunn, *Jesus and the Spirit*, 46-8.

⁴⁹² Eric Sorensen concludes that exorcisms are the medium where the eschatological message of the Kingdom of God is seen in the defeat of Satan. See, Sorensen, *Possession and Exorcism*, 128-29, 166.

IV. CONCLUSIONS

Conclusions

So Far...

The present work has looked at the notion of the ‘spirit’ in the Gospel of Luke against the background of the Jewish and Stoic πνεῦμα ideas. This question was then divided in two⁴⁹³ specific areas for its analysis: the connection between ‘spirits’ and bodily afflictions as well as healings, and the dualistic use of ‘spirits’ in Luke’s world.

Consequently, this research approached the different aspects of πνεῦμα under the scope of phenomenological, narratological, and historical approaches. The *phenomenological approach* takes into consideration the literary design; since Luke made conscious decisions in putting together the text this approach has provided with the underlying connections otherwise lost in other levels. The *narratological approach* takes into consideration that the Gospel of Luke is above all a narrative account, and the narratives reveal Luke own presuppositions whether he is aware of them or not. Lastly a *historical background approach* that takes into consideration the point in time where the Gospel was written as well as the sources and traditions that gave the Gospel of Luke the connections and motifs surrounding the lemma πνεῦμα.

Luke did not start his Gospel from a first-hand experience instead he used multiple sources. Among the generally accepted sources, Luke made use of the Gospel of Mark, ‘Q,’ and his own special source (L). However, as it has been noted in this research it is possible to say that Luke was also acquainted the materials of background Jewish

⁴⁹³ At the earlier stages of this research a marked interest to include the relation between sin and possession was sought. While the background Jewish and Stoic traditions may have supported this idea, Luke’s own notions of ‘spirits’ did not. After a looking for a direct connection between sin and possession in the Gospel of Luke, the data did not offer any direction relation without further assumptions. For that reason I did not include the latter in my research program.

traditions as those noted in the Qumran community. Although we do not know exactly which sources and way of thinking did influence Luke, the contextual reading of Luke gives us more insights. Reading Luke against the Stoic and early Jewish background opens up new horizons for the scholar to understand this Gospel, and in particular Luke's notion of the 'spirits.' In the Hellenistic background traditions, the Stoic school of thought proved useful since the Stoics on its own had the most consistent and systematic approach to the concept of πνεῦμα within Greek philosophy. Although without the same understanding about the nature of God, when it comes to the notion of πνεῦμα there are several points of contact in terms of the existence of a positive concept of 'spirits' as well as the negative concept, which intervene with human affairs whether in the beneficial manner for the former or in an detrimental and afflicting manner for the latter—something that is analogous to Luke's Gospel. Now on the practical application of the methodology and the research questions to Luke's Gospel, the data presented served as the parameters in detecting which portions of the book of Luke were to be analyzed.

For this research three exemplary instances were selected due to a number of factors: the concentration of mentions of different designation of 'spirits,' the strategic position within the Gospel, and the deliberate introduction of different elements in connection to 'spirits.' The first instance (Luke 4:1-30) dealt with the positive notion of 'spirit,' in other words, Luke's understanding of the 'Holy Spirit,' whereas the last two sections (Luke 4:31-40, and Luke 11:14-26 respectively) dealt with the negative notion of 'spirit,' or that of 'unclean' 'evil spirits' or 'demons.' By having looked at these three exemplary sections the research questions were addressed.

In the first instance (Luke 4:1-30) this research looked at the positive notion of 'spirit' and its development from the beginning of the Gospel until this part. This section was important since Luke seemed to have built up the positive notion of 'spirit' until this portion of the Gospel. It is in this section where the 'Holy Spirit' is active in the life of Jesus and setting into motion a series of events, hence effectively pointing to the intervention of 'spirits' in human activity. Luke appears to have the idea that important events in humankind are set into motion by 'the Spirit' through the actions of an appointed person; this is also supported by Luke's deliberate association of the motifs in the formation of Israel in his own narrative. Luke seems to reinterpret the formation of Israel in the Exodus narrative now in the person of Jesus as one overtaken by 'the Spirit.'

