

The Naked Bible Podcast 2.0

Number 87

“Exorcism of Demons as Part of the Messianic Profile”

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With

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February 14, 2015

Exorcism of Demons as Part of the Messianic Profile

There is no direct talk in the Old Testament about the messiah, the son of David, would cast out demons. Yet that title (“son of David”) is found only in the synoptic gospels in association with Jesus’ healing and demonic exorcisms. While healing is a clear part of the messianic profile in the Old Testament, exorcising demons is not. What predisposed first century Jews to the idea that the Davidic messiah would cast out demons? How was that part of the messianic profile?

TS: Welcome to the Naked Bible Podcast, Episode 87, Exorcism of Demons as Part of the Messianic Profile. I'm your layman, Trey Stricklin, and he's the scholar, Dr. Michael Heiser. Hey Mike, how are you doing?

MSH: Very good, how are you Trey?

TS: I'm doing pretty good. I'm excited about this Valentine's Special.

MSH: Oh boy, Valentine's Special, I didn't even think about it in those terms. Well, today we do want to talk about exorcism as part of the messianic profile. If this sets your heart to fluttering, I guess we did our job. But this is a topic that has come up a couple of times, just sort of blowing by it, just mentioning it. I couldn't even really tell you specifically where I've mentioned it in past episodes but thought this would be a good landing place for an episode of its own. And it's sort of the content that our listeners like. It's not in the Unseen Realm so this would be an example of something I'd get into in a subsequent book but you're going to get it here first. So we ought to just jump in here and say something about it.

Now for those of you who are familiar with Unseen Realm the book or have heard me talk about Unseen Realm, you'll know that typically I say something about what I refer to as the messianic profile and that is the reality that what is given to us in the Old Testament in terms of who the Messiah would be, would he'd be like, what he'd say, all that sort of thing, none of that is really spelled out in very specific verses. It's hard to find more than one line saying something about the Messiah. In the Unseen Realm, I talk about how this is important because it factors into what Paul said in 1 Corinthians 2, that had the rulers of this world, the powers of darkness known what the plan was, they never would've crucified the Lord of Glory. And the idea is that the profile and specifically the plan was deliberately obscured.

You could only really tell what the plan was and the fullness of the picture in hindsight because then you would be able to go back and pick up the parts of the profile scattered in 100 places in the Old Testament, put them all together and you get this complete picture of who the Messiah would be, what he was supposed to do, what it was about, what the plan was, what the endgame was, all these sorts of things. And you only get part of that that's really obvious. There are a lot of things that Jesus does and says that aren't easy to sort of process why, how does that relate to who he is and what he's doing. I want to read a little bit, a little excerpt from Unseen Realm to set up the problem here because in short terms, when Jesus shows up and starts exercising demons in the Gospels, you get the feel that all this is what the Messiah is supposed to do but there is no verse in the Old Testament, there's no passage, there's no prophecy about the son of David, the Messiah casting out demons.

You don't get it. In fact, demons are only referred to twice and they're not really the demons of the New Testament, the *shedim* of the Old Testament. The term refers to a territorial entity, territorial guardian, and I talk about that in Unseen Realm a good bit. That's not what a demon is according to the Gospels. Those are two different critters so to speak. So you don't really get that hardly at all. You don't get it clearly at all. you get a few little obscure side references to ideas that would be associated with the demons as we think of them in the Gospels. You get a little of that in the Old Testament but it's really hard to even detect that that's what you're reading when you go through certain passages. Readers of the Unseen Realm are sort of

familiar with that but I want to read this one section about the messianic profile to help further set up the topic. So I wrote,

By God's design, the Scripture presents the messiah in terms of a mosaic *profile* that can only be discerned *after* the pieces are assembled. Paul tells us why in 1 Corinthians 2:6–8. If the plan of God for the messiah's mission had been clear, the powers of darkness would never have killed Jesus—they would have known that his death and resurrection were the key to reclaiming the nations forever.

Chances are good that you've heard the New Testament mistakenly read back into the Old hundreds of times. Therefore you might be surprised to hear me say that the Old Testament profile of the messiah was deliberately veiled. Let me illustrate.

