

DEMONS AND MENTAL ILLNESS HOLINESS

October 20, 2013
6th Sunday of Luke
Revision E_half

Gospel: Luke 8:26-39 (Matthew 8:24-34; Mark 5:1-20)
Epistle: 2 Corinthians 6:16-7:1

Today's Gospel lesson is a real hot potato that people today are hesitant to discuss for fear that someone might be offended. Although accounts of the same events are found in three of the four Gospels, none are used at all in the Western lectionary. On the other hand, this same lesson is used twice in the Orthodox lectionary: today and the 5th Sunday after Pentecost where it is read from Matthew 8. John Chrysostom and Cyril of Alexandria had a great deal to say about this incident in dealing with Matthew and Luke's account respectively. The theme for today is taken from the text, which relates mental illness in terms of demon possession. The theme for the 5th Sunday after Pentecost takes its theme from John Chrysostom in comparing demon possession to covetousness.

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Background: Survey of Jesus' Healings

In Table 1 is an overview of the healings Jesus performed that are recorded in the New Testament. Probably not everything He did was recorded (John 21:25) but Table 1 gives a decent snapshot of a variety of illnesses, ailments and sufferings. All of these conditions occur today and are treated by modern medicine – except the last case, which is called demon possession in the Scriptures. On the other hand, a significant fraction of money spent on modern medicine goes to treat all types of “mental illness” using methods ranging from counseling with psychiatrists to sedatives and padded cells. In the Soviet Union, the tools of this field were sometimes used in fiendish ways to try to “re-educate” enemies of the state – such as Christians. Today's Gospel lesson presents a much different diagnosis. But first, let us read other accounts in the Scripture that might be loosely classified as “mental illness” in today's terminology.

Mental Illness in the Scripture

The Mute, Epileptic Child: A man's only child had a severe case of what might be called epilepsy (threw himself down, foamed at the mouth, gnashed his teeth, became rigid). But

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there was a sinister, organized influence behind this. Epilepsy by itself wouldn't try to drown the child or throw him into the fire. The father knew what was going on and asked the Twelve to cast out the demon; but they couldn't do it. Jesus proceeded to explain "this kind can come out by nothing but prayer and fasting" (Mark 9:17-29). We infer¹ that the demon also caused the child to be deaf and dumb (Mark 9:25).

Table 1
Healings Done by Jesus

Disease	Who	Matthew	Mark	Luke	John
Fever (small pox, typhoid)	Nobleman's son				4:46
	Peter's mother-in-law	8:14	1:29	4:38	
Leprosy	One man	8:1	1:40	5:12	
	10 men			17:12	
Paralysis	Down thru roof	9:1	2:1	5:17	
	At pool of Bethesda				5:1
Withered hand	In synagogue	12:9	3:1	6:6	
Hemorrhage	Woman touched Jesus	9:18	5:21	8:40	
Blindness	2 men	9:27			
	1 man		8:22		
	Man born blind				9:1
	Bartimaeus		10:46	18:35	
Back injury	Crippled woman			13:10	
Dropsy	At Pharisee's dinner			14:1	
Severed ear	In Gethsemane			22:47	
General sickness	Multitudes	12:15	3:7	6:17	
	Centurion's servant	8:5		7:1	
	In Gennersaret	14:34	6:53		
	Lame, blind, mute, maimed	15:29	7:31		
Dead raised	Widow's son			7:11	
	Jairus' daughter	9:18	5:21	8:40	
	Lazarus				11:1
	Tombs opened	27:57			
Demoniacs	In synagogue		1:21	4:31	
	Blind & mute demon	12:22	3:7	6:17	
	Gadarene	8:28	5:1	8:26	
	Mute demon	9:32			
	Syro Phoenician	15:21	7:24		
	Epileptic demon	17:14	9:14	9:37	

The Demoniac in the Synagogue: A man with an unclean spirit began by rebuking Jesus in the Synagogue of Capernaum (Mark 1:23-27). Here is a man who (according to modern techniques) just needed some good counseling to help him relate better to others! How would

¹ For more details see the Study for the 10th Sunday after Pentecost, which addresses this account.

modern medicine help this man relate better to the Son of God? There was a basic incompatibility that no amount of counseling will help.