At the phenomenological level Luke draws together the wilderness motifs into the story, creating a cohesive analogy between Israel and Jesus, with the distinct difference that under the power of 'the Spirit' Jesus is able to succeed. Moreover, Luke sees Jesus' possession by 'the Spirit' as that of a prophet of Old in terms of authoritative prophetic discourse, miraculous signs, particularly in healings and exorcisms. The beneficial nature of 'the Spirit' is noted and expanded to benefit not only the one that possesses it, but also those around in the forms of prophetic discourse and deliverance. The latter it is also attested in the background traditions in particular Stoicism that points out to the positive concept of a 'holy spirit' that leads and benefits its possessors, however, it is limited to them and not others. Likewise, the Qumran community points out to the inherent interest and expectation for a miraculous prophet in the line of Elijah whose principal activities

were those of prophetic discourse and deliverance ‘in the power of the Spirit’ something that Luke expressly connects.

The second instance (Luke 4:31-40) provides a different take at Luke’s notion of the negative notion of ‘spirits.’ The reason that this instance was selected for further analysis was due to a number of reasons. First one is that it serves as a bridge between the positive and negative notions of ‘spirits’ due to the implicit interactions. Secondly Luke’s awkward introduction of the term πνεῦμα δαιμονίου ἀκαθάρτου, that immediately links and binds together the neutral Greek term ‘demon’ to the negative Jewish conception of ‘unclean spirit’ creating a strong designation that eradicates the notion of ‘demons’ as benevolent in his Gospel and Acts of the Apostles. Luke takes the notion that ‘demons’ act as oppressors effectively repressing and afflicting humanity; the extent of the oppression that these beings cause reaches not only to captivity but also to bodily affliction. Hence the need for deliverance is set forward—a motif that was previously introduced in relation to ‘the Spirit’s’ role in Jesus’ ministry. This section then has an overarching category of miracle stories, that of exorcisms and healings, which at times are not distinguished from each other, something unique to Luke’s own notions. Luke not only introduces ‘the unclean spirit of a demon’ as taking control of the physical body of a possessed person that is latter on delivered by casting out the ‘demon’ but he also develops the concept of a personified illness by using the designation of ‘great fever’ in the subsequent narrative of Peter’s mother-in-law. The latter is supported by the Jewish background tradition in 4Q560 where ‘Fever and Chills’ is not treated as an illness alone, but as a as the personification of the symptoms; what may seem as a simple healing in

Matthew and Mark, upon closer examination on the words of Luke it looks more of an exorcism of an illness than a healing. This section then provides clarity in Luke's notions of 'spirits' not only as those intervening in human affairs in its positive sense, but also as those afflicting and keeping captive humanity in the forms of possessions and illnesses in its negative sense. Hence a concept of a dualistic conflict arises.

Lastly on the third instance (Luke 11:15-26) Luke brings together the elements that he introduced in the opening chapters in relation to the 'Holy Spirit' and 'demons.' At this point Luke is decisive in connecting otherwise separate accounts into a literary unit encompassing elements that range from a deliverance to the explanation of a dualistic battle between two opposing kingdoms echoing the myriad of literature in the Jewish background tradition. The language Luke uses in this section is cohesive in the sense that everything relates to each other, and builds upon what is previously introduced in the earlier chapters of the Gospel. In the 'Beelzebul controversy' Luke uses the analogy of the 'strong one' while connecting it to the analogy of the two opposing kingdoms giving way to an interpretation of an eschatological battle between the representatives of each kingdom, 'Beelzebul' or 'Satan' and 'the Spirit' in the person of Jesus. Lastly we conclude that Jesus' exorcisms, empowered by 'the Spirit,' are backend actions in the eschatological battle against evil and it is through the 'finger of God' that Jesus' role is casted as one of the prophets of Old as the skillful servant of God establishing the kingdom of God through his mission in the form of anointed discourse and powerful deliverances. A similar pattern is given as in the Exodus narrative, the Qumran expectations, and now in Luke: 'the Spirit' casts out the enemy so God's people could

possess the land. The development proposed by Luke is that in this new eschatological exodus, Jesus in 'the Spirit' brings about the eschatological Promised Land to God's people by eradicating the spiritual enemy.