Even *after* the resurrection the disciples had to have their minds supernaturally opened to see a suffering messiah. The risen Jesus says that explicitly in Luke 24:

44 “These are my words that I spoke to you while I was still with you, that everything that is written about me in the law of Moses and the prophets and psalms must be fulfilled.” 45 Then he opened their minds to understand the scriptures.

The point is straightforward: *Only someone who knew the outcome of the puzzle, who knew how all the elements of the messianic mosaic would come together, could make sense of the pieces.* Jesus had to enable the disciples to understand what the Old Testament was simultaneously *hiding* and *revealing*. It wasn't a matter of reading a verse here and there.

MSH: Now, to sort of bullet point the topic for today, what we have here in the New Testament, specifically in the Gospels, is the title son of David. Son of David is found only in the synoptic Gospels. So that's element number one. Element number two is that that title is associated with a figure who heals and exercises demons in the Gospels. Third point, while healing is a clear part of messianic profile in the Old Testament, remember Jesus quotes a passage from Isaiah to that effect that includes healing. So while that part's kind of clear, exercising demons, casting demons out, is not clear at all.

There is nothing in the Old Testament, at least to surface reading that is about this. So where in the world would they get this idea? Why would people living during the experiences of the incarnation, Jesus first advent when he's going around casting out demons, why would they just look at that and say, of course, this is the son of David. This is what the son of David is supposed to do. Where would they get this idea? What preconditioned them to expecting that this was going to happen? What preconditioned them to the fact that once they saw somebody do this, they said we have here the son of David, the Messiah? What was it that led them to that

point where they could process what was going on correctly? So that's what we want to talk about. And we really have to begin surprisingly enough in the Old Testament and this is going to be some obscure stuff.

But I'm going to quote one passage in the Old Testament, then I'm going to quote it in the Septuagint, the Greek translation of the Old Testament that a lot of people, a lot of Jews or Gentiles would have been familiar with, mostly Jews before we have the first advent. Because if you're a Gentile, you don't really have any interest in reading stuff the Jews wrote. If you're an intellectual you might but the masses don't. Then the Gentile start becoming converted after the resurrection during the ministry of the Apostles, you get a lot of Gentiles reading the Septuagint because that's your Bible. This is where the Messiah was presented. Prior to that, you do have something in the Septuagint that the Jewish community, because they're the ones who are going to be reading this, either in Hebrew or the Targus Aramaic or in this case the Septuagint. They're going to be familiar with this idea. So I'm going to start the passage from 1 Kings 4, and I'm going to read both versions and then we're going to go into the Dead Sea Scrolls and talk about extra psalms that are in the Dead Sea Scrolls, at least one of which actually shows up in the Septuagint. So people would've been familiar with the material. So prepping it that way, here we go, 1 Kings 4:29-34, the Masoretic Text reads as follows,

²⁹ And God gave Solomon wisdom and understanding beyond measure, and breadth of mind like the sand on the seashore, ³⁰ so that Solomon's wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt. ³¹ For he was wiser than all other men, wiser than Ethan the Ezrahite, and Heman, Calcol, and Darda, the sons of Mahol, and his fame was in all the surrounding nations. ³² He also spoke 3,000 proverbs, and his songs were 1,005. ³³ He spoke of trees, from the cedar that is in Lebanon to the hyssop that grows out of the wall. He spoke also of beasts, and of birds, and of reptiles, and of fish. ³⁴ And people of all nations came to hear the wisdom of Solomon, and from all the kings of the earth, who had heard of his wisdom.

MSH: So we have the mention of Solomon. Solomon is obviously son of David, King. He's going to be a messianic figure in that sense. And we have here the information that he spoke 3000 proverbs and his songs were 1005. Big deal, how do you get casting out demons from that? We don't but it begins sort of a journey that is initiated in what's said here about Solomon that will get picked up in other material. In the Septuagint, it's slightly different. The difference here is verse 32,

And Solomon spoke 3000 proverbs, and his songs were 5000.

