

# EXORCISM IN SCRIPTURE AND TODAY

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One year ago when this paper was assigned, “The Exorcist” in book and movie form was making headlines. Many people throughout our country were unduly influenced. I’m sure some of us who are pastors were even called on to counsel those who had seen the movie or read the book and in some cases were convinced that they too were possessed with a devil. As we dealt with this problem, we found numerous questions which were difficult to answer. Hence, it was felt there was a need for an in-depth study of demon possession and exorcism.

The title of this paper specifically points to exorcism (the act of expelling or casting out an evil spirit). In dealing with exorcism we must also consider the existence of demon possession.

## **Demon Possession in the Bible**

The term “demon possession” does not occur in the Bible. Apparently it originated with the Jewish historian, Flavius Josephus, in the first Century AD and then passed into ecclesiastical language.<sup>i</sup> The New Testament speaks of those who had a spirit, or a demon, or demons, or an unclean spirit, or the spirit of an unclean demon, but chiefly of persons who were “demonised.” The word “spirit” or “spirits”, as used to denote a demon, occurs twice in Matthew, three times in Mark, and twice in Luke; with the addition “evil”, twice in Luke; with that of “unclean”, once in Matthew, eleven times in Mark, and four times in Luke. The word daimon, usually translated demon, in singular or plural occurs nine times in Matthew, three times in Mark, fourteen times in Luke, and six times in John. The expression “the spirit of an unclean demon” occurs once in Luke, while the verb “to be demonised” occurs in one form or another seven times in Matthew, four times in Mark and once in the Gospels of Luke and John.

Kretzmann makes some interesting observations on this subject.

“Concerning possession by demoniacs and its healing we have reports only in the first three gospels, while John makes no mention of these miracles of Jesus.” (The mentioning of the word “demon” in John is an accusation of the Jews against Jesus of Him having a demon.) “It is peculiar, also, that the narratives of the healing of people possessed with evil spirits are confined to the ministry of Christ in Galilee.”

“In all accounts there is no instance of a miracle of this kind during the last part of the Lord’s life, in Judea. Mark, who gives the most complete account of these healings, mentions four cases: the healing of the demoniac in the synagog of Capernaum, 1:23-27; Luke 4; the healing of the Gadarene, 5:1-12; Matthew 8; Luke 8; the daughter of the Syrophoenician woman, 7:24-30; Matthew 15; the healing of the boy with the dumb spirit, whose father had first brought him to the disciples, a lunatic, 9:17-29; Matthew 17; Luke 9. Mark also, besides mentioning the fact that Jesus cast out many devils, 1:34, speaks of the healing of Mary Magdalene, from whom the Lord cast out seven devils, 16:9. Details of this healing are not given in Scripture.... In many cases the details are not given.”<sup>ii</sup>

Before we enter in an a specific case, perhaps the question is in order concerning demon possession in the Old Testament. One commentator states that this “phenomenon in not referred to either in the Old Testament or in the Apocrypha.”<sup>iii</sup> However, Tobit 6:7 and 8:2-3 seem to refer to a form of exorcism. Others see a type of.

demon possession in the serpent in Eden or in the case of Saul when we read, “But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul’s servants said unto him, Behold now, an evil spirit from God troubleth him.” (1. Sam.16:14-15). See also 1 Samuel 16:23; 18:10-11; 19:9-10. Or consider the words of God, “A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death, they shall stone them with stones.” (Lev. 20:27). Perhaps we could summarize the Old Testament era by saying that, while the devil was alive and well, we do not have a clear-cut example of demon possession in the narrow sense as is evident in the New Testament.

