

### **An un-apologetic apologetic for the Phat News of Mark Chapter one verse 12**

As a collaborator on the Phat News of Mark project and an ad hoc editor (sic), I had a hand in making choices to present the Gospel of Mark into a readable format in the modern “counter-culture” vernacular. Understand that our focus was to engage a people group in a Bible study that was directed to them. We did not want to present a watered down Gospel, nor did we want to present an overly religious and condemning Gospel. We really wanted to develop a discussion style study, inviting all readers to make recommendations and revisions where necessary. We decided to use footnotes to make clarifications, and for opportunities to teach. I do not feel that this is the proper forum to explain or defend “the Phat News” as a whole. If you would like to find out more about our presentation of the Gospel of Mark, then please read it, on-line at [Http://LogosChristianfellowship.org/Mark](http://LogosChristianfellowship.org/Mark) . Please direct all questions regarding the Phat News of Mark, or this article to me personally.

Of all of the many responses that we have received regarding the Phat News, the most common comments focus on our presentation of verse 12 of the first chapter. The verse in question immediately follows the account of Jesus’ baptism, which is of great importance to our rendering. Currently the verse reads: “*And immediately a spirit drove Him into the wilderness area (to test His Resolve against Babylon).* Emphasis added.

A footnote appears on this verse, with the following comment:

*12 Spirit: This is clearly the work of Satan to test Jesus and the believer. It is not the work of the Holy Spirit to test Jesus as some have concluded. The work of the Holy Spirit is to testify of Jesus, and comfort and guide the believer. (Jn 15:26.) Evil Spirits are fallen angels or demons. Devils are fallen Angels. Demons are the disembodied spirits of the giants (Nephilim) in Gen*

*6:4. Their bodies were destroyed in the flood but their spirits were doomed to wander the earth and schwag man.* (Emphasis added)

Most of the copies in current circulation have the phrase: “an evil spirit” covered over with a correction fluid, to read a spirit. This was done in response to complaints from readers, who were offended at our rendering of that Scripture. Unfortunately many people stopped reading at that point. Because our intention was to get the Word of God into the hands of many, who were not reading it, we felt it would be a shame to allow our pride, and theology to prevent that from happening. It would be especially tragic to have this happen so early in the study.

Concessions made for the general text, were not extended to the body of the footnote. After long study and consideration, I feel strongly that to teach that the Holy Spirit drove Jesus into the wilderness is not only in error, but actually defames the character of our “comforter”.

The following essay will set the framework for our discussions into the nature of the event that took place after Jesus’ baptism. I believe that understanding the “temptation of Jesus in the wilderness” is very important in these end times, to prepare the church for one of the greatest satanic plots of all time, known as the “Alien Agenda”. Please focus all comments and responses to me personally.

Enjoy the Study.

In His Grace

Brian Cronin

## **The Word is our Authority**

The Truth of God’s Word is often offensive, forcing us to reconsider our traditions, teachings, or motivations for what we want a particular Scripture to mean. Many people are uncomfortable with the notion that Jesus was “driven” into the wilderness, by a satan, or other evil spirit. For this reason it seems they insist on translating the Greek word “πνεύμα”, transliterated as pnuema, (N.A.S.B 4151) to mean the Holy Spirit, when it simply means spirit. The Greek texts, both New Testament and Septuagint, both use the root word “ἀγίον” transliterated “hagion” (N.A.S.B 40), which means holy or set apart, to modify “pnuema”, when indicating the Holy Spirit. For evidence of this please see Psalm 51:11, and Acts 2:4, in the Greek interlinear texts.

My contention that Jesus was actually abducted by a satan, to be tempted, has not been popular. For a quick comparison of the various translations of Mark 1:12 in current usage, please consult the appendix to this article. Before I get started on this discussion, I must first develop some basic groundwork.

## **A short study on the Nature of Deity**

We must consider the offices of the “persons” in the God-Head. We have God the Father: a pre-existent, self-sustaining Being (Gen 1:1). We are also told of God the Son: a co-eternal Incarnation of the Presence of the Lord, referred to as the Living Word (John 1:1), and the Angel of the Lord, among other titles throughout the Bible. The Son of God, also called the Messiah, is promised by God through the prophet Isaiah to be

born of a virgin and also to be God: “*Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she shall call His name Immanuel.*

(Isaiah 7:14 NASB) See also Isaiah 9:6.

