**“Be quiet! Come out of him!”**

**“Be quiet!” Jesus said sternly. “Come out of him!” Then the demon threw the man down before them all and came out without injuring him.**

**—Luke 4:35**

Today’s passage sounds like something out of a horror movie: the exorcism of a demon possessed man who is out of control. If you know about horror movies, you can generally categorize them (the ones that endure) into two categories: those that are entertaining and those that are truly horrifying and scary. What makes the difference between the two? Usually, those that are truly horrifying and scary are those that often deal with demons and possessions. They leave the viewer feeling doubting what they know about the physical and spiritual world. That is, they left feeling that maybe this is real and therefore it is scary because it might happen to them—and what can you against such unseen forces?

I heard that at the conference Heather shared about some scary things that happened in the house she was growing up in. Those stories also involved spirits, hauntings, and things that make you doubt what you think you know about the world. It was scary for her. But how many were listening to her stories and were doubting her, thinking, “No way, that stuff’s not true.” Yet at the same time, unsure of those words? Movies about people who chase others and kill them aren’t as scary because they’re so exaggerated and to the point of silly. But unseen and incomprehensible unseen forces can be really scary!

This passage confirms at least that there are really spiritual forces at work, including possessions. It is a real threat to people. But the event actually is like a horror movie turned upside down. Rather than the people being afraid of the demon, it is the demon who is afraid, specifically, of Jesus. It was that demon’s horrifying moment when Jesus began teaching in the synagogue.

So, what I’m getting at is that this passage shows us about Jesus as the king and about his kingdom. Let’s look at verse 35 again.

“**Be quiet!” Jesus said sternly. “Come out of him!” Then the demon threw the man down before them all and came out without injuring him. (Luke 4:35)**

Luke began his gospel by writing about Jesus as the fulfillment of the promised king to come. He is the Son of God who came to be a king, establish his kingdom, and rule over it. His first public act as the king was the beginning of rescuing his people from oppression.

This is significant to consider to shed light on who Jesus is, on his kingdom, and how that kingdom is present and working among people then and now. Thankfully, we have invested background on this topic because we covered 1 and 2 Samuel, and while we were doing that on Sundays, we went through the books of 1 and 2 Kings, and 1 and 2 Chronicles through the Daily Bread schedule because they talked about the kings of Israel and God’s promise to send the king from the line of David and what that king would do. One of the common job duties of the kings was to save God’s people from the oppression by their enemies. It was the first of many highlights for Saul’s and David’s kingdoms, for example.

Do you remember how Saul began his public service as a king? It was to rescue a town that had been captured by foreigners where the people’s lives were threatened. The command of the foreign army oppressing them threatened to either kill them or make them slaves. And if they agreed to be slaves, he would still gouge out one eye and so disable them and put fear into their hearts for the rest of their lives so that they would submit to him. Then the Spirit came on Saul and he defeated that foreign army and rescued the people. They were grateful for his salvation even through the time of David (1 Samuel 11:1-15; 2 Samuel 2:4-7).

Do you remember David’s first act after being anointed by Samuel? He defeated Goliath who, along with the Philistines, were oppressing the Israelites. Even Saul could not defeat Goliath or even have the faith and courage to challenge him. But David, trusting in the power of God and for the sake of upholding God’s name as holy by his people, challenged and defeated Goliath (1 Samuel 17:1-58). He rescued the people from oppression. His kingdom is highlighted by how he then went on to defeat the surrounding oppressors, on all their borders, and so bring peace for the people.

Jesus, as the king, begins his service in the very same way. In Jesus’ case, here, we find out, surprisingly, that it wasn't a physical oppression, like Saul’s or David’s cases. It wasn’t oppression by other people. But it was a spiritual oppression, from the spirit of an impure, or unclean, spirit. Jesus was beginning to rescue his people and set them free from oppression. This incident shows first Jesus’ beginning work as the king of the Jews and for the whole world.

It reminds us of what Zechariah said about Jesus in chapter 1.