MSH: So there's a lot more songs in the Septuagint version than there are in the MT version, and that's because, as we move to the Dead Sea Scroll material, that's because the Jewish community and that's part of the community would have produced the Septuagint, knew lots of other psalms. And we're going to focus on one of those that shows up in the Dead Sea Scroll material that is actually not only interesting but references, and here's the key thought, the

scroll's material references what we just read in 1 Kings 4 about the songs and, I'm going to use a very suggestive word here, the utterances of Solomon. So this is 11 Q., 11 Q. Psalms scroll, and the abbreviation is a P. superscript a. In numbers it's 11 Q5 column 27. For those of you who have Dead Sea Scrolls stuff, you can go look this up but I'm going to read you parts of it. So this is Psalm about David, so we read here at the beginning, this is line 2,

[2] And David, the son of Jesse, was wise,
and a light like the light of the sun, and literate,
[3] and discerning and perfect in all his ways before God and men.
[4] And the Lord gave him a discerning and enlightened spirit.
And he wrote 3,600 psalms; [5]
and songs to sing before the altar over the whole-burnt
perpetual offering
[9] And all the songs that he spoke were 446,
and songs [10] for making music over the possessed, 4.
And the total was 4,050

MSH: So you actually have a reference in this extra Psalm to David, David composing songs to perform over the possessed. The total of all this was 4050, his total output when you get down to that particular line, line 10 in that Dead Sea Scroll text. Now, the word translated possessed is more literally someone who has been assaulted, someone who has been accosted. The implication is by some external force. But it's just an odd line, songs to perform over the possessed or over the assaulted, four of them. The last line here,

All these he composed through prophecy
which was given him from before the Most High.

MSH: So God gave him these things, these songs to sing, so on so forth. In the same Dead Sea Scroll, in a different column, column 19 line 15, we read this where David says,

Let not Satan rule over me,
Nor an unclean spirit;
Neither let pain nor the evil inclination
Take possession of my bones.

MSH: Now part of that, that line, part of these snippets I've read, part of this material shows up in the Septuagint as what the Septuagint calls Psalm 151. If you know your Bible, if you know the book of Psalms, there's only 150 psalms here. And you've got this extra psalm. The MT, we've got this nice neat number here. Where in the world do we get this extra Psalm? Well, there were, if you think about the Psalms, let's this just do this a little bit. There are references in the Psalms to the Psalms of David and others, not just David, but we're going to zero in on David here. The Psalms of David being collected and this was the process. They were collected and put into the book so that in the Masoretic Text, we have 150 total. And there are even places in the Psalms where it says, 'and this is the end of the Psalms of David, son of Jesse,' but then afterwards, you get more Psalms of David and that's because the collecting kept going.

So at one point, they had a collection of Psalms of David and then an editor who was putting all the stuff together into the book that we know as Psalms. An editor says hey, these are the Psalms of David, the Songs of David, and this is all that we have. But then they find more and those get added subsequently to those editorial comments in the book of Psalms as we have it today. I mention that because here we have a 151st Psalm that actually winds up in Dead Sea Scrolls and Dead Sea Scrolls material and it was added to the collection that becomes part of the Septuagint. So in the Septuagint, the Greek translation of the Old Testament, if you turn to the book of Psalms, you're going to have an extra one. You're going to have Psalm 151. And in that Psalm you're going to get some of this material about don't let Satan rule over me or an evil spirit. The implications are because of what David had written, songs to perform over the possessed and that he has power to deliver people from being bound by demons. Now let's go to another one, Psalm 91.

This is Psalm 91, which you have your traditional version that you would read in most translations, translated in the Masoretic Text. You have a version of this that comes from the Dead Sea Scrolls, Psalm 91 at Qumran, and not coincidentally, it is part of this same scroll, the 11 Q. Psalms scroll that I've been quoting already. And then you also have a version of this in what becomes known as the Septuagint. Now I'm going to read you this. There are four things in here that are very interesting that speak to this issue. And for those of you who remember the Fern and Audrey episode, Fern and Audrey and I have discussed some elements of this particular Psalm because of the work they do. They don't do renunciation prayers or anything like that. They're not deliverance ministry. What they do is different but they have used the material in this Psalm and some other things to help them do what they do. I think you'll understand why that's relevant as we read through this. So I'm just going to go, we'll pick one of the versions because I'm going to actually link out to a few things and talk about why it might be different. But we read here Psalm 91,

He who dwells in the shelter of the Most High

MSH: Now look at the reference. We already had Psalm 151, don't let Satan rule over me. We already had a portion of extra Psalm material that had songs about dealing with possessed people. And there was a reference made to, hey, David wrote these things through power given to him from the Most High and here we have the Most High referenced in Psalm 91. If you've read anything in the Unseen Realm, you know this is important terminology because the Most High, this is the title given to the God of Israel when he divides up the nations. It is a title of superiority. He is the Most High.