The scriptures also mention the Holy Spirit, who Jesus refers to as another Comforter in John 14:16. We know that the Holy Spirit is not simply the Spirit of Jesus, because of Paul’s testimony given in Acts chapter 16 verses six and seven. Nor is the Holy Spirit simply the Spirit of God. Paul makes a distinction in 1 Cor 12:3.

These three manifestations of the Living God interact in complementary ways. For example Jesus says, “*No man comes to the Father, but through me.*” (John 14:6 N.I.V.) Jesus also says “*No one can come to me unless the Father who sent me draws him...*” (John 6:44 N.I.V.) Again Jesus is quoted: “*There is another who testifies in my favor, and I know that his testimony about me is valid.*” (John 5:32 N.I.V.) Now in the very next verse Jesus mentions the testimony of John the baptizer. That is important, because Jesus denies that John is that other with valid testimony. “*Not that I accept human testimony; but I mention it that you may be saved*” (John 5:34 N.I.V)

Jesus alludes that this other who testifies is also God, yet it seems that this other is not God the Father. We know that “*and a voice came out of the heavens: “You are My beloved Son, in You I am well pleased.”* as recorded in Mark 1:11 (N.A.S.B.) and again “*...and a voice came out of the cloud, ‘This is My beloved Son, Listen to him!’*” (Mark 9:7 N.A.S.B). I submit that the One testifying on these occasions was the Holy Spirit, as Jesus tells us “*And the Father who sent Me, He has testified of Me. You have neither heard His voice at any time nor seen His form...*” (John 5:37 N.A.S.B) Now if the Father testifies of the Son, but His voice is never heard, who is speaking in these two occasions?

I believe that it is the Holy Spirit who is speaking. John seems to agree, as he reports:

*“...And it is the Spirit who testifies, because the Spirit is the truth. For there are three that testify: the Spirit, the water, and the blood; and the three are in agreement.”* (1 John 5:6b-8 N.A.S.B.)

That the Holy Spirit can be called the “Father” of Jesus, we need only look to the first chapter of the New Testament: *“Now the birth of Jesus Christ was as follows: when His mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the Holy Spirit.”* (Matthew 1:18 N.A.S.B.)

### **Jesus and the Holy Spirit, are they both God?**

Evidences of Jesus’ equality with God abound: John 1:1 “...and the Word, was God.” This verse refers to Jesus as “The Word”. Paul goes on to add: *“He (Jesus) is the image of the invisible God, firstborn of all creation. For by Him all things were created in heaven and on earth...”* (Col 1:15-16 N.I.V) In this passage the Greek word for image “εικον” has been defined in the following way: “The Son is the ‘eikon’ (N.A.S.B 1504) of God indicating the revelatory character of the incarnation.” (Zodiates 1993) Jesus even claims to be God! Look at Mark 2:5-10. Jesus told the paralytic man: *“Son, your sins are forgiven”*, the lawyers were mumbling that only God could forgive sins, to which Jesus answered: *“But that you may know that the Son of Man has authority on earth to forgive sins...”* He clearly claims himself to be God.

In John 16:14, Jesus referred to the Holy Spirit, as “another Comforter”. This word “παρακλετος” meaning comforter is transliterated as “parakletos” (N.A.S.B 3875.) Greek writers used this word was to refer to a legal advisor, pleader or proxy. In

this verse, Jesus says: “*And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.*” (Emphases added) The key here is the word “another”. The Greek word “*αλλος*” or “*allos*” (N.A.S.B 243), which means another of equal quality, is used rather than “*ετερως*” pronounced “*heteros*” (N.A.S.B 2087), another of a different quality. “Therefore, the Holy Spirit is designated by Jesus Christ as equal with Himself, i.e., God.” (Zodhiates 1993) In Acts 5:3 Peter informs Ananias that Satan had filled his heart causing him to lie to the Holy Spirit. Identified by the Greek phrase “*πνυεμα το αγιον*”, and continuing to verse four, Peter tells Ananias that he has “*not lied to men but to God.*” (Acts 5:4 N.A.S.B.) (emphasis added)