The Blind, Mute Demoniac: A man, who was demon-possessed, blind and mute, was brought to Jesus. In today's world, he would be institutionalized with little hope of rehabilitation. Jesus' healing involved removing the demon; the implication is that the blindness and muteness was caused by the demon (Matthew 12:22-23).

King Nebuchadnezzar During the Time of Daniel: King Nebuchadnezzar had conquered most of the world, including Israel, and had brought a number of the prophets of Israel to Babylon. He also had several dreams that only Daniel could interpret. [King Nebuchadnezzar was no dummy! In order to know for sure that the interpretation of the dream was real he had the interpreter first tell him what he had dreamed!] The dream in Daniel 2 is prophecy concerning the end of the age that the Lord revealed to King Nebuchadnezzar. In Daniel 3, King Nebuchadnezzar witnessed the three young men (Shadrach, Meshach and Abed-Nego) in the blazing furnace accompanied by One who looked like the Son of God. But in spite of this, King Nebuchadnezzar did not humble himself before the Lord or change his ways.

Therefore, King Nebuchadnezzar had another dream, (which Daniel also interpreted), that prophesied that King Nebuchadnezzar would go insane for seven years, living like an animal and eating grass like a cow. For seven years King Nebuchadnezzar lived very much like the poor soul in our Gospel lesson; his hair looked like eagles' feathers and his nails like birds' claws (Daniel 4:24-37).

After seven years, King Nebuchadnezzar repented and his reason returned to him. Not only was his kingdom restored greater than it was, but King Nebuchadnezzar actually wrote the last part of Daniel 4 himself. Note the change in tense from the third person in verse 33 to the first person in verse 34.

The first question that we might ask ourselves is whether mental illness is really some kind of demon oppression or uncleanness. But more than this; we tend to think of people who are demon possessed as poor lost souls. But we usually don't think of what kind of struggles they are going through, especially those that seem to have lost their mind. However, everything is in the hand of God. Some of the Church Fathers pointed out in the following that the care and provision of God was present for the Gadarene demoniacs even while they were being tormented by the demons.

Description of the Demoniacs

The Gospel lesson took place in the winter of 28 AD. (Jesus was crucified in the spring of 30 AD). Jesus and His disciples had just finished rowing across the Sea of Galilee to the Eastern shore, probably in one of the fishing boats. On the way a storm arose and Jesus calmed the storm. The Twelve commented: "Who can this be, that even the winds and the water obey Him?" When they got back to Nazareth after this trip, Jesus sent the Twelve out two by two to heal the sick, raise the dead and cast out demons all by themselves. The Gospel lesson then is a hands-on-lesson in preparation for the sending out of the Twelve. Jesus knew He was going to

do this and he picked a real bearcat as a demonstration. John Chrysostom stated² that since “no man dared to bring these men to Him, Christ Himself went to them.”

As soon as Jesus and the Twelve stepped out of the boat in the country of the Gadarenes³, demon-possessed men met them. Some details about these men:

- There were actually two of them (Matthew 8:28)
- They were naked and lived in the tombs (Luke 8:27)
- They had been like this for a long time (Luke 8:27)
- These men had been locked up, bound with chains and shackles, but they broke the chains (Luke 8:27)
- They were exceedingly fierce, no one could pass that way (Matthew 8:28)
- Night and day these men would cry out and cut themselves with stones (Mark 5:5)

In today’s terminology, they would be classified as a danger to themselves and others (that is, seriously mentally ill). Treatment programs today involve major tranquilizers to sedate them followed by more tranquilizers to “stabilize” them.

Cyril of Alexandria described⁴ the demoniacs as in a worse state than someone who was already dead. This indicates the utter cruelty of the demons; in addition, the demons had deprived the men of any reasoning ability.

“Jesus, in company with the holy disciples, had landed in the country of the Gergesenes; and immediately a man met them, in whom dwelt many unclean spirits. He was void of mind and understanding, and in no respect different from those already dead and laid in the earth; or rather, perhaps, even in a more miserable state. For the dead, carefully wrapped in their grave-clothes, are laid in the earth, like one on his mother's bosom. But he, in great misery and nakedness, wandering among the graves of the dead, was in utter wretchedness, leading a disgraceful and ignominious life. This was a proof of the cruelty of the demons, and a plain demonstration of their impurity. Besides this, it is a charge and accusation against them of hatred to mankind; for they would have no man whatever on earth sober, but wish them to be like one crazy and intoxicated, to know nothing to their profit, and to be left in ignorance of Him Who is the Maker of all. For of whomever they have possession, and have subjected to their power, him they make an example of great misery, deprived of every blessing, destitute of all sobriety, and entirely devoid of reason itself.”