For a definition of demon possession, Dr. Merrill Unger offers the following: “Demon possession is a condition in which one or more evil spirits or demons inhabit the body of a human being and can take complete control of their victim at will. By temporarily blotting out his consciousness, they can speak and act through him as their complete slave and tool. The inhabiting demon (or demons) comes and goes much like the proprietor of a house who may or may not be “at home.” When the demon is “at home” he may precipitate an attack. In these attacks the victim passes from his normal state, in which he acts like other people, to the abnormal state of possession. The condition of the afflicted person in the “possessed” state varies greatly. Sometimes it is marked by depression and deep melancholy, sometimes by vacancy and stupidity that resemble idiocy. Sometimes the victim may be ecstatic or extremely malevolent and wildly ferocious. During the transition from the normal to the abnormal state the victim is frequently thrown into a violent paroxysm, often falling to the ground unconscious, foaming at the mouth with symptoms similar to epilepsy or hysteria.”<sup>iv</sup>

Although the symptoms of one possessed (deaf, dumb, blind, epileptic, lame, and insane) are similar to those with purely physical ailments, the Bible is very careful in distinguishing between the two. We read, “He healed many that were sick of divers diseases, and cast out many devils.” (Mark 1:34). And again. “They brought unto Him all that were diseased and them that were possessed with devils.” (Mark 1:32). It is not correct then to say that these demoniacs were simply ill, and that the devil had received special permission from God to transmit to them a special disease, as in the case of Job. It is evident that these people were actually possessed by evil spirits that tormented them in some peculiar fashion, made them ill, caused them to do and say things which they would not have thought of otherwise, and in other ways vented their spite on them. We can perhaps summarize the distinguishing differences between demoniacs and those affected with ordinary diseases in the following points: 1. Demoniacs say things which they could not have known in the natural order of things; namely, that Jesus is the Son of the most high God, etc. 2. They possess supernatural strength. They cannot be held even with chains. 3. In the case of the Gadarene demoniac, they caused the whole herd of swine to cast themselves into the sea.

Let us now look at a detailed instance of demon possession in Holy Scripture. Read Mark 5:1-20. Here we note eight symptoms of possession.) v.2. The man had an unclean spirit; in other words, he was in-dwelt by another person. The man exhibited unusual powers of physical strength. No one could bind him anymore. 3) v.4. He displayed paroxysms (fits of rage). He had wrenched chains apart and broken his fetters in pieces. 4) vv.6-7. The fourth sign is one of disintegration, the splitting of the personality. (However, Scripture shows only the new personality, rather than the constant change back and forth of the two personalities.) 5) v.7. The man displayed a resistance or opposition to the Christian faith and spiritual things. He told Jesus to leave him alone. 6) v.7. The sixth symptom is hyperaesthesia, an excessive sensibility. The Gadarene had clairvoyant powers. He knew immediately who Jesus was. 7) v.9. Next is the variation or alteration of voice. A legion of demons spoke out of him. 8) v.13. The eighth sign is the occult transference. The demons left the man and entered into the swine. Kurt Koch makes this observation of these characteristic symptoms: “It should be noted that the second, third and fourth characteristics we have just outlined, are similar in many respects to the symptoms of certain mental illnesses. However, I say similar, for in no case are they exactly the same. The remaining five characteristics on the other hand are not to be found within any psychiatric classification. For example clairvoyance itself is never a sign of mental illness, and a mental patient will never be able to speak in a voice or a language he has previously not learned.”<sup>v</sup>

So much for the fact and symptom of possession. Now perhaps we should ask, "Why did it happen? What is its purpose?" We must remember that the activities of the devil and his wicked angels are evil throughout. Scripture describes them, for our information and warning, very clearly and in full detail. "All endeavors of the wicked angels are aimed at harming man in his body (Luke 13-11,16: the woman bound by Satan eighteen years), in his temporal possessions (Job 1:12ff.; Matthew 8:31-32: the herd of swine), and particularly in his soul (1 Pet. 5:8. "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour"). The entire state of unbelief among heathen nations as well as in external Christendom is a work of the devil (Eph. 2:1-2: 'And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience'). All who do not believe the Gospel are thinking and doing what the devil wills; they are completely in his power (Acts 26:18; Col. 1:13: "Who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son'). And the fact that man do not know this, yes, even deny the existence of the devil, is likewise due to the operation of the devil"<sup>vi</sup> Bodily possession, then, becomes another of the manifestations of the devil here on this earth.