### **Jesus is God, but was He a man?**

Previously I gave evidence of why I believe that Jesus is fully God; now I will provide evidence to show that Jesus is also fully man. First we know that Jesus was born as seen (John 18:37) amongst other Scriptures, we also know that He died as seen in (John 19:30) and elsewhere. Beside birth and death, other Scriptures abound testifying to Jesus’ manhood. Let’s look at Philippians 2:6-7 (NA.S.B): “*Who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.*” In verse six we read of Jesus’ equality with God. Immediately following in verse seven, we read of Jesus’ being in the likeness of man.

Three closely related but distinct Greek words are used in this passage: the first of which is “*μορφη*” “*morphe*”. (N.A.S.B 3444) This word can be defined to mean: “Tangible form”. Spiro Zodhiates makes the following comment: “No one could be in

the ‘morphe’ of God, who was not God. (Zodhiates 1993) In verse seven, “very nature” is from the Greek “ομοιωμα” “homoioma” (N.A.S.B. 3667) meaning likeness, or similitude. (Mounce 1993) And again in verse seven, “likeness” is from the Greek root “σχημα” “schema” (N.A.S.B 4976), meaning fashion, form or external show. (Mounce 1993) We see Jesus as both God, and man in this brief passage of Scripture.

We also find written “*For there is one God, and one Mediator also between God and men, the man Christ Jesus...*” (1Tim 2:5 N.A.S.B) (Emphases added) Jesus is the mediator “mesites”, “μεσιτης” (N.A.S.B 3316), because He satisfies God’s demands for the sacrifice for sin. (Zodiates 1993) It has also been defined as one who interposes to reconcile two adverse parties. (Mounce 1993) In this way both scholars seem to be in agreement to Jesus’ role as mediator. As we discovered in Mark 2:5, who but God can forgive sin? Here we see, because Jesus paid the price for sin, and reconciled man to God, therefore Jesus is both fully God, and fully man.

### **“...the spirit driveth Him...”**

The key to this Scripture, as it often is, is the verb. In English it is rendered, most commonly, as a form of either “sent” or “drove”. As mentioned before, you can see the appendix to this essay for a comparison of translations in current usage. The Greek root of this word is “εκβαλλω”, pronounced “ekballo” (N.A.S.B 1544b)<sup>1</sup>, this word means: “to cast out, eject by force, to expel, force away, to refuse, to reject with

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<sup>1</sup> The New American Standard concordance, published by the Lockman Foundation in 1993, has an apparent typo on this entry. The Greek texts clearly state Ekbollo, while the concordance references Word 1544a ekbbaino, which it defines as Impelled. I have contacted them for comment. My request has gone unanswered.

contempt, despise, contemn, to send forth, send out, to send away, dismiss..." (Mounce 1993) Specifically for Mark 1:12, the word "ekballo" is defined: "in the sense of to force, thrust, urge or drive out." (Zodiates 1993) Please reread the list of definitions and ask yourself if these describe behaviors you would expect from "a comforter of equal quality as Jesus." Assume for now, until I get an official response from the Foundation, that the word referenced in Mark 1:12 is "ekballo" 1544b. If this is so, then we can see that this word appears 80 times in the New Testament, the N.A.S.B translates this root word 38 times as "cast", "casts", or "casting" and only once as "impelled"; you guessed it, Mark 1:12.

We can safely claim that "ekballo" means to cast out. To see a typical usage of this word let's look at Matthew 12:24-26, in this teaching the Lord uses the word "ekballo" three times.

*24 But when the Pharisees heard this, they said, "This man casts out demons only by Beelzebul, the ruler of the demons." 25 And knowing their thoughts Jesus said to them, "Any kingdom divided against itself is laid waste; and any city or house divided against itself will not stand. 26 If Satan casts out Satan, he is divided against himself, how then will his kingdom stand?"* N.A.S.B (emphasis added)

A few interesting points come out right away. First, Beelzebul has the authority to "cast out" personalities. Jesus also claims that Satan has a kingdom. A kingdom is simply defined as a place where a king has dominion, or complete authority. Webster's New World College Dictionary Fourth edition, defines "kingdom" as a contraction of the words "king" and "dominion".