He is the one who made this decision, he who judges the rebellious divine beings of Genesis 6, who dealt with the *nacash* in Genesis 3. You have this Most High terminology and that's important because you have to assert authority. You have to presume and assert and actually legitimately have authority over other elohim, over other divine beings to do what needs to be done. And so there's this conceptual link back to we're doing this because of the Most High and his power but the Messiah, son of David, Jesus is actually called Son of the Most High in the Gospels and that is a messianic title because the king of Israel, the king from the line of David is referred to as the son of God in the Old Testament. So there's this linkage about the messianic figure, son of David, son of Solomon, line of David and Solomon, son of the Most High, son of

God, all this sort of stuff factoring into what this Psalm and what Jesus actually does in the Gospels with demonic entities. So,

He who dwells in the shelter of the Most High
will abide in the shadow of the Almighty.

² I will say to the LORD, “My refuge and my fortress,
my God, in whom I trust.”

³ For he will deliver you from the snare of the fowler
and from the deadly pestilence.

⁴ He will cover you with his pinions,
and under his wings you will find refuge;
his faithfulness is a shield and buckler.

⁵ You will not fear the terror of the night,

MSH: In the Old Testament thinking, this was actually a demonic entity. If you have the Dictionary of Deities and Demons in the Bible, I’ve recommended that source many times. This term is discussed, there’s an actual entry for ‘terror of the night’ in DDD. And the Hebrew for this is *pa·ḥaḏ lā·yā·lāh*. *Lā·yā·lāh* is the important thing to sort of fix in your brain, *lā·yā·lāh*, the way that sounds because, to quote the article,

“There have been some attempts to relate *lā·yā·lāh* etymologically to *lī·līt*, which is referenced in Isaiah 34:14. This is Lilith, which is a demonic figure in Jewish tradition. But the Akkadian *lī·lī* is actually better choice. Akkadian *lī·lī* was a night demon. So *lī·lī*, *lā·yā·lāh*, it’s different than *le-leet*. It’s close but not quite the same. But this term *pa·ḥaḏ lā·yā·lāh* DDD suggests there might be some relationship here. They say this is a folk etymology. Functionally, however, the demon *pa·ḥaḏ lā·yā·lāh* reveals traits similar to those of the Mesopotamian *lilu* and *ardat lī·lī*, especially as it’s referenced in the Song of Solomon 3:8, which talks about the terror of the night.

MSH: We’re not necessarily going to go there but you get this idea that there’s an Akkadian term that aligns with this one that has characteristics that would sort of fit with a demonic figure, terror of the night. Now the terror of the night demon in Mesopotamia was an aggressive attacking entity. And the night association is significant because that’s when lots of people sort of thought about when demons are doing something. And it also has reference to what happens at night, specifically, in bed between men and women. There’s the marital bed, also the care of children during the night while they’re asleep because the Akkadian demons associated with this were often associated with children dying during the night and whatnot, or trying to prevent conception. And there’s this notion of demonic activity during the midnight hours I guess you could put it and this term is associated with that. Now I want to read you a little bit more from the DDD entry. The writer says,

“Among the host of Mesopotamian demons, *lilu* and *lilitu/ardat li-li*, most resemble the biblical *pa·ḥaḏ lā·yā·lāh*. These demons seem to have been attached particularly to pregnant women and new-borns whom they harmed. A similar role is ascribed in cuneiform sources to the demon Lamashtu. In later texts, they are conceived as harmful to brides and grooms, whom they attack on their wedding night and prevent the consummation of the marriage. As an attacker of brides and grooms, *lilu* or especially in Jewish tradition *lilit*, comes close to the *incubus* and *succubus* demons known from all over the world.”