But the questions still remain, "Why did it happen? Why was it allowed?" Here we are bordering on the questions so often raised, "Why does God even allow the devil to exist? Why does He not simply destroy him and thus end mankind's suffering?" Koehler writes:

"They (the devil and his angels) must serve the purpose of God in chastising the pious, as God permitted 'them to do to Job, and in punishing the wicked. (Ps. 78:49)."<sup>vii</sup>

To go beyond that is to-question the wisdom of God, and that we cannot do.

The miracles which our Lord wrought had a purpose. They proved beyond all doubt that He was the incarnate Son of God and divine Savior of sinners, as we learn from Matthew 11:2-6, where we are told how Christ proved His Messiahship by the very works He did. When our Lord was confronted with those who were bodily possessed, the resulting miracles helped to confirm the above, but in a very special way also proved His complete authority and power over Satan and his cohorts. When the Lord said, "Go!" they departed. What comfort to know that our Lord controls-every aspect of life, even the harnessing of Satan.

### **Exorcism in the Bible**

Now that we have established the fact of demon possession in the Bible, let us see how these demons were **cast out** of the individuals they possessed, The Greek term used is *ekballo*, which means to cast out, to drive out, or to send out. The verb *exorkidzo*, the origin of the word exorcism, is found only once in Scripture, that being in Matthew 26:63, with the meaning to force to an oath or to adjure.

Strictly speaking, then, there are no true exorcisms in the Bible. Since the word signifies the casting out of evil spirits by conjurations, incantations, or religious and magical ceremonies, it really should not be used with regard to the expulsion of demons by our Lord or His disciples. There is a wealth of material describing the ancient and primitive exorcisms. Josephus claims, and we must add without Scriptural substantiation, that a large part of Solomon's wisdom was the fact that "God enabled him to learn the skill which expels demons." This included the use of magical roots, certain ashes, incense, smoke, etc., all of which was connected to a very ritualistic ceremony in which violence and pain were common. One ceremony used for particularly obstinate demons-required cotton wicks to be soaked in oil, lighted, and stuffed up the nostrils of the one possessed.

The method that Jesus used to cast out devils was in sharp contrast to the Jewish and pagan exorcists. Matthew 8:16 tells us that, when the disciples brought to Him many who were demon possessed, He cast out the spirits with a word. In the case of the Gadarene demoniac, He simply said, "Go." (Matthew 8:32). There is not a hint of ceremony, ritualistic repetition, etc. When our Lord gave this same power to expel demons to his

disciples, He instructed them to do so “in the name of Jesus Christ”. It is a far cry from the rigmarole of the *Rituale Romanum* of the Catholic Church which was followed in “The Exorcist”.

### **Demon Possession Today**

We now come to the point which perhaps concerns us the most; namely, is it possible today for an individual to be possessed by a demon as was the case in the days of our Lord? There are some who would immediately and definitely answer “No”. They, however, oppose demon possession because they believe it never existed, not even at the time of Christ. We can divide these unscriptural views into three theories. First, there is the mythical theory which claims that the whole narrative of Jesus’ demon expulsion is merely symbolic, without actual foundation of fact. They view it as a way of depicting our Lord’s power over the devil. The second theory is called the accommodation theory. This supposes that our Lord merely accommodated Himself to the popular, superstitious feelings concerning demon possession, when actually these victims were merely suffering from physical disorders. This was done to aid the “demonised” in his recovery. The final theory is the hallucination theory. Here demon possession is explained as a more psychological delusion on the part of the victim who, diseased and distraught, become wrought up to such a high pitch of emotional frenzy or mental excitement that he imagines himself possessed and controlled by another and more powerful being. Since all three theories are so diametrically opposed to clear Scripture fact, we can dismiss them summarily.