We also know from Scripture that satan is moral agent, free to disrupt the lives of God's servants: "*For we wanted to come to you- I, Paul, more than once-and yet Satan*

*hindered us.*" (I Thessalonians 2:18 N.A.S.B.) Keep in mind that fallen angels are personalities, who are still bound by the Law. They chose and continue to choose to accept or reject the Authority of Christ by sight, not by faith. We also know from Scripture that they are quite litigious. For proof see Zech. 3, and the Book of Job.

Now let's return our focus to Matthew 12:26. If dividing one's house, or kingdom, by casting one's self out, undermines one's kingdom to the point of ruin, then how can God the Holy Spirit, cast out God the Son, without "laying waste to His Kingdom?" This is exactly the situation many claim happened in Mark 1:12, when they claim that the Holy Spirit "impelled" Jesus into the wilderness to be tempted by a satan.

The word translated as "laid waste", used in Matthew 12:25, is from the root word "eremos" "εραμος" (N.A.S.B 2048), which means "a desert wilderness". When contracted as a verb (N.A.S.B 2049), as it is in Matthew 12:25, it means to desolate.

In a parallel rendering of this teaching, given in Luke 11:17, Jesus is quoted as saying "*a house divided against itself falls.*" (N.A.S.B. emphasis added) From this Scripture we see that the house falls simply as a consequence of division. "Falls" is not qualified; it is not a possibility, but a guarantee. The Greek word "πιπτο" "pipto" (N.A.S.B 4098) is defined generally as "to fall to a lower quality or place". However, This word has a special connotation when used in reference to buildings, as it is here, then it means: "to fall into ruins." (Zodhiates 1993)

If God did cast Himself out in Mark 1:12, then satan would certainly use this technicality in the Law to stake a claim on a divided kingdom, that is "unable to stand." We know that God's Authority is never going to be in question, nor is His House subject

to falling. This is why I contend that the spirit mentioned in Mark 1:12 is not the Holy Spirit.

### **So who took Jesus? Or does the Bible describe abduction experience?**

It does not matter what decisions you may have made about the libraries of testimonies regarding “alien abductions” and other so called “UFO” phenomena. Many choose to believe that this field of study should be reserved for science fiction writers. They also deny that the Bible addresses such phenomena. To them I would suggest rereading Gen 15, focusing on the object described as a fiery furnace or “*klibanos*” “κλιβανός” (N.A.S.B. 2823) that moves between the pieces of the sacrificed animals. Remember that only those who were “cutting covenant” were to move between the sacrificed animals. But here the “*klibanos*” moves between the pieces on behalf of Abram, but the Lord imputes this covenant to Abram. Also take a closer look at the myriad “visions” described in Ezekiel, Zechariah, and Elijah, which I describe as “IFO”’s, or Identified Flying Objects. No matter how we feel about this phenomenon, we must admit that many people are being affected by abductions and “alien encounters”.

For a well-researched historical and Biblical perspective on these phenomena please read Pedro Luis Aledo’s Book “The Coming World Deception”. This book not only shows a common thread of such visions throughout recorded history, but also sounds the alarm for the Church to minister to those affected. Let’s face it; those involved with abductions need our help, not our ridicule. We need to understand that the Bible does deal with these phenomena.

The clearest picture of institutionalized abductions is given in Gen 6. I contend that the “Sons of God” referred to are fallen watchers. I do not feel that this is the forum argue the “satans or Sethites?” debate of this important chapter in Scripture. The preponderance of evidence from the Scriptures and archeology does little to persuade those in the “Sethite” school, so debating it here will only detract from the focus of this essay.