MSH: Again, just giving you a little bit of the flavor of what's going on here. I don't want to drift off into façade territory or alien abductions stuff, but thematically, there's a lot of overlap here between in sleep paralysis, even though I think sleep paralysis is just biological medical condition. But it's often associated with feeling, like a presence in the room, but you get these sorts of things. I'm just trying to pluck examples out so that you get a feel for what this term in antiquity would have been used to describe or how this term would have been brought into discussion based upon some experience somebody had, whether it was supernatural or something that just freaked them out, that might have been natural or not. So this is the terminology that's going on in this particular Psalm, back to the terror of the night in Psalm 91.

“A cursory look at the context in which *pa·ḥaḏ lā·yā·lāh* occurs in Psalm 91 reveals its demonic identity. This Psalm abounds with names of other demons.”

MSH: And it does. Let's go back to Psalm 91:5 and we read,

⁵ You will not fear the terror of the night,
nor the arrow that flies by day,

MSH: And you say isn't that just like an arrow? I don't want to get stuck with an arrow that somebody shot off? Well, there's a little bit more to it than that, especially if you are reading this Psalm in the Septuagint because in the Septuagint, instead of arrow that flies by day, you actually get δαίμονιου μεσημβρινοῦ which means midday demon. So you will not fear the terror of the night, the nighttime demons, and you won't fear the midday demon's either in the Septuagint. Now DDD also has a reference to this. I'll read you a few excerpts.

“The midday demon is found in the Septuagint version of Psalm 91:6, English Bible it's going to be verse 5. In these verses, the Hebrew psalmist declares the one who takes refuge in the Almighty will not fear, Masoretic

Text, terror of the night nor the arrow that flies by day and then it continues to the pestilence and the destruction.

MSH: We're going to get to those in the moment. Those are also the names of gods in antiquity and Canaanite religion and those gods are referred to as demons in the Septuagint, but just hold that thought for a moment. So back to the entry for midday demon, this is the Septuagint version.

“The Septuagint translators confronted a different Hebrew text, then he references probably the same ones Priscilla and Aquila used. He gets into the Hebrew that they probably read. Destruction and demon of noon time, according to the Hebrew text they probably had, which the Septuagint renders as misfortune and the midday demon.”

MSH: So it's very clear in the Septuagint that what they are reading and DD says they probably had a text that actually led them this direction. The Hebrew text is little bit different than the Masoretic Text. But in this verse, the Psalmist is saying, if you're under the shelter of the Most High, the one who's really in charge of all these other entities, you will not fear the terror of the night, the nighttime demon. You will not fear the midday demon, the one that shows up in a middle of the day, that sort of thing. You won't need to fear these things. Now before we leave this, if you go with the Masoretic Text, the arrow that flies by day, there are scholars who would actually argue, I think this is a reasonable argument, that the reference to the arrow provides a clue actually to a demonic entity because in Canaanite religion, the god *resheph*, who was a plague god, is represented as an archer, someone who shoots arrows. And so that might've contributed, that knowledge in antiquity might've contributed to the Septuagint translator when he's looking at what he looks at and he has different options. It might've led him to say okay, we got it, midday demon. We get it because of the way *resheph* was depicted and described in Canaanite literature. So even if you want to go with MT, you don't like Septuagint, you can still be dealing with a demonic entity here and *resheph* was a deity, was a god in Canaanite religion. Continuing on the next verse,

⁶ nor the pestilence that stalks in darkness,
nor the destruction that wastes at noonday.

MSH: Catch what psalmist just did there. The previous verse we have terror of the night, night time demon, and then we have a daytime demon. Next verse, we have the pestilence that's stalking the darkness, there we go with night time, nor the destruction that wastes at noon day, here we have noonday referenced again. So you could take verses 5 and 6 as parallel to each other. It's another way, instead of it yielding four demonic figures, it would only be two demonic figures described two times in different ways. Either way, these are hostile divine entities, hostile gods in Canaanite literature that are viewed as the forces of darkness, spiritual forces of

darkness that the psalmist is saying you don't need to fear these things. Now let's talk about pestilence a little bit, this term.