It is in this third instance where Luke fully answers the question of the purpose of casting out 'demons.' Not only is Jesus liberating the captives through exorcisms and healings, but he is also preparing the land for a new spiritual kingdom. He does it in a strategic approach; first Jesus takes away the armor of the enemy. What is the armor? Luke has made the connection between 'Beelzebul, the prince of demons' and the negative notion of 'spirits,' effectively setting them as the buffer, and the first defense of 'Beelzebul,' in other words its armor. Luke then goes into detail on the conception of an 'unclean spirit' and the danger of repossession.

On the story of the 'unclean spirit' Luke has Jesus revealing what happens after a prisoner has been delivered but fails to maintain his freedom. What it appear initially as an unrelated piece of tradition, Luke has masterfully incorporated into a working narrative fully fledging out his own notion of 'spirits,' the story of 'unclean spirit.' In this short narrative Luke fully presents his notions of the interaction of 'unclean spirits' with the physical world as well as the motifs pointing out to vestiges of older traditions. In the similar fashion, Luke uses noun 'house' to describe the possessed man as the inhabited space that the 'unclean spirit' occupied prior to its departure and is seeking to reoccupy upon its return, he describes the 'house' as 'swept' and 'adorned' meaning that the house had been put to order; something that Luke sees Jesus' exorcisms and healings

accomplish. The main character, the ‘unclean spirit,’ is immediately described by its adjective ‘unclean.’ The ‘unclean spirit’ is characterized as one ‘seeking rest;’ the motif of resting is interpolated with spirit’s action, movement, and decision, free will is implied in the story, as well as the power of reasoning. However, when the ‘unclean spirit’ comes back brings ‘seven other eviler spirits’ with it, the number and condition is not only ‘worse,’ at a moral level, but rather idiomatically, refers to being worse of ‘ill health,’ or ‘sicker,’ which would keep in line with Luke’s notion of ‘spirits’ as bringing chaos and illnesses. On Luke’s notions of ‘spirits,’ Luke keeps in line with the backgrounds traditions where the negative conception of ‘spirits’ interacts with the physical world and affect negatively those possessed. The latter circles back to the idea that the only way to have an individual that has been freed remains truthfully free is to have his or her indwelling occupied by something stronger than the enemy, in other words ‘the Spirit.’

Making Sense of Luke’s Notion of ‘Spirits’

It is also possible to say that Luke not only was acquainted with Jewish background traditions, but also Hellenistic traditions, as it is the case of the Stoic school of thought. Nevertheless, why did Luke feel the necessity of addressing multiple strands of traditions in his writings? The answer lies, in part, to the specific type of community Luke had in mind at the time of the writing of his gospel as well as the points of connection that the conception of ‘spirits’ might bring between the communities and the material he had at hand.

It is possible to say that Luke conceives the positive notion of ‘spirits’ as God’s personal intervention in human affairs, particularly in the formation of new communities.