### **Why would Jesus Allow Himself to be abducted by a satan?**

As far as abductions are concerned, either they are truly happening, or they are all hoaxes. **Either way they are affecting many people!** If a person believes that he is experiencing abductions then he should feel comfortable in seeking help the Church. On the other hand, if the Lord’s servants treat all of these people as if they are imagining abductions, or as if they are simply crazy, then many people will be estranged from the Gospel. This phenomenon then would become a powerful tool for our adversary in isolating and destroying the lives and consequently the eternal spirits of men and women.

We must look at the Mission of Jesus. He came “*to save that which was lost*” (Matt 18:11 N.A.S.B.) and to “*destroy the works of the devil.*” (1 John 3:8 N.A.S.B) Now mankind is that which was lost, and the work of the devil is “*steal, kill, and destroy.*” (John 10:10 N.A.S.B) We know from Scripture that mankind is the target of the devil’s work, and the methods that the devil uses to complete his work are called temptations sometimes referred to as trials.

We are promised that Jesus was “tempted” in every way possible. For confirmation of this assertion please see Hebrews 4:15 “*For we do not have a high priest who can not sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.*” (emphases added) Jesus defeated every temptation in order for us to have a testimony and a guide in overcoming. We are assured in 1Cor 10:13: “*No temptation has overtaken you but such as is common to man; And God is faithful; who will not allow you to be tempted beyond what you are able, but with the temptation will provide the way of escape also, so that you will be able to endure it.*” I read this verse to mean that we are not left on our own in trials. Nor are we going through trials that are uniquely ours. In our work in deliverance, people are most surprised that we have heard “their stories” many times before.

The word for translated as “temptation” in Heb 4:15, and I Cor 10:13 is “Peirazo” “Πειράζω” (3985 N.A.S.B) and “Πειρασμός” “Peirasmos” (3986 N.A.S.B.) respectively. These roots do not mean “seduction” as we use temptation in English, rather they mean a trials or tests. These words are synonymous with proving. So temptations in this context are opportunities for us to accept or reject God’s will, or for our Faith to be proven.

I believe that Jesus’ “Manhood” is crucial to His being “abducted.” Only mankind is created in the image of God, I believe that this means that we are the only creation that can have communion with the Holy Spirit by faith. Because they are not created in the Image of God, then angels are not able to receive the gifts of the Holy Spirit, including but not limited to discernment of spirits. I submit that the satan in Mark 1:12 may have understood Jesus to be a man of God, and from his “natural or carnal”

understanding of Scripture, he may have also understood Jesus to be a candidate for Messiah.

This being the case, the satan was able to try Him. The Lord, true to His Word, provided the means of escape. This is a powerful testimony to any who would be similarly tried in the future. The fallen angels had tried mankind in the same way in Gen 6, and after that. Jesus promised that the days of the return of the Son of Man, would be quite like the days of Noah, or Gen 6. I think that His mention of this era requires our attention. I also feel that we should look for evidence of Jesus' method of victory over this form of temptation.

Many people have a hard time believing that Jesus was powerless to stop an abduction by satan. Jesus was not powerless, yet he did get abducted. He knew the schemes of His enemy, so he underwent all of his “temptations” and bore those burdens for us. Just as Jesus went to the cross, to defeat death (Romans 8, 1cor 15), and to disarm (remove the arms of) rulers and authorities, (Colossians 2:15-16) I believe that Jesus acquiesced to the abduction experience, to render that form of trial neuter.

James writes to us as brothers, believers in Christ as Messiah, subject to having our faith tested. “*Consider it all joy, my brethren, when you encounter various trials (peirasmos), knowing that the testing (dokimion) of your faith produces endurance*” James 1:2  
N.A.S.B

James goes on to say: “*Let no one say when he is tempted, “I am being tempted by God.” For God cannot be tempted by evil, and He Himself does not tempt anyone*” (James 1:13  
N.A.S.B) The Scriptures clearly agree that Satan does the tempting.

From what we have learned of the character of the Holy Spirit as comforter, I have trouble believing that the Holy Spirit would deliver Jesus to this kind testing? First off it contradicts Scripture saying that He does not tempt, and second it seems unnecessary, because He knows Jesus' faith is never going to be compromised.

### **Are there other accounts of such things happening?**

If Mark 1:12 was the only Scriptural depiction of this episode, then this essay could be dismissed as purely academic; however, it is not the only account. Both Matthew and Luke also give an account of “the abduction of Jesus,” if I may.