We might also ask why the demoniacs lived in the tombs. John Chrysostom stated that the sorcerers of his day took young children and killed them “in order to have their soul assist them later”. Simon Magus (Acts 8:9-23) also did this until the Apostle Peter exposed⁵ him in his falsehood. The sorcerers used the dead children to “cry out” that they are the soul of such a

² John Chrysostom, Homilies on Matthew, XXVIII, 2.

³ Matthew refers to the people there as Gergesenes (Matthew 8:28); Gadara and Gergesa were not too far apart and people that lived there could be referred to as either.

⁴ Cyril of Alexandria, Commentary on the Gospel of Luke, Chapter 8, Homily 44, Studion Publishers, 1983, p. 191.

⁵ For details, see Mark Kern, Simon Magus the Heresiarch, St. Athanasius Press, 2004, p. 21-27.

person using ventriloquism. The demoniacs in the tombs perpetuated this heretical notion as if to imply that the dead become demons after they die. Chrysostom stated⁶ that all this is devoid of reason:

“It is not reasonable that an injured soul should cooperate with a wrongdoer, or that a man might be able to change an incorporeal power into another substance. In bodies this is impossible; and one cannot make a man’s body become that of a donkey; much more this is impossible in the invisible soul. One cannot transform it into the substance of an evil spirit. These sayings are conjured up only to frighten children.”

“It is also not possible for a soul, torn away from the body, to wander here in this life anymore. ‘The souls of the righteous are in the hand of God’ (Wisdom 3:1 LXX). If of the righteous, then those children’s souls also are in the hand of God. They are not wicked; and the souls of sinners are immediately led away from here. This is obvious from Lazarus and the rich man (Luke 16:19-30). And elsewhere Christ said, ‘Tonight your soul will be required of you’ (Luke 12:20). A soul, when it leaves the body, does not wander here. If we, as we go about on the earth, which is familiar and well known to us, are surrounded with a body, when we are journeying in a strange road, we do not know which way to go unless we have someone to lead us. How should the soul know where to walk without the body to show the way?

It is not possible for a disembodied soul to remain here. Stephen said, ‘Receive my spirit’ (Acts 7:59); and Paul said that he wished, ‘to depart and to be with Christ, which is far better’ (Philippians 1:23). Abraham ‘was gathered to his fathers, being cherished in a good old age’ (Genesis 15:15, 25:8 LXX). Regarding proof that the souls of sinners can’t continue here, the rich man pleaded a great deal for this, and didn’t obtain it (Luke 16:27-31). Had it been at all possible, he would have come, and would have told what happened to him there. From this it is evident that after their departure our souls are led away into some place, and have no more power of their own to come back again, but wait for that dreadful day.

When Jesus commanded the demons to come out of the men, the demons begged Jesus not to torment them before the time (Matthew 8:29). This is an interesting request! Night and day, the demons had caused the two men to cry out in pain and cut themselves with stones (Mark 5:5). But yet now the demons don’t want Jesus to hurt them? John Chrysostom stated⁷,

“The demons’ words betray their shameless nature. They said, ‘Have You come here to torment us before the time?’ (Matthew 8:29). That they had sinned, they could not deny; but they demand that they not suffer their punishment before Judgment Day. He had caught them in the act of perpetrating those lawless horrors, and deforming and punishing His creature in every way. They supposed that He, for the excess of their crimes, would not wait for

⁶ John Chrysostom, Homilies on Matthew, XXVIII, 3.

⁷ John Chrysostom, Homilies on Matthew, XXVIII, 2.

the time of their punishment. Therefore they begged Him. The enmity of the demons is obvious from the start, and the sea that Jesus just calmed was not as stormy as the disposition of these demons. They were invisibly receiving stripes, and suffering things intolerable from His mere presence.”

Cyril of Alexandria noted⁸ that the demons asked Jesus, “What have I to do with You”. They had usurped His honor and glory and corrupted His creation. Jesus, as a kind loving shepherd, responded to protect His sheep.