However, the real problem comes when one takes into consideration the issue of evil under the concept of ‘spirits’ as placeholder for the positive and negative notion. If one looks back to the background traditions, the Stoic conception of the all-pervading *πνεῦμα* had also to account for the problem of ‘evil’ yet as this research has explored, accommodations were made to take into consideration the conception of ‘evil demons’ of non-human origin, yet it stops short from tracing a development. Likewise, the Jewish background tradition, as best exemplified in the Qumran community, had to come up with a more developed demonology under a dualistic framework that provided an explanation for the origin of ‘evil spirits’ as an opposing force against God, as well as the afflictions they bring about. The previous notions in the background traditions point not only to a fluid conception of ‘spirits’ in Luke’s times but also to the reality of these beings playing a part in human affairs, whether in the positive as it is the case of the ‘Holy Spirit’ or the negative as it is the of ‘demons.’ Hence, it is possible to say that Luke took these notions and adapted them according to the sources he received and his own conceptions. For instance, Luke took the concept ‘demon’ from that of a neutral being capable of good and evil actions and connected it to a negative notion.

Luke links the concept of ‘demons’ to that of ‘unclean’ and ‘evil’ ‘spirits’ while associating its meaning to evil and distress without any room for a positive connotation; a truly watershed moment, ushering a new notion not only in other aspects, but particularly on Luke’s notion of ‘spirits.’ But why did Luke felt the need to adjust and adapt the

meaning of ‘spirits?’ The answers leads in part to the concept that Luke sees Jesus, overtaken by ‘the Spirit,’ as being *die Mitte der Zeit* and writes the Gospel having this in mind. When it comes to the distribution of the mentions of ‘spirits’ the structure of Luke’s works points towards the era that the ‘the Spirit’ through Jesus has ushered. The Gospel of Luke, as analyzed in this work in chapter 5, shows a time where the negative notion of ‘spirits’ or ‘demons’ dominated the era and the people. In the first few chapters the Gospel while it appears to be completely dominated by ‘the Spirit’ as it progresses and the notion of ‘demons’ is introduced it becomes clear that there is an opposing force to the plans of the in-breaking of ‘the Spirit.’ Hence a battle is ensued. However, this battle does not take place in a spiritual realm, but instead this battle takes place in the physical world—a truly watershed moment pointing to the middle of time which Luke conceives in his account. However, how does this eschatological battle is fought?

The Jewish background tradition is rich in conceiving these eschatological battles and while they do not provide details on how is carried in the physical world, Luke takes a step ahead moves from the abstract Jewish notions to the actual practical ways: this dualistic battle is fought and won on the physical world. However, how ‘spirits’ interact with the world? The way that ‘spirits’ interact with the physical world is not by themselves, instead it is through living beings. Luke’s notion is that of ‘spirits’ interacting and affecting the physical world while it is possible through animals, it is done mainly through humans. Hence, Luke sees the positive notion of ‘spirit,’ ‘the Spirit’ as aligning humans to God’s plans and mission, similar to the Stoic conception of a ‘holy spirit’ within humans, and hence it should be sought after and welcomed. Whereas for the

negative notion of ‘spirits’ they are seen as an undesired guest that would imprison and inflict suffering to its host, and thus should be rejected and fight against. How this battle is fought? Luke gives the answer by providing several methods of exorcisms and healings under the light of deliverances. Just as Luke did for the notion of ‘demons’ and ‘unclean spirits’ where they can be used separately they point to the same aspect, the same can be said about exorcisms and healings, as they point to deliverance actions to establish the Kingdom of God.

At this point it is also worth addressing the issue of whether or not are there any differences in the terms of ‘demons,’ ‘unclean spirits,’ and ‘evil spirits’ or can they be used interchangeably. While Luke firmly combined the conception of ‘demons’ and ‘unclean spirits’ at the beginning of his Gospel he is careful when he used them separately. Luke is careful to point that Jesus casts out ‘τὰ δαιμόνια’ ‘demons,’ but only in relation to Βεελζεβοὺλ. Elsewhere in the gospel the same holds true, Jesus cast out ‘demons,’ but never heals from ‘demon’ possession. Generally speaking when Luke speaks of ‘demons’ is not in connection to sickness and illness. In Luke 9:42 Luke has a ‘demon’ throwing a boy to the ground and causing convulsions, however, Luke explicitly mentions that Jesus then heals the boy but of the ‘unclean spirit’ and not the ‘demon.’ Concomitantly, Luke then introduces a story of Jesus ‘ἐκβάλλων’ or casting out a ‘demon.’ However, the ‘demon’ is portrayed as a ‘κωφός’ or ‘dumb, deaf,’ something not previously introduced in the gospel nor developed later on. The implications of having a ‘dumb’ ‘demon’ are important as they may have an encoded message about the nature of the origin of these beings being affected of what is perceived as a malady; note that the ‘demon’ is not