And this is something that shows up in a footnote somewhere in Unseen Realm. I don't quite remember what the chapter was but the Hebrew word here is *deber*, and pestilence is a normal translation. But the thing to notice here, to be aware of, is that this *deber* is a deity name in the Ugaritic text and he is a god of destruction. Now *deber* in the Ugaritic text is also mentioned in concert with, in tandem with *resheph*. That was the arrow demon, the archer demon that we just read about in the previous verse. So this is what that quote in DDD much earlier said. Hey, the context of Psalm 91 supports this demonic thinking because look at all these terms in the Psalm that point to demonic entities. That was an accurate quote. There are a number of things in the Psalm that point that direction. *Deber* is also mentioned in Habakkuk 3. I might as well just go out to Habakkuk 3 where *deber* and *resheph* are actually in this scene. We have here, I'll just start at the beginning.

O LORD, I have heard the report of you,
and your work, O LORD, do I fear.
In the midst of the years revive it;
in the midst of the years make it known;
in wrath remember mercy.
³ God came from Teman,
and the Holy One from Mount Paran.
His splendor covered the heavens,
and the earth was full of his praise.
⁴ His brightness was like the light;
rays flashed from his hand;
and there he veiled his power.
⁵ Before him went pestilence,
and plague followed at his heels.

MSH: So there you have *deber* and *resheph* mentioned. In this scene, they are sort of like cringing servants. They're underlings of the God of Israel. The prayer of Habakkuk here puts them in their place so they're not independent more powerful entities or anything like that. The God of Israel can use destruction and he can use pestilence and that sort of thing. But what you get is you get in Canaanite religion, these are distinct deities and they're in opposition to what's going on in Israel. And in the Psalm, they become enemies. They become rebels. They become threats to God's people and that's why we have this Psalm, that you don't need fear these entities because the God of Israel is more powerful than they are. And in fact, the supposition is that the Most High can and will deliver you from these things. Let's go to quickly the other reference, the destruction reference.

This is not *resheph*. This is *qeteb*. The term *qeteb* appears four times in the Old Testament, DDD again. It's basic significance is destruction. In Ugaritic, this name would be pronounced *qezeb* and it occurs once in the Ugaritic, and *qezeb* is a buddy or kinsmen of Mot, the god of death in Ugaritic thinking. And in Hosea 13:14, we get a reference to this kind of material. This is going to sound like a familiar passage but think about this passage and think about where it's referenced in the New Testament. Hosea says, and the speaker here is the prophet, Hosea basically giving Israel bad news for their idolatry, and then we get to verse 14.

¹⁴ Shall I ransom them from the power of Sheol?
Shall I redeem them from Death [Mot]?
O Death [Mot], where are your plagues [*deber*]?
O Sheol, where is your sting [*qeteb*]?
Compassion is hidden from my eyes.

MSH: Now where do we see that quoted in the New Testament? Oh death, where is your sting, all that sort of thing. We get it in 1 Corinthians 15:55, oh death, where is your victory; oh death, where is your sting? And it's a passage about the resurrection because the resurrected Messiah and the resurrection itself conquers death, conquers Sheol, conquers the plagues that people get that send them to the underworld. It conquers the destruction that results in people dying and all this sort of stuff. It's a reference to the power of the God of Israel over these forces, these entities, these things, and ultimately, even the power of death. Well that's important because all of those things the resurrection is tied to the Messiah. This was the plan of salvation. The Messiah needs to die and rise again to really bring into effect, kick-start, bring to fruition the whole plan of salvation, salvation history in the Old Testament and the Messiah is the son of David. The Messiah is the son of Solomon, the Davidic line.