“The Gergesene, or rather the herd of demons lying concealed in him, fell down before Christ's feet, saying, ‘What have I to do with You, Jesus, Son of God Most High? I beg You, do not torment me’ (Luke 8:28). Observe in the demons the mixture of fear with great audacity, and arrogant pride; and that the words, which they are forced to utter, are coupled with inflated haughtiness! For it is a proof of the pride of the enemy, that he ventures to say, ‘What have I to do with You, Jesus, Son of God Most High?’ The demons know, for certain, that He is the Son of God Most High, and they confessed this. In claiming adoration from men, they have usurped that which is His, and assumed a glory, which in no possible way is their right. Why then did they claim that Christ had nothing to do with them? With due cause, they had been expelled in their fallen ness from that dignity which is His alone! All men on earth are His; and these they corrupted, removing them far from the knowledge of Him, Who truly is the Lord and Maker of all, and plunged them into the mire of sin, making them worshippers of demons. What earthly king would endure to have those placed under his scepter harassed by barbarians? Or what shepherd is so unfeeling and indifferent, as when savage beasts attack his flocks, to take no heed of the calamity, nor endeavor to aid his sheep? The demons confessed, even against their will, who they are, and to Whom they speak. They uttered words that suit them; such as, ‘I beg You, do not torment me.’”

Jesus then asked the men their name, and the demons replied, “My name is Legion, for we are many!” (Mark 5:9). In the 1st Century, a legion⁹ represented 6,000 soldiers and included some cavalry.

Cyril of Alexandria asked¹⁰ why Jesus asked the demoniacs their name. It was primarily for our benefit so that we might know how wretched the demons are.

“Did Christ then ask because He did not know it, and like one of us, wished to learn it as something that had escaped Him? This is perfectly absurd for us to say or imagine anything of the kind. For being God, ‘He knows all things, and searches the hearts and reins’ (Psalm 7:9 LXX). He asked, therefore, for the plan of salvation's sake that we might learn that a great multitude of

⁸ Cyril of Alexandria, Commentary on the Gospel of Luke, Chapter 8, Homily 44, Studion Publishers, 1983, p. 191-192.

⁹ Each legion was divided into 10 parts, each commanded by a Cohort, where each Cohort commanded 6 Centurions. Each Centurion commanded 100 soldiers.

¹⁰ Cyril of Alexandria, Commentary on the Gospel of Luke, Chapter 8, Homily 44, Studion Publishers, 1983, p. 192.

demons shared¹¹ the one soul of the man, creating in him a wretched and impure madness. For he was their work, and they indeed ‘are wise to do evil, but to do good they have no knowledge’” (Jeremiah 4:22 LXX).

The Demons Ask Permission to Enter Swine

The demons then begged Jesus that He might allow them to enter a herd of swine, about 2,000 (Mark 5:13), that were feeding a good way off from them (Matthew 8:30). Jesus permitted them to do so and suddenly the whole herd ran violently down the steep embankment into the lake and drowned.

Why did the demons request of Jesus to enter the swine, and then immediately destroy the swine? John Chrysostom stated¹²,

“Everywhere demons labor to drive men to dismay, and everywhere they rejoice in destruction. This, for instance, the devil did with respect to Job, and in that case too God allowed it, but neither in that case as complying with the devil, but willing to show His own servant more glorious, cutting off from the evil spirit all pretext for his shamelessness, and turning on his own head what was done against the righteous man. Here also the contrary of what the demons wished came to pass. For the power of Christ was gloriously proclaimed. The wickedness of the demons, from which He delivered those possessed by them, was more plainly indicated. He demonstrated how they lack power to touch even swine, without permission from the God of all.”

John Chrysostom gives¹³ several reasons why Jesus allowed the demons to enter the swine:

1. To teach those who are delivered from the wicked demons how great is the malice of the demons.
2. That all might learn how the demons are not even allowed to enter swine unless He should give them permission.
3. That the demons would have treated the two men worse than the swine, unless the two men, even in their calamity, had enjoyed much of God’s providential care. That the demons hate us more than beasts should be obvious to every man. Since the demons didn’t spare the swine, but in one moment of time threw them all down the precipice, much more would they have done to the two men whom they possessed. They would have led them towards the desert, carrying them away, unless the guardian care of God had been present, to curb and check the excess of their violence.