**[67] His father Zechariah was filled with the Holy Spirit and prophesied: [68] “Praise be to the Lord, the God of Israel, because he has come to his people and redeemed them. [69] He has raised up a horn of salvation for us in the house of his servant David [70] (as he said through his holy prophets of long ago), [71] salvation from our enemies and from the hand of all who hate us— [72] to show mercy to our ancestors and to remember his holy covenant, [73] the oath he swore to our father Abraham: [74] to rescue us from the hand of our enemies, and to enable us to serve him without fear [75] in holiness and righteousness before him all our days. (Luke 1:67-75)**

The coming of Jesus is described as the horn of salvation that was raised from from the house of David, that is, as a king, from David’s line, to rescue the people from their enemies. By rescuing them they are enabled to serve God without fear because there is no one who will oppress them. The king is stronger and will have defeated them all and rendered them powerless against the people. Zechariah’s song shows the longing and urgency of the people to be rescued. It shows that the people at the time were fully aware of enemies and oppression. They felt that they were still being oppressed and that God was still not with his people since he left them at the time of the Babylonian exile (The opening of the book of Ezekiel shows the picture of the Lord on his throne leaving Jerusalem and the glory departing from the temple. After which the Babylonians came, destroyed the temple and the city, and took the people captive, such as Ezekiel 10:18). But Jesus’ coming was the God of Israel’s coming to his people to rescue them from their enemies and from oppression, and to set them free to serve God.

This is further highlighted in the exchange between the demon and Jesus. When we look again at verses 31-35 we can see that it was the demon who spoke first to Jesus and made a scene. Jesus was in the synagogue teaching. The man who was possessed by a demon, an impure spirit, was there and interrupted Jesus’ teaching in such an impolite and distracting way. Verse 33 says that he “cried out at the top of his voice.” Can you imagine how annoyed or frustrated the people must have felt? What if someone suddenly cried out at the top of their voice during the message and told the messenger to go away? You might be scared and surprised. You might look around and wonder who that person is. You might want to show them to the door and their way out. What I’m getting at is that Jesus’ response to this situation might challenge how we view or speak about demon possessed people.

Jesus’ response is in verse 35. Again, it says, **“ ‘Be quiet!’ Jesus said sternly. ‘Come out of him!’ Then the demon threw the man down before them all and came out without injuring him.”**

Although it was the man who spoke to Jesus, Jesus spoke directly to the demon. Jesus didn’t address the man. Isn’t that interesting? He didn’t analyze why that man was possessed by a demon. He didn’t condemn the man as a terrible sinner for being a person possessed by a demon. In fact, we don’t know anything about the man except that he was possessed by a demon and then set free by Jesus. We know more about the demon than the man. The demon wanted Jesus to go away. He said “us” and referred to other demons possibly present at that place—but others were threatened by Jesus’ presence. He knew that Jesus was the Holy One of God.

So far in this book we have seen people who had received the Holy Spirit and were speaking by the Holy Spirit, such as Zechariah, John the Baptist, Simeon, and Anna. They were described as faithful, devout, waiting for the Messiah and God’s salvation, and righteous. But this does not imply that the man in this passage was possessed because he was a sinner. It’s not an issue that the passage raises. But too often the condemnation of others is associated with demons and evil spirits. Have you or someone else you’ve heard speak of another person as having an evil spirit in order to condemn them? I’m referring to people around us. If someone says something we don’t agree with, have you said, “That person has an evil spirit.” Or said, “They have such and such evil spirit.” And if we have said that, with what kind of intention or heart was there?

The interaction in this passage shows Jesus as concerned for the man. He made a distinction between the man and the impure spirit. He spoke to the spirit, not to the man. He set the man free from the oppression of the spirit, rather than sending the man away along with the spirit, or condemning the man as a sinner, obviously, because he was possessed by a demon.

If you have ever truly been in a room with a demon possessed person, you might have experienced this same kind of violent disturbances and outbreaks. But Jesus rescued the man. That man had gone to the synagogue. I think the demon didn’t expect Jesus to be there because he sounds in shock and horror at Jesus’ presence and teaching. The man was there surely to hear the reading of the scripture and for prayer. Yet he ended up losing control. It was completely oppressive because something else was taking control of his body and mouth.