All of these ideas are interconnected in the Old Testament mind as part of the messianic profile. The Messiah will have power over the terror of the night. The Messiah will have power over the terror of the day, nighttime demon, daytime demon. The Messiah will have power over pestilence, *deber*, destruction, *qeteb*. Both of them are buddies of Mot, death, in Hosea 13:14. The Messiah will have the power over, now catch what I'm saying here. If you've read the Unseen Realm this is going to click with you pretty easily. The Messiah has the power over the realm of death, the Lord of the dead, who is Satan, and everybody who works for him. The minions in the realm of the dead who are, in the Old Testament context, they're described by these god terms, these pseudo-lesser hostile god terms. In the Septuagint, this terminology is going to be put into demonic terms. And the New Testament in Greek, all of this is going to be put under demonic terms because this is where the demons dwell. Yes, the demons in the Gospels, the demons of the New Testament are the spirits of the dead Nephilim.

We get that. We're not going to go over all that ground in this podcast episode but this is where they live. Even in the Old Testament you get that. You get the dead Rephaim who are descendants, who are Anakim, who are descendants of the Nephilim. You get them living in the underworld. They live in the realm of the dead. They come out. They seek embodiment. They seek to possess people and we understand that from the Gospels. But who is Lord of all of this? Who is Lord of the dead? Who is Lord of the minions running around that run the place, that afflict people, that bring destruction and plague and all this stuff and the Lord of the dead himself? The answer is the Messiah. The answer is the Messiah. And so people who are familiar with this literature, Psalm 91, the extra Psalm, Psalm 151, the reference in extra Psalm material about David had written psalms and suggestion hint, maybe Psalm 91 is one of them. David had written psalms to perform over the possessed, four of them. Remember that Dead Sea scroll we read a few minutes ago?

So if you're familiar with this material, when Jesus shows up and starts casting out demons, starts giving his disciples power over demons, the theological messaging is quite clear.

This guy has to be the Messiah because only the son of David, only the Messianic figure, only the Messianic king, would have been authorized, would have been empowered to do this. And to do it for real, other than being a pretender, he not only has the power but he gives it, he dispenses it to his followers, to his disciples. And it's no coincidence that when Jesus does this stuff, the first time that he does this is he sends out the 70. It's always done in conjunction with the launch, the kick-starting of the kingdom of God over against the kingdom of Satan. All of these things have to be taken together collectively in context.

They're part of the messianic profile that in and of itself is splintered, is scattered and the pieces start coming together and converging into and around, clustered in connection with this figure Jesus of Nazareth. The theological messaging would not have been lost to someone familiar with these texts. I'm not saying they could quote them. I'm sure a lot of them could but even if they had heard them, when Jesus starts doing this stuff, the bells and whistles are going to start going off in their head. They would associate this with Messiah. Now one passage I've yet to mention about that people would conceivably had their head, at least by the time of the writing of the Gospels, would be something Josephus says. Josephus in his antiquities book, Josephus was a first century figure so the Gospel readers and writers may not have had this but certainly Josephus is actually sharing Jewish tradition with his readers. He doesn't just make this up when he decides to write something down. He writes this,

“Now the sagacity and wisdom, which God had bestowed upon Solomon, was great, so great that he exceeded the ancients insomuch that he was no way inferior to the Egyptians. **[MSH: He's drawing on that 1 Kings 4 passage that we read]** who are said to have been beyond all men and understanding. **[MSH: This is antiquities 8.2.5 if you want the actual references. This is line 45]** God also enabled him, Solomon, to learn that skill which expels demons which is a science useful and sanative to men. He composed such incantations also by which distempers are alleviated. And he left behind him the manner of using exorcisms by which they drive away demons so that they may never return.”

MSH: This is part of a Jewish thinking. This was associated with Solomon because of some of the text that we had read earlier in this episode. And by the time Jesus shows up, there's a body of tradition based upon Qumran material, Jewish material. This is Hebrew Jewish material that gets translated into the Septuagint and Psalm 91, the extra Psalm, Psalm 151, which is in the Septuagint, also helps create this body of thought, this body of tradition that associated the son of David, son of Solomon, the Solomonic Davidic line, associated that messianic figure with the casting out of demons. And this is why when Jesus starts doing this, nobody blinked an eye. Nobody said where is the Messiah supposed to be doing that, chapter and verse please. They don't say that. They have this expectation because of this material. So that's why this part of the messianic profile that we read in the Gospels that isn't very transparent in the Old Testament, why it's still a legitimate connection back into the Old Testament as part of the Messianic figure, the Messianic profile.