Cyril of Alexandria stated¹⁴ that this encounter with the Gergesene demoniacs illustrates Christ’s care for us in the face of forces that would easily overpower us.

¹¹ The word *mateneimato*, which he renders “divided” or “shared”, has probably only the meaning of “possessed”, the proper signification being to “graze off the land with cattle”.

¹² John Chrysostom, Homilies on Matthew, XXVIII, 4.

¹³ John Chrysostom, Homilies on Matthew, XXVIII, 4.

¹⁴ Cyril of Alexandria, Commentary on the Gospel of Luke, Chapter 8, Homily 44, Studion Publishers, 1983, p. 193.

“The herd of impure spirits asked for a herd of swine -- worthy of and like itself! And Christ purposely allowed them, though He well knew what they would do. And I can imagine someone saying, ‘Why did He grant their request?’ To which we answer, ‘He gave them the power, in order that this, like all His other conduct, might be a means of benefit to us, and inspire us with the hope of safety’. They asked for power over swine, plainly as something, which they do not possess. They would not have asked for it, if it had been in their power to take it without hindrance? But those who have no power over trifling and valueless things, how can they injure anyone of those whom Christ has sealed, and who place their hope on Him? Comfort your heart; for perhaps you were terrified at hearing that crowds of wicked spirits dwelt in one man, and made him wander among the graves of the dead in shame and nakedness, devoid of mind and understanding. Inasmuch as you too are a man exposed to temptations, you feared a similar misery, should Satan attack you. Have confidence in your heart; do not suppose that any such thing can happen while Christ surrounds us with protection and love. It is certain that they possess no power even over swine. So great is the providence which the Almighty Governor of our affairs bestows on us. For He even said to the Apostles, ‘Are not two sparrows sold for a farthing? Not one of them falls to the ground without your Father’s will. And even the hairs of your head are all numbered. Fear not, therefore, you are of more value than many sparrows’ (Matthew 10:29-31). For if He grants His protection on trifling and valueless things, how will He not consider us worthy of all regard, for whose sake He even became man, and endured the contempt of the Jews? Do not fear; for God helps and encircles with the armor of His good pleasure those whose wish it is to live for Him, and who seek to perform those things that are pleasing in His sight.”

John Chrysostom concurred¹⁵ to say that this illustrates God’s care for all men, even when they’re not expecting it, and even when they are in dire straits like the two demoniacs.

“We learn from this that His providence is not only over all in common, but also over each in particular. He also declared to His disciples, ‘But even the hairs of your head are numbered’ (Matthew 10:30). From these demoniacs, one may clearly perceive this; they would have been choked to death by the demons long before, if they had not enjoyed the benefit of much tender care from above.”

“For these reasons He allowed the demons to enter the herd of swine, that the Gadarenes, who dwelt in those places should learn His power. For where His name was great, He did not greatly display Himself. But where no one knew Him, but they were still in an insensible condition, He made His miracles to shine out, so as to bring them over to the knowledge of His Godhead. For it is evident from the event that the inhabitants of that city were a sort of senseless people; for

¹⁵ John Chrysostom, Homilies on Matthew, XXVIII, 4.

when they ought to have adored and marveled at His power, they asked Him to leave.”

The Reaction from the Townsfolk

The reaction to all this by the herdsmen and the townsfolk is almost as strange as the demoniacs’ behavior. When the herdsmen brought the townsfolk out and they saw the former demoniacs clothed, in their right mind, and sitting at Jesus’ feet, they were afraid. When the herdsmen explained all that had happened, the townsfolk were seized with great fear and asked Jesus to leave. The demoniacs weren’t the only ones in the area that had problems.

The men who were healed wanted to return with Jesus and the Twelve to Nazareth. However, Jesus sent them back to their own house to “tell what great things God has done for you”. The two men proceeded to “proclaim in all Decapolis what Jesus had done for them and all marveled” (Mark 5:20). Decapolis (Figure 1) is about 1,000 square miles; so they covered a lot of area with their testimony. The cities of Decapolis¹⁶ are shown in Table 1:

There may be a connection between these two healed demoniacs and the Apostle Paul. On the right hand side of the map, we note that Decapolis is in the country of the Nabateans, as is the city of Damascus. This area was referred to in the 1st Century as Arabia, as was generally everything to the East of the Jordan River.