The act of rescuing like this again acknowledges the situation: the people were oppressed and needing to be rescued. Jesus was not assessing them again. He came to rescue them. As Zechariah mentioned earlier, they were already oppressed and bothered by enemies. It was a given. Was the man a sinner? Yes. But he is also shown as someone who was rescued. He was someone oppressed and in need. And Jesus set him free. The man was not injured in the process.

So we ought to be careful of how we speak of others, if we condemn others, and especially if we start throwing around that they have an evil spirit. It is a given that people are sinners and may even be influenced by evil spirits (I don’t mean among believers). But where do we go from there? We can see instead the need to be rescued by Jesus. He is the king who defeats the enemies, has the authority to do so, and gives the Holy Spirit. In this way, his kingdom is present and working among us now.

Let’s consider more about Jesus’ response to the demon.

Again, verse 35 says,

**“Be quiet!” Jesus said sternly. “Come out of him!” Then the demon threw the man down before them all and came out without injuring him.**

“Be quiet! Come out him!” Those are imperatives; clearly, authoritative in usage. He spoke without hesitation, fear or reservation. He didn't invoke any other name. It was all by him alone. He showed his real authority over them and why they were right to fear him. This is the first time that Jesus was publicly acknowledged as the Son of God. He had authority given him at that time. Jesus of Nazareth is the Holy One of God and a real threat to demons. But again Jesus didn’t address the demon first. It was the demon who spoke up first.

Then Jesus response quickly and “sternly” by saying, "Be quiet!” He could have just told the demon to come out of him. But why did he tell the demon to be quiet? He didn’t want demons talking about him in this way. There is a saying that any publicity is good publicity. But not so with Jesus.

According to verse 31, he went there to teach. In fact, he was teaching and had impressed the people who were amazed at his teaching, accepting his words as authoritative. In light of the rest of the passage, it shows that he was not intending to go to the synagogue to drive out demons. He hadn’t driven out a demon at the previous synagogue either. But his focus was teaching and revealing himself from scripture. He was building the kingdom and helping his people by teaching and preaching. We saw this in the previous passage. He was in a synagogue and read from the Scripture to talk about himself—giving the people the revelation of who he is who came from God to rescue them. So he read the scripture from Isaiah and then said, **“Today, this scripture is fulfilled in your hearing” (see Luke 4:16-21)**. He used the scripture to talk about himself. In this way, he was revealing the knowledge of God and his salvation, and so seeking repentance and faith from people that comes from hearing the word and believing in Jesus. In terms of his kingdom then, it is the way of people acknowledging God’s kingdom and submitting to him as king. When they acknowledge God as king and turn to him, then those other influences, such as demons, will be driven out by the king and he will rule over them and keep them safe from enemies.

Jesus and the apostles didn't focus on missions to drive out demons or to analyze them, finding this or that about their sin, and so on, and then drive them to godliness. But what did they focus on? We see in the book of Acts and in the New Testament letter that the apostles focused on teaching and preaching of Jesus the Lord and king and turning to him first by repentance. Jesus is the king. He is the one with authority. They didn't actively drive out demons, it more because there was some circumstantial confrontation, such as in Acts 16:16-18:

**[16] Once when we were going to the place of prayer, we were met by a female slave who had a spirit by which she predicted the future. She earned a great deal of money for her owners by fortune-telling. [17] She followed Paul and the rest of us, shouting, “These men are servants of the Most High God, who are telling you the way to be saved.” [18] She kept this up for many days. Finally Paul became so annoyed that he turned around and said to the spirit, “In the name of Jesus Christ I command you to come out of her!” At that moment the spirit left her.**

The emphasis is that when Jesus is ruling, when he is Lord and King in your life and among you, he will work his power and role as the king, including rescuing them from enemies and those who oppress, even spiritual oppressors.

This is very important to consider because we ought to know how to respond in regards to helping people and serving God in view of this very real spiritual warfare and demonic influences. Mainly, it is by repentance and believing in Jesus, trusting in him as the Lord and Savior. As we do, we make ourselves available for him to do his work as the king to save from the enemies and from oppression. Instead of calling attention to demons, we call attention to Jesus and to repenting, trusting in him, and submitting to him. I don’t mean to not acknowledge demons or that we would ignore them. But the way we go about battling them or solving the problem of demonic influence is by getting the help from Jesus through repentance and faith. That may sound vague, but it can heavily influence how we teach, preach and interact with other deeply.