The question remains, “If it happened once, can it happen again?” Dr. Unger writes, “It is, moreover, a hasty conclusion to infer that there are no cases of demon possession now. The testimony of missionaries to heathen lands is unequivocally to the contrary. Phenomena similar to those described in the Gospels are still met, not only in rude and savage districts, but also in countries of ancient pagan civilization, such as India and China.”<sup>viii</sup>

He goes on to say, “The constant nature of the phenomena of demonic possession and its persistence throughout the Christian centuries till the present day may be abundantly illustrated from a vast literature. Lynn Thorndike gives a detailed survey of the history of occult literature, beliefs, and practices during the first sixteen centuries of the Christian era, and demon possession and exorcism appear throughout this period. Jules Michelet presents ‘a vivid account of the rampant demonism of the middle or ‘Dark’ Ages with its reign of Satan, its gross superstitions, unbridled sensuality, and widespread phenomena of possession. Demons afflict the world throughout the whole period of the Middle Ages.’ The widespread spiritual retrogression during this period, manifested in an utterly corrupt and paganized church, gave practically free reign to superstition and rampant demonism.” “The Protestant Reformation liberated multitudes from the shackle’s of Medieval enslavement in gross superstition and demonism.”<sup>ix</sup>

Dr. John W. Montgomery in his book *Principalities and Powers* includes in the appendix a Reformation-era letter on demon possession. The letter was supposedly written to Luther and Melancthon by a Dr. Johannes Bugenhagen Pomeranus, pastor of the Wittenberg town church. (Incidentally, he is the pastor who officiated at Luther’s wedding.) In the letter he speaks of his encounter with a young girl who was possessed in the village of Luebeck. He describes the case and his subsequent expulsion of the demon in great detail. Luther refers to this incident in two letters. In the first to W. Link dated December 1, 1530, he comments, “Pomeranus is working successfully in Luebeck but Satan is giving him much trouble with a possessed young girl.’ The clever Demon fabricates wonders.”<sup>x</sup>

In the second letter, this time to N. Hausmann, dated January 21, 1531, Luther states, “Johannes Pomeranus is laboring bravely, but Satan is resisting him, and has hold of a possessed young girl.”<sup>xi</sup>

John L. Nevius, a Presbyterian missionary in China for nearly 40 years, lists forty-one cases of demon possession in his book entitled *Demon Possession*. Most of these are personal experiences and the rest are documented accounts given him by other missionaries. Kurt Koch in his book entitled *Occult Bondage and Deliverance* also gives a large number of examples from his 40 years in the ministry which he claims substantiate the existence of demon possession today.

We could go on with many more such examples. There are many authors who feel without a doubt that possession does exist today, especially in heathen lands where, they say, it seems to be widespread.

But what does Scripture say on the matter. We know that the Lord gave His disciples power to cast out demons. (Matthew 10:8; Luke 10:17). Paul in his missionary journeys cast out devils on several occasions (Acts 16:16-18; 19:12). In Acts 8:7 we hear of Philip casting out demons in Samaria. Thus it is obvious that, even after our Lord's ascension into heaven, demon possession was still common. But how long was this condition to last? Some point to John's words to "try the spirits whether they be of God" (1 John 4:1) as proof of a continuation of this condition. Paul says that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils". (1 Tim. 4:1). In Revelation 16:13-14 we read, "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Again in the book of Revelation we read that just before the end of time Satan "must be loosed a little season". (Rev. 20:3). While all of these passages certainly speak of the future activities of the devil, I submit that they do not substantiate bodily possession. I feel Scripture is simply silent on this subject.

Kretzman says, "In regard to the question whether this peculiar malady, possession of evil spirits, is still found in our days, and especially, whether this is true in individual cases, it is best to hold opinion and judgment in abeyance."<sup>xii</sup> I'm sure that there are many in our own circles who feel that demon possession is not a possibility today. I would rather, however, leave the door open a little and say it happened once and there is at least the possibility that it can happen again.

The headlines are filled with accounts of people going berserk, acting irrationally, committing unspeakable crimes. How often we hear of ordinary citizens snapping under the pressures of the day and doing things which are completely unexplainable. But are these cases of bodily possession? I'm sure each pastor in his own ministry has been confronted from time to time with behavioral patterns and actions which are difficult to diagnose much less to understand. Is it fair even to consider demon possession as a probable cause?