Table 1
Cities of Decapolis

<u>Scythopolis</u>	Gergesa
Hippos	Dion
Gadara	Canatha (not shown)
Pella	Damascus
Philadelphia	Raphana (not shown)

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When the Apostle Paul was converted on the road to Damascus (Acts 9:3), he was led into the city and met the Prophet Ananias at the house of Judas on the street called Straight (Acts 9:11; this is the current location of the Patriarchate of the Church of Antioch). After his baptism, Paul went to Arabia (Galatians 1:17) and returned to Damascus. The place in Arabia he went is probably near Bostra and had been evangelized by the healed demoniacs back in 28 AD. Later on, Timon, of the Seventy and also of the first seven deacons (Acts 6:1-6) was Bishop of Bostra.

¹⁶ Shown in Figure 1 are the traditional boundaries of Decapolis, where the cities in the table are those listed by Pliny, Natural History, V, 74. Damascus and Raphana are not within these traditional boundaries, and Ptolemy, Geography, V, xiv, 18, omits Raphana from the cities of Decapolis. Stephan of Byzantium, on the other hand, lists 14 cities within Decapolis.

In relating all this to our lives today, we might ask whether all mental illness is actually demon possession, or whether only some of it is. Perhaps a larger question is whether all sickness is caused by demons. This certainly was the case for the Patriarch Job (Job 2:3-10), where Satan demanded the opportunity to inflict great misery on Job's body to prove to God that Job wasn't as righteous as God claimed he was. (Satan lost the argument, but Job spent a long time in great misery because of it – and was rewarded for his faithfulness). This was also the case of the woman with the back injury (Luke 13:10-17) “whom Satan had bound for 18 years.”

Cyril of Alexandria asked¹⁷ the question, “Why would the Lord permit demons to possess men like this?”

“The reason for these things is very deep; for so God is addressed by one of His saints, ‘Your judgments are a vast abyss’ (Psalm 35:6 LXX). We need to bear this in mind. The God of all purposely permits some to fall into the power of demons, not so much that they may suffer, as that we may learn by their example in what way the demons treat us and so may avoid the desire of being subject to them. For by the suffering of one, many are edified.”

“Learning what happened to the herd of swine, we understand that wicked demons are cruel, hurtful and treacherous to those who are in their power. Proof of this comes from the fact that they hurried the swine over a precipice and drowned them in the waters. Christ, therefore, granted their request, that we might learn from what happened, that their disposition is ruthless and bestial, incapable of being softened, and solely intent on doing evil to those whom they can get into their power.”

“If, therefore, there is anyone among us wanton and swinish, filth loving and impure, and willingly contaminated with the abominations of sin, such a one by God's permission falls into their power, and sinks into the abyss of perdition. But it can never happen to those who love Christ, to become subject to them. Nor to us, as long as we walk in His footsteps, and, avoiding negligence in the performance of what is right, desire those things which are honorable, and belong to that virtuous and laudable conversation, which Christ has marked out for us by the precepts of the Gospel.”

During the 40 years Israel wandered in the wilderness, the Lord promised to remove sickness from their midst if they would only obey His voice (Exodus 23:22-26, Deuteronomy 7:12-15). If they didn't obey His voice, He promised to bring the plagues and sicknesses that He brought on Egypt back on them (Deuteronomy 28:58-61). Similarly at the Lord's coming, there is no more death, sorrow, crying or pain (Revelation 21:4); these former things have passed away along with Satan (Revelation 20:10). It certainly seems like wherever Satan goes, misery, sickness and death follows. If one were to take away Satan, it would appear that sicknesses would go also. But then, what would be the role of the various strains of bacteria and viruses? At one time before the Fall, they had some good, useful purpose (Genesis 1:31). These are some good things to meditate on as we consider how great the Lord is and how much He's done for us.

¹⁷ Cyril of Alexandria, Commentary on the Gospel of Luke, Chapter 8, Homily 44, Studion Publishers, 1983, p. 193-194.

HOLINESS

October 20, 2013
17th Sunday after Pentecost
Revision C

Epistle: 2 Corinthians 6:16-7:1

Today's Gospel lesson is used in the West either at about this time of year (leading up to Lent and Easter) or in mid-August. Today's Epistle lesson is not used at all in the Western lectionary for Sundays.