See Matthew 4:1 “*Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.*” (N.A.S.B.) We have seen most of these words previously in this study, such as tempted, wilderness, and “Spirit”. However, Matthew uses a navigational term transliterated as “anakethay”, the root of which is “anago” “ἀναγω” (N.A.S.B 321). It means “to bring”, mainly its usage denotes “to set sail, or to sail away”. It has been translated elsewhere as “to bring a sacrifice.” (Zodhiates 1993) The definitions do not indicate that Jesus needed to give permission. Jesus was a man, a servant of the most High God, who had apparently just chosen to repent, as evidenced at His baptism, as such He was simply “sailed away.” Now we know that He was sinless, but He still chose to be baptized to “fulfill all righteousness.”

As seen before, in the days of Noah, abductions were perpetrated upon humans by fallen angels. Because the angels do not have the gift of discerning of spirits, they needed to check on this Jesus. They use “sailing away” as a form of trial, of people’s

faith. The temptations of Jesus mirror the temptations of Eve as seen in Gen 3. The first trial was to an appeal to appetite, the final was the offer of equality with God. We have seen before that Jesus was tempted in every way, yet without sin.

Jesus perseveres through the first abduction by quoting Scripture, in Power. Jesus was not simply quoting words, but was confident in Who He was in the Lord. However, Matthew goes on to outline two more abductions. We must understand this before we pass judgments on people who also experience such trials. Many claim that Christians cannot be abducted, but it is clear that Jesus was not immune to this form of devilish attack. In verse five and again in verse eight of the fourth chapter, Matthew leaves no doubt as to the identity of who “took” Jesus, **all versions say the devil took Jesus.** The “taker” in this sentence is “διαβολος” (1228 N.A.S.B.) This word is translated 34 out of 37 times as “devil”. The remaining three occurrences are translated as “malicious gossip.” I feel that it is safe to claim that the devil took Jesus, and not a malicious gossip. The Greek verb in Matthew 4:5 is “Παραλαμβανω” “Paralambano” (N.A.S.B 3880). This word means: “to take to one’s self, to seize or take into one’s possession.” The root of this word “lambano” (N.A.S.B 2983) is used in the Septuagint in Gen 6:4, to describe what happened between the sons of God, and the daughters of men. It is very similar in meaning to “paralambano”.

Luke’s Gospel describes it a little differently. Luke 4:1 claims that Jesus was “led around by the Spirit in the wilderness, for forty days, being tempted by the devil.” (N.A.S.B) Led here is “heygayto”, the root word being “αγω” “ago”. (N.A.S.B 71) It means “to lead, carry, lead along, bring, or remove”. These verbs sound like aggressive actions, not a “still small voice” (1ki 19) motivating Jesus to comply with the perfect will

of the Father. We know that because the Father accepted the sacrifice of Jesus on our behalf, that He communicates His Will to us by a still small voice, not by denying our free will and leading us around. If He affords **us** this courtesy, then how much more should he so motivate his sinless Son?

The Luke account, similar to Matthew's, describes Jesus' victory over the abduction by quoting Scripture. Keep in mind that the first victory does not stop the devil from his tempting. We see in Luke chapter 4 verse 5 that the **devil** does the leading, again the root is "anago"(321 N.A.S.B.). In Verse 8 the **devil** "Haygagen" root (ago 71) Jesus. Luke continues to explain, that even though Jesus withstood his temptation, the devil "*left him until an opportune time.*" (Emphasis added) (Luke 4:13 N.A.S.B) This account in Luke, hints that there may have been more attempts at abduction throughout Jesus' ministry. They never achieved the desired effect. This should be encouraging news for those who continue to be harassed in this manner.

### **Did Jesus give us a teaching to guide us?**

In Matthew 6:5-13, and again in Luke 11:2-4, Jesus taught His disciples how to pray. We have seen that the Man Jesus, is the mediator between God, and man. Knowing His position as mediator, we can trust His understanding of God the Father, and God the Holy Spirit. A casual reading of John 17 sets the foundation of unity in Essence