One of the major problems in identifying possession is its similarity to mental illness. Are some of the people in institutions possessed with demons, or are some of the people treated as demoniacs merely mentally ill? Consider some of the scientific findings in this matter. "Since 1921 studies of possession and trance states made with the aid of electroencephalographic and other instruments indicate that most possession cases are a variety of hysterical attacks or psychomotor epilepsy. It remains true that as a species of what is now called 'altered states of consciousness', possession states can be voluntary or involuntary, pathological or beneficial, dreaded or welcomed. A great many alleged possession states, however, are true schizophrenic reactions, a fragmentation of normal consciousness accompanied by amnesia and apparently, on occasion, paranormal phenomena. Such a state is theologically termed pseudo-possession, but need not imply deliberate fraud."<sup>xiii</sup>

Because of the recent progress in dealing with mental disorders, even the Catholic Church has become somewhat cautious in dealing with this problem. Richard J. Woods writes, "Thus, the Church demands that the final judgment be made only with expert consultation (which today would necessarily include medical, psychiatric and parapsychological tests) and after a careful consideration of the evidence as a whole. Importantly, the *Ritual* prescribes that a priest called to investigate a claim of possession "should not believe too readily that a person is possessed by an evil spirit; but he ought to ascertain the signs by which a person possessed can be distinguished from one who is suffering from melancholy holy or some other illness."<sup>xiv</sup>

We, too, should be cautious in jumping to any quick conclusions in this matter. Since Scripture is silent on the matter each of us will have to form his own conclusions as to whether demon possession exists or not. I myself feel that it does, but am perplexed by the problem of identifying it. Perhaps the Lord will never bring me such a case and if He does I know that He will-guide me in what I do.

## Exorcism Today

This brings us to what is being done today in the area of exorcism and what we should do if confronted with the problem. The Roman Catholic Church, recognizing the possibility of demon possession, has set up a form for exorcism. The 1947 New York edition of the *Rituale Romanum* (with an introduction by Francis Cardinal Spellman) reproduced verbatim the rite as printed by Maximilian van Eynatten in 1619. (A copy of this rite is attached to the end of this paper.) It seems that only certain priests are eligible to serve as exorcists. The following requirements have been established by the Catholic Church: 1. The exorcist must have led a genuinely religious and virtuous life. 2. He must adhere to rules and regulations governing exorcism, as defined by the bishop of his diocese, or other head of his religious order. 3. He must have a profound knowledge of the theory and practice of exorcism. 4. He must have a critical approach that doesn't quickly yield to a belief in possession (so he doesn't drive the devil into himself). 5. He must not believe a word he hears from the possessed person (the devil is a liar and the father of them). 6. He must never enter the purely medical area (he is not a doctor). 7. The patient must be aware of the cautions listed above. 8. He must tend to business and not chit-chat or try to use the demoniac to find out some information on future events. Some of the other general requirements are: Because of the strenuous effort expended by the exorcist, he should have a stand-in available, in case he feels himself slipping, or just wears himself out. If the possessed person is a woman, another woman should be present to hold her down if there is need for it, but in no case should anyone be present whom the priest does not know, nor should any reporters be around. This rite works best in church or someplace familiar to the priest. A doctor comes in handy, possibly a psychiatrist.

An interesting comment is made in the introduction, "In practice, exorcism cannot be expected to be achieved as the result of one rite, outlined in the *Rituale Romanum* or without delays, frustrations, or backslidings. Where such a struggle occurs, the exorcist is advised to add a variety of prayers and readings from the psalms."

Perhaps we should note that we do not include this information as a guide for exorcism, but only as information.

Even the Catholic Church realizes that certain cautions must be heeded when dealing with exorcisms. We again quote Richard Woods.

"There are times, such as the early seventeenth century and as late as 1692 in America, when the belief in possession seems particularly epidemic. The resort to exorcism in such cases has proved not only to have been useless but damaging; since the causes are often other than spiritual, the symptoms soon reappear, if they abate at all, as was the case in Salem. When exorcism fails, the likelihood of despondency is enormous. Further, the dramatic nature of public exorcisms in particular adds fuel to the fires of social mania, such as those that racked Europe for over two centuries. Imprudent exorcisms increase rather than decrease the spiritual and mental damage of demonomania."<sup>xv</sup>