Word Study: Holiness versus Uncleanness

There are a number of different words in the Greek New Testament that speak of holiness and sacred things versus uncleanness, defilement and contamination. Table I lists some definitions of Greek words. There are five root words listed that have different forms (noun, verb, adjective, etc.) and different connotations (the state of, the quality of), etc. To get a practical understanding of these words, let us look at how the root word is used in the New Testament.

Hagios is used as the name for the Holy Spirit (*Hagion Pneuma*). The Lord Jesus is referred to using *hagios*: "...the holy (*hagion*) thing being born (of Mary) will be called Son of God" (Luke 1:35). Some other uses of *hagios* are as follows:

HOLY THING, PERSON	SOME REFERENCES
The Holy Prophets	Luke 1:70, Acts 3:21, 2 Peter 3:2
The Holy Apostles	Ephesians 3:5
The Holy Scriptures	Romans 1:2
The Holy Angels	Matthew 25:31, Acts 10:22
Jerusalem (The Holy City)	Matthew 27:53, Revelation 11:2
New Jerusalem (The Holy City)	Revelation 21:2, 10; 22:19
Mosaic Law (the Holy Covenant, The Holy Commandment)	Luke 1:72, 2 Peter 2:21, Romans 7:12

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TABLE I
Greek Words Describing Holiness & Defilement

GREEK WORD	DEFINITIONS	REFERENCE # IN STRONG'S DICTIONARY
HAGIOS	the saints or the sacred ones	40
Hagiazo	to purify, make holy	37
Hagiasmos	purification, state of purity	38
Hagion	a sacred thing	39
Hagiotēs	state of sacredness	41
Hagiosune	quality of sacredness	42
AKATHARTOS	impure in the demonic sense	169
Akathartes	state of impurity	168
Akatharsia	quality of impurity	167
KOINOS	common	2839
Koinoo	to make common	2840
MIAHINO	to contaminate	3392
Miahsma	contamination, the effect	3393
Miahsmos	contamination, the act	3394
MOLUNA	to make black, to soil	3435
Molusmos	a stain	3436

Quite opposed to *Hagios* is the word *Akathartos*. While *Hagios* is used for the Holy Spirit, the most prolific use¹⁹ of *Akathartos* is for “unclean” spirits (*akatharton pneuma*) that Jesus, the Twelve, the Seventy and others cast out of people. *Akathartos* is also used together with other words such as adultery, fornication, greediness, lewdness, covetousness, etc. For example:

- “Now the works of the flesh are evident, which are: fornication, uncleanness (*akatharsia*) lewdness, idolatry, sorcery, hatred, etc.” (Galatians 5:19).
- Those alienated from God because of hardness of heart have “given themselves over to lewdness to work all uncleanness (*akatharsias*) in greediness” (Ephesians 4:19).
- “But fornication and all uncleanness (*akatharsia*) or greediness, let it not be named among you” (Ephesians 5:3).
- “Therefore put to death your members which are on the earth: fornication, uncleanness (*akatharsian*), passion, evil desire, and covetousness, which is idolatry” (Colossians 3:5).

¹⁹ Matthew 10:1, 12:43; Mark 1:23-27; 3:11, 30; 5:2-13; 6:7; 7:25; Luke 4:33-36; Luke 6:18; 8:29; 9:42; 11:24; Acts 5:16, 8:7; Revelation 16:13, 18:2

- The ungrateful, who professed to be wise and worshipped creation, “God gave them over in the desire of their hearts to uncleanness (*akatharsian*) to dishonor their bodies among them” (Romans 1:24).

Not as commonly used is the word *Moluno*, which comes from the Greek word meaning black, and therefore means to blacken or make dirty. It’s only used four times in the New Testament; once in our Epistle reading (2 Corinthians 7:1). The other three uses are 1 Corinthians 8:7, Revelation 3:4, 14:4.