healed, and that this affliction is then bequeathed to the possessed man, hence opening a venue to interpret 'spirit' possession as the transference of the 'spirit's' characteristics upon the person. The latter can point out to the fact that Luke does not clearly distinguish between possession and illnesses, because the characteristics of the 'demon' can be passed to the person, while at the same time an 'unclean spirit' can inflict maladies. If the latter is the case, then the case of personified illnesses only makes sense as the transference of the attributes of the 'spirit' to the person. Such is the case of Peter's mother-in-law suffering from a 'great fever.' As it was argued this have roots in older Jewish traditions as being the cause of a 'spirit' in the form of a personified illness. Luke does not shy away from this connection and uses the same remedy that Jesus used in casting out the 'unclean spirit of a demon' Jesus, then, rebukes the 'great fever' and this leaves the woman. When it comes to 'unclean spirits' it is possible to assert that Luke does not see them only as imprisoning people, but also as inflicting infirmities, whereas 'evil spirits' are generally associated with a worsening condition in terms of plagues and infirmities. It can be concluded that 'demons' possess people and can transfer their characteristics to the host in a similar way that 'unclean' and 'evil' 'spirits' can possess people but generally speaking inflict infirmities and thus 'demons' ought to be cast out while 'unclean' or 'evil' 'spirits' generally speaking required healing, yet the lines are blurred and not clear cut. Hence, the general conclusion based primary in the framework provided by Luke 4:18 helps the reader to do away with modern categories of healings/exorcism and view them through the light of previous conceptions such as authoritative speech, but more explicitly deliverance from illnesses and oppression, as

this research supports. By doing so, one can do away with the need of separating into categories that were previously not established by Luke.

The Gospel of Luke is full of surprises and turns, particularly when it comes to Luke's notions and uses of 'spirits.' From the Quinary model, successfully employed in this research, shows that while the reader may have expected Luke to follow certain norms and conventions Luke instead adds unexpected turns in his narrative when it comes to the conception of 'spirits' in general while at the same time creating a cohesive plot. For instance when 'the Spirit' overtakes Jesus instead of being lead to the temple, like Simeon, prophesying like Zacharias or Anna, or even to singing like Maria, Jesus is then led to the wilderness, in silence, for forty days and forty nights without eating. In a turn of events Jesus is then *lead* by 'the Devil' to a high mountain and consequently to a highest point in the Temple of Jerusalem pointing to holy places of worship and not desolated areas like the wilderness. While, 'the Devil' leads Jesus to places of worship, 'the Spirit' leads him to the wilderness. As a corollary Luke nods to the overarching theme that 'spirits' prefer lonely waterless places, as it is later explained in the story of the 'unclean spirit' seeking rest in waterless places. When it comes to speech, Luke has some insight. In the temptation stories, where Jesus answers in line with the prophets of Old, 'the Devil' replies by (mis)using the apotropaic Psalm 91 which is to guard against evil (as evidenced in apotropaic prayers in the Qumran community) pointing to the fact that 'spirits' are acquainted with human affairs, traditions, and writings. Likewise, in the first encounter of Jesus with 'the unclean spirit of a demon' the 'demon' confronts Jesus by using the language of the widow at Zarephath when encountering Elijah. It is no