For example, when Peter spoke to a large crowd of Jews at Pentecost, when the believers received the Holy Spirit. Acts 2:36-39 say,

**[36] “Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Messiah.”**

**[37] When the people heard this, they were cut to the heart and said to Peter and the other apostles, “Brothers, what shall we do?”**

**[38] Peter replied, “Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. [39] The promise is for you and your children and for all who are far off—for all whom the Lord our God will call.”**

His message was to repent and be baptized and then they would receive the Holy Spirit, as promised. Think about that. If they receive the Holy Spirit, then they will not have a demon and impure spirit in them also. Can the Holy Spirit live in the same place with demons? Of course, how a person acts afterwards is another story. But at that time, they would receive the Holy Spirit. If an impure spirit could possess a man in this way, what can the Holy Spirit do in a person? Jesus is called the Holy One here. And he gives his Holy Spirit to those who repent and believe. So that same Holy Spirit is also working in a person. It is the kingdom of God working among believers then and now with power.

This made me think about what M. John said last week about one person among us having the spirit of prophecy. I think I understand his intentions. But as I was thinking about it more, I realized that he should have said more. Actually, all who believe the Holy Spirit. That is what Peter says. And prophecy may be one gift of the Spirit. So technically, all who believe and have repented have the same Spirit. We share in the same Holy Spirit from God (Philippians 2:1). Jesus, with his authority, drives out the impure spirit and gives the Holy Spirit in its place. Revelation 19:10 says, **“At this I fell at his feet to worship him. But he said to me, ‘Don’t do that! I am a fellow servant with you and with your brothers and sisters who hold to the testimony of Jesus. Worship God! For it is the Spirit of prophecy who bears testimony to Jesus.’ ”** If we hold to the testimony of Jesus, the Spirit of prophecy is also in us.

Next, let’s look at the people’s reaction in verses 36-37.

**[36] All the people were amazed and said to each other, “What words these are! With authority and power he gives orders to impure spirits and they come out!” [37] And the news about him spread throughout the surrounding area.**

Again, it says that they were amazed and mention his words having authority. What they’re doing is speaking about the authority of Jesus himself. He had authority and it was demonstrated just by his words.

In all of the superstitions about demons and spirits, they can be warded off by garlic, some kind of charm, that silver bullet that’ll kill them. But Jesus showed his authority in the power of his words.

Words are just words, but if the person speaking has authority, then the words also carry authority. Do you listen to just anyone? I see this with my kids occasionally. Noah will tell Evan either to do or not to do something. For example, she might say, “Evan, don’t say that, it is rude. Say, such and such, instead.” I’ll hear that and think to myself, “Yes, that is exactly what I wanted to say to him!” She knows my mind already. So I’ll keep quiet to see if he listens to her. Usually, he doesn’t. So I’ll get up and say the very same words to him. Then he listens. It is because he regards me as the person of authority. We experience this among our congregation as well. How do we normally respond to a “new” messenger? Everyone becomes a critic who knows better.

The people accepted Jesus as an authoritative teacher by his words. He seemed fine with them. He didn’t tell them to be quiet! They were starting to see that he is the Messiah, just a little bit. But they don’t directly conclude and say here that he is the Messiah. They’re more in a state of questioning and wonder, being led in that way. But they accepted Jesus as an authoritative teacher.

The point is that words matter, but the person matters more. And I believe this is highlighted here as reflective of Jesus as the king and of God’s kingdom. Again, the demon calls out Jesus the person, not his word and teaching. He was terrified of Jesus the person.

Verse 34 says,

**“Go away! What do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God!”**

As the Holy One of God, Jesus’ presence was threatening to them. They were not holy. They were demons and impure. They knew that a judgment was coming and Jesus had the authority to destroy them. But in terms of the people, Jesus showed himself by his words first to them.