I'm sure that we could certainly aggravate a situation if we suggested to anyone beset with a physical or mental sickness that he was a victim of demon possession. We must proceed very carefully in these matters. If our counseling seems to be ineffective, perhaps we should seek professional help. We may be dealing with a physical or mental disorder. Above all we must continue the soothing application of God's Word and prayer. Naturally, a strong faith is required and it is necessary for the one dealing with the situation to be in good control of his senses. It should go without saying that it would be foolish for a person to go looking for such cases, but rather deal with them if they were to come along,

We are certainly remiss in our duties as shepherds of the flock if we do not warn our people of the dangers in dabbling in the occult. A person who toys with Ouija boards horoscopes, astrology, fortune tellers, spiritualists, mediums, seances, witches, devil worship, etc. is playing with fire. The authorities agree to a man that where there is participation in occult mysteries, the chances for demon possession increase proportionately. The devil cannot harm us, if we respect his power and rely totally on the omnipotence of God. As Luther says in his Reformation hymn,

"The old evil Foe Now means deadly woe;

Deep guile and great might Are his dread arms in fight;  
 On earth is not his equal.”  
 “Though devils all the world should fill, All eager to devour us,  
 We tremble not, we fear no ill, They shall not overpower us.  
 This world’s prince may still Scowl fierce as he will,  
 He can harm us none, He’s judged; the deed is done;  
 One little word can fell him.”<sup>xvi</sup>

We find these comforting passages in Holy Scripture. “For this purpose the Son of God was manifested, that He might destroy the works of the devil.” (1 John 3:8). Speaking of His Church, the Lord said, “the gates of hell shall not prevail against it”. (Mat.16:18).

Speaking of God the Father, Paul says, “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: In Whom we have redemption through His blood, even the forgiveness of sins.” Finally, let us never forget the promise of our Savior, “Lo, I am with you alway, even unto the end of the world.” (Matthew 28:20).

In conclusion let us remember that each Christian has been given the command to “preach the Gospel”. We are to proclaim the saving message of the atonement through the blood of Jesus Christ. It is this message which frees souls from the spiritual grip of Satan. Our primary task is to proclaim the fact that Jesus has won the victory of that battle with the devil. Let us not be carried away with some secondary concern. But if it should happen that any of us are confronted with this problem, let us pray God that He give us the guidance that we need.

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**The Order of Exorcism from the *Rituale Romanum*  
 Set Forth by the Order of the Supreme Pontiff, Paul V (1605-21)**

The priest, robed in surplice and violet stole, one end of which is placed round the neck of the possessed person, bound if he is violent, sprinkles those present with holy water. Then the service begins.

1. The Litany
2. Psalm 54 (“Save me, O God, by thy name”)
3. Adjuration imploring God’s grace for the proposed exorcism against the “wicked dragon” and a caution to the possessing spirit to “tell me thy name, the day, and the hour of thy going out, by some sign.”
4. The Gospel (John I; and/or Mark XVI; Luke X; Luke XI).
5. Preparatory prayer

Then the priest, protecting himself and the possessed by the sign of the cross, placing part of his stole round the neck and placing his right hand on the head of the possessed, resolutely and with great faith shall say what follows.

6. First exorcism:

“I exorcise thou, most vile spirit, the very embodiment of our enemy, the entire specter, the whole legion, in the name of Jesus Christ to (+) get out and flee from this creature of God. (+ +)

“He himself commands thee, who has ordered those cast down from the heights of heaven to the depths of the earth. He commands thee, he who commanded the sea, the winds, and the tempests.

“Hear therefore and fear, O Satan, enemy of the faith, foe to the human race, producer of death, thief of life, destroyer of justice, root of evils, kindler of vices, seducer of men, betrayer of nations, inciter of envy, origin of avarice, cause of discord, procurer of sorrows. Why dost thou stand and resist, when thou knowest that Christ the Lord will destroy thy strength? Fear him who was immolated in Isaac, sold in Joseph, slain in the lamb, crucified in man, and then was triumphant over hell.