coincidence that Luke is intent in casting the concept of Jesus as one overtaken by ‘the Spirit’ in the prophetic line, however, what is interesting is having these beings using parts and portions of the Hebrew Scriptures. Similarly, more lines of dialogue are given to ‘the Devil’ or the ‘unclean spirit of a demon’ than to Jesus—whereas the “Holy Spirit’ does not speak for itself in the Gospel of Luke at all!⁴⁹⁴ Luke has a marked interest in having these ‘demons’ talk. Interestingly is that ‘demons’ do not lie; they may misrepresent things or events, but when it comes to recognizing Jesus’ divinity none of them lie. Why Luke is using the voice of the ‘demons’ as an authoritative voice pointing to the divinity of Jesus? It may be that this is a rhetoric tool pointing to the irony of ‘demons’ recognizing Jesus whereas some of Luke’s audience struggle to recognize him, or it could be that there is a shared knowledge in the spiritual realm as evidenced by the ‘unclean spirit of a demon’ that when referred in the singular responds in the plural saying ‘we know who you are...’ Whatever is the case it is important to know that Luke stresses the importance of these beings in his Gospel—whereas they are not as important in Acts of the Apostles. As mentioned before, this may be due to the fact that Luke had an idea of *die Mitte der Zeit* in mind, and his interest was clearly to point that out.

The initial frontal attack to the kingdom of Beelzebul has been carried; yet there is still some work to do as traces of ‘evil spirits’ are scattered in Luke’s both works. For this reason, Luke points out to the concept that in terms of the total defeat of ‘evil spirits’ is still in *die Mitte der Zeit* and has to be continued through human agency as exemplified in

⁴⁹⁴ The ‘Holy Spirit’ is depicted as teaching and given instructions, but never directly speaking. As previously mentioned a few notable exceptions are those in Acts 13:2, 21:11, and 28:25-27. In Acts 13:2 and Acts 28:25-27 particularly ‘the Spirit’ speaks with the intention of the formation of communities, whereas in Acts 21:11 is a word of wisdom. Where the ‘Holy Spirit’ only speaks in the book of Acts of the Apostles in giving plans for the formation of a new community or in prophetic discourse.

Luke's second work, Acts of the Apostles. Preliminarily speaking, in Acts of the Apostles the action of the 'Holy Spirit' is evidenced all throughout of the book, however, the mentions of 'unclean' or 'evil' 'spirits' are scarce and unassuming. The latter may point out that while Jesus overtaken by 'the Spirit' ushered a new era, this new era is not yet established and Jesus' disciples still need to deal with the residual remains of 'evil spirits' since they have not been yet destroyed. Moreover, the story of the 'unclean spirit deals with the question of what happens to those who had been liberated and why are there still illnesses and possessions around? The narrative seems to push Luke's audience to welcome this "Holy Spirit" and continue with the mission that Jesus started, that of prophetic discourse, miraculous signs in forms of healings and exorcisms liberating those captive while establishing the kingdom of God, while at the same time making sure not to fall back in captive. The latter is only done if Luke's audience is filled by a stronger 'spirit,' in other words, the 'Holy Spirit.'

From a narratological viewpoint it is possible to say that Luke develops the conception of the 'Holy Spirit' from his sources to a proper character or figure within his narratives that can easily close the gap between Jesus' ministry in the Gospel of Luke and that of his disciples in Acts of the Disciples. The same can be concluded of the negative notion of 'spirits' where 'unclean spirits,' 'evil spirits,' or 'demons' can be seen as proper characters in the metanarrative of the inbreaking of 'the Spirit.' Hence, the 'spirit' notion effectively provides not only a unifying theme to both of Luke's works, the Gospel of Luke and Acts of the Apostles, but also effectively reaches people of non-Jewish background as the concept itself transcends cultures—as it was evidenced by the analysis

of the Hellenistic school of thought of the Stoics. Luke sees the notion of 'spirit' as that of a proper character that elicits reactions from Jewish people and connects non-Jewish cultures to Luke's unifying theme of the in-breaking of 'the Spirit' in the life of Jesus—and consequently the disciples.

V. LITERATURE

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REVIEWS

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