It reminds me of what Paul said in **1 Corinthians 4:20**, **“For God's Kingdom is not in word, but in power”** (World English Bible). Or, as the NIV translates it, **“For the kingdom of God is not a matter of talk but of power.”**

Not words, but power. I think that we often get too focused on the words. How much time is spent with words, reading, studying, and even teaching—but those activity with words alone don’t equate to the power of the kingdom of God. They can be just words and a lot of time spent with them.

There is a very good example of this demonstration of power and words in the New Testament. It also deals directly with demonic influences. Acts 19:13-20, which Luke also wrote, describes this event.

**[13] Some Jews who went around driving out evil spirits tried to invoke the name of the Lord Jesus over those who were demon-possessed. They would say, “In the name of the Jesus whom Paul preaches, I command you to come out.” [14] Seven sons of Sceva, a Jewish chief priest, were doing this. [15] One day the evil spirit answered them, “Jesus I know, and Paul I know about, but who are you?” [16] Then the man who had the evil spirit jumped on them and overpowered them all. He gave them such a beating that they ran out of the house naked and bleeding.**

**[17] When this became known to the Jews and Greeks living in Ephesus, they were all seized with fear, and the name of the Lord Jesus was held in high honor. [18] Many of those who believed now came and openly confessed what they had done. [19] A number who had practiced sorcery brought their scrolls together and burned them publicly. When they calculated the value of the scrolls, the total came to fifty thousand drachmas. [20] In this way the word of the Lord spread widely and grew in power.**

Words and association had no effect on this demon. In fact, he talked back and basically told them to get lost. He focused on their person. He said, “But who are you?” It was a joke to him. Then he beat them and kicked them out. What did the believers do after that? After they heard about it, did they gather up the posse and drive this demon out? No. There’s no mention of that demon being driving out of that man. We don’t know what eventually happened with him. And it’s telling us that that was not the point of the narrative. Instead, it speaks of the people’s repentance and turning to God openly and publicly. Such actions show a people submitting themselves to Jesus the king, the savior, and so opening the way for him to work his power among them and rescue them. They turned to the king for help. When they did this, they experienced his power. It says that the word of the Lord spread widely and grew in “power.” By this method they experienced his power.

So, it tells us that hearing the word is important, but we need more than words. We also need open confession and repentance. If we only talk about our good things we show we don’t need any help. If we don’t want to talk about things, how can we learn to stop doing them and get help and correction from Jesus and also teach others to not do the wrong that we have done or might still be doing? We have to give room for the Lord’s power among us.

This way is very practically necessary. Jesus warns later, in **Luke 11:24-26** (sorry to jump ahead in the passages),

**[24] “When an impure spirit comes out of a person, it goes through arid places seeking rest and does not find it. Then it says, ‘I will return to the house I left.’ [25] When it arrives, it finds the house swept clean and put in order. [26] Then it goes and takes seven other spirits more wicked than itself, and they go in and live there. And the final condition of that person is worse than the first.”**

Jesus said this in the context of him establishing God’s kingdom then and there among them. God’s kingdom is not far off, like a fantasy land. It is here and working among those who repent and believe in Jesus, and obey his word.

God is merciful and Jesus came to save his people. Luke presents this in the context of a king who has come and is defeating the enemies and secure the kingdom for his people. We can even see that the demon came out of this man **“without injuring him” (35).** There is power and help from him. We don’t need to fear those demonic forces or to analyze and condemn people. But we practically get help from Jesus.

God is also the God of order. The Holy Spirit is therefore also orderly. Worship, a gathering time before the Lord, also ought to be orderly. If we see that it is not orderly, with shouting and people throwing themselves around, it is not of God nor a work of the Holy Spirit.

Thanks be to God for sending Jesus to save his people. The passage shows how Jesus began his kingly work of rescuing his people from enemies and oppression, even spiritual forces. Such oppression is very real. But Jesus has authority over them and sets people free. It is good for us to submit ourselves to him, the king, that we would experience the power of his word working among us and in us.

Let’s read verse 35 together and conclude:

**“Be quiet!” Jesus said sternly. “Come out of him!” Then the demon threw the man down before them all and came out without injuring him.**