(The following signs of the cross should be made on the forehead of the possessed.) “Depart therefore in the name of the (+) Father, and of the (+) Son, and of the Holy (+) Ghost; give place to the Holy Ghost, by the sign of the (+) Cross of Jesus Christ our Lord, who with the Father and the same Holy Ghost liveth and reigneth one God, forever and ever, world without end.”

7. Prayer for success, and making the signs of the cross over the demoniac.
8. Second exorcism:

“I adjure thee, thou old serpent, by the judge of all the quick and the dead, by thy maker and the maker of the world, by him who has power to send thee to hell, that thou depart quickly from this servant of God, N., who returns to the bosom of the Church, with fear and the affliction of thy terror. I adjure thee again, (+ on his forehead), not in my infirmity, but by the virtue of the Holy Ghost, that thou depart from this servant of God, N., whom Almighty God hath made in his own image. Yield therefore; yield not to me, but to the minister of Christ. For his power urges thee, who subjugated thee to his cross. Tremble at his arm, who led the souls to light after the lamentations of hell had been subdued. May the body of man be a terror to thee (+ on his chest), let the image of God be terrible to thee (+ on his forehead). Resist not, neither delay to flee from this man, since it has pleased Christ to dwell in this body. And, although thou knowest me to be none the less a sinner, do not think me contemptible. For it is God who commands thee (+). The majesty of Christ commands thee (+). God the Father commands thee (+). God the Son commands thee (+). God the Holy Ghost commands thee (+). The sacred cross commands thee (+). The faith of the holy apostles Peter and Paul and of all other saints commands thee (+). The blood of the martyrs commands thee (+). The constancy of the confessors commands thee (+). The devout intercession of all saints commands thee (+). The virtue of the mysteries of the Christian faith commands thee (+). Go out, therefore, thou transgressor. Go out, thou seducer, full of all deceit and guile, enemy of virtue, persecutor of innocence. O most dire one, give place; give place, thou most impious; give place to Christ, in whom thou has found nothing of thy works, who hath despoiled thee, who hath destroyed thy kingdom,



who hath led thee captive and hath plundered thy goods, who hath cast thee into outer darkness, where for thee and thy ministers is prepared annihilation. But why, truculent one, dost thou withstand? Why, rash creature, dost thou refuse? Thou art accused by Almighty God, whose statutes those has transgressed. Thou are accused by his Son, Jesus Christ our Lord, whom thou didst dare to tempt and presume to crucify. Thou art accused by the human race, to whom by thy permission thou hast given to drink the poison of death. Therefore I adjure thee, most wicked dragon (*draco nequissime*) in the name of the (+) immaculate lamb, who trod upon the asp and basilisk, who trampled the lion and the dragon, to depart from this man (+ let the sign be made on his forehead), to depart from the Church of God (+ let the sign be made on those standing by). Tremble and flee at the invocation, of the name of that Lord at whom hell trembles, to whom the virtues of heaven, the powers and dominions are subject, whom cherubim and seraphim with unwearied voices praise saying Holy, holy, holy, Lord God of Sabaoth. The word made flesh (+) commands thee. He who was born of the Virgin (+) commands thee. Jesus of Nazareth commands thee, who, although thou didst despise his disciples, bade thee go, crushed and prostrate, out of the man, and in his presence, when he had separated thee from the man, thou didst not presume to go into a herd of swine. Therefore, adjured now in his (+) name, depart from this man, whom he has created. It is hard for thee to wish to resist. It is hard for thee to kick against the pricks (+). Because the more slowly thou go out, the more the punishment against thee increases, since thou despisest not man but him who is Lord of the quick and the dead, who shall come to judge the quick and the dead and the world by fire.”

9. Prayer.

10. Third and final Exorcism:

“Therefore I adjure thee, most vile spirit, the entire specter the very embodiment of Satan, in the name of Jesus Christ (+) of Nazareth, who, after his baptism in Jordan, was led into the wilderness, and overcame thee in thine own habitations, that thou stop assaulting him where he hath formed from the dust of the earth to the honor of his glory, and that thou tremble not at the human weakness in miserable man but at the image of Almighty God. Therefore, yield to God, who by his servant Moses drowned thee and thy malice in Pharaoh and in his army in the abyss. Yield to God, who made thee flee when expelled from King Saul with spiritual songs through his most faithful servant, David. Yield to God (+) who condemned thee in Judas Iscariot the traitor. For he beats thee with divine (+) scourges, in whose sight, trembling and crying out with thy legions, thou hast said: What art thou to us, O Jesus, Son of the most high God? Art thou come hither to torment us before our time? He presses on thee with eternal flames, who shall say at the end of time to the wicked: Depart from me, ye cursed, into everlasting fire which is prepared for the devil and his angels. For thee, impious one, and for thy angels are prepared worms which never die. For thee and thy angels is prepared the unquenchable fire; because thou art the chief of accursed murder, thou art the author of incest, the head of sacrilege, the master of the worst actions, the teacher of heretics, the inventor of all obscenities. Therefore, O impious one, go out. Go out, thou scoundrel, go out with all thy deceits, because God has willed that man be his temple. But why dost thou delay longer here? Give honor to God, the Father Almighty to whom every knee is bent. Give place to the Lord Jesus Christ (+) who shed for man his most precious blood. Give place to the Holy Ghost, who through his blessed apostle Peter manifestly struck thee in Simon Magus, who condemned thy deceit in Ananias and Sapphira, who smote thee in Herod the King because he did not give God honor, who through his apostle Paul destroyed thee in the magician Elymas by the mist of blindness, and through the same apostle by his word of command bade thee come out of the pythoness. Now therefore depart. (+) Depart, thou seducer. Thy abode is the wilderness, thy habitation is the serpent. Be humbled and prostrate. Now there is no time to delay. For behold the Lord God approaches quickly, and his fire will glow before him and precede him and burn up his enemies on every side. For if thou hast deceived man, thou

canst not mock God. He expels thee, from whose eye nothing is secret. He expels thee to whose power all things are subject. He excludes thee, who hast prepared for thee and thy angels everlasting hell; out of whose mouth the sharp sword will go, he who shall come to judge the quick and the dead and the world by fire.”

11. Final prayers, including canticles, creed, and various psalms.

In addition, fumigation and flagellation were sometimes employed. Sanches (1661) distinguished between their superstitious use to expel demons and their religious use to show contempt for devils. Brognolus Bergomenai (1651) quoted many authorities, but still cautioned a “prudent and moderate” application of whipping, more to scorn the devil than afflict the demoniac.

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<sup>i</sup> Merrill Unger, *Demons in the World Today*, (Wheaton Ill.: Tyndale House Publications, 1972) p. 101

<sup>ii</sup> Paul E. Kretzmann, *Popular Commentary of the Bible*, (St. Louis, MO: Concordia Publishing House, 1923) NT I p. 192

<sup>iii</sup> Alfred Edersheim, *The Life and Times of Jesus the Messiah*, (Grand Rapids, MI: Eerdmans Publishing Co.) p. 481

<sup>iv</sup> Unger, op. cit. p. 102

<sup>v</sup> Kurt Koch, *Occult Bondage and Deliverance*, (Grand Rapids: Kregel Publications, 1971). P. 58

<sup>vi</sup> Francis Pieper, *Christian Dogmatics*, (St. Louis, MO: Concordia, 1950) Vol I, p. 509

<sup>vii</sup> Edward W. A. Koehler, *A Summary of Christian Doctrine*, (Oakland, CA: Koehler Publications, 1952) p. 47

<sup>viii</sup> Unger, *Biblical Demonology*, (Wheaton, IL: Scripture Press Publications, 1952). P. 82

<sup>ix</sup> Ibid. p. 85-86

<sup>x</sup> John Warwick Montgomery, *Principalities and Powers*, (Minneapolis: Bethany Fellowship, 1973) p. 186

<sup>xi</sup> Ibid. p. 186

<sup>xii</sup> Kretzmann, op. cit. p. 192

<sup>xiii</sup> Richard Woods, *The Possession Problem*, *Chicago Studies* 1973. P. 96

<sup>xiv</sup> Ibid. p. 99

<sup>xv</sup> Ibid. p. 100

<sup>xvi</sup> *Lutheran Hymnal*, #262