The Epistle reading starts off with a series of contrasts:

righteousness	lawlessness
light	darkness
Christ	Belial
believers	unbelievers
temple of God	idols

What is Belial? Belial here is a word borrowed from Hebrew meaning worthless. It is used a number of times in the Old Testament as “son of Belial” or “man of Belial” usually translated “worthless one” or “worthless man”. But it goes deeper than just worthlessness. Solomon referred to a man of Belial (Proverbs 6:12) as one who devised evil continually, and spoke of seven abominations that the Lord hates that were characteristic of the men of Belial. (Proverbs 6:16-19):

- Haughty eyes
- A lying tongue
- Hands that shed innocent blood
- A heart that devises wicked plans
- Feet that run to evil
- A false witness who utters lies
- One who spreads strife among brothers

These characteristics go deeper than just worthlessness; they’re of demonic origin and imply *akathartos*. David stated that the only way to deal with men of Belial was with iron and the shaft of a spear (2 Samuel 23:6-7), probably because they can’t be trusted to follow orders. What agreement can Christ possibly have with Belial?

Paul makes these contrasts to say that we are the temple of the Living God (2 Corinthians 6:16). He then quotes from Ezekiel 37:26-27, which in turn refers to the restored Kingdom of God that lasts forever. “I will dwell in them” as one dwells in a Temple (v.16).

John Chrysostom comments on this as follows: “Do you bear God within you and yet run to them (lawlessness, darkness, Belial, etc.)? God, who has nothing in common with them? And in what way can this deserve forgiveness? Bear in mind Who walks and Who dwells in you” (Homily XIII on 2 Corinthians 6).

Continuing with the Old Testament Temple analogy, Paul quoted from Isaiah 52:11 which contains mixed images from the restored Old Testament Kingdom and the future coming of the Kingdom of God in glory. Referring to the contrasts (Christ - Belial), Paul used the Isaiah 52 passage to encourage the Corinthians to “come out from among them and be separate. Do not touch anything unclean (*akathartos*, *i.e.*, *demonic*) and I will receive you” (v.17). Paul is not reimposing the Mosaic Law rituals regarding washings; he is warning against something sinister involved with being unequally yoked (v.14). Verse 18 follows with a loose paraphrase of 2 Samuel 7:14 which speaks of the close relationship between King David and the Lord.

Paul concludes “let us cleanse (*katharia*, the opposite of *akathartos*) ourselves from all filthiness (*moluno* or blackening, staining) of the flesh and spirit, perfecting holiness (*hagiosune* as in the saints, *hagios*, and the Holy Spirit, *Hagion Pneuma*) in the fear of God” (7:1). Chrysostom pointed out that Paul did not say to avoid intermixing with unbelievers, but to avoid being yoked with them.

Another example of cleansing of heart and soul in order to appear before God is the example of Israel at Mt. Sinai. To prepare to hear the words of the Law spoken by a Holy God, the people needed to prepare to become a kingdom of priests by:

- Washing their clothes
- Fasting from sex
- Consecration by Moses

Anyone, man or beast, that touched the holy mountain that the Lord God came down on was to be put to death (Exodus 19:10-15).

“Cleansing” is amplified by the Apostle John (1 John 2:4-6, 3:1-3): “He who says he abides in Him ought to walk as He walked” (1 John 2:6). This world does not know us because it didn’t know Him (1 John 3:1, John 1:10). That’s why we separate ourselves. The world won’t have anything to do with us; we’ll just get blackened or dirtied by the world.

While we are in the world, we, like Christ and the Holy Spirit, are not of the world. We are made holy or sanctified (Greek: *hagiazō*) by the Word (Greek: *logos*) which is Truth (John 17:14-19). By contrast, what the world offers is lawlessness, darkness, worthlessness, and delusion. As Ezekiel put it: “For I will take you from the nations, gather you from the lands, and bring you into your own land. Then I will sprinkle clean water on you and you will be clean. I will cleanse you from all your filthiness and from all your idols” (Ezekiel 36:24-25). The whole point of the Mosaic Law’s focus on clean vs. unclean was not to exclude Gentiles but to focus on holiness and avoid the filthiness of demons and idols. Seen in this light, the Mosaic Law really makes sense.

Paul concluded this section with the encouragement to perfect holiness in the fear of God (7:1). Since we are in the world, but not of the world (John 15:19, 17:14; 1 John 4:4-6, 3:1), seeking holiness is a continual process. John Chrysostom comments: “Yet he (Paul) is not content with this, but adds, ‘Perfecting holiness in the fear of God’. For to avoid touching unclean things does not thereby make you clean, but something else is needed for becoming holy: earnestness, heedfulness, piety. And he well said, ‘In the fear of God’. For it is possible to perfect chasteness, not in the fear of God but for vain glory” (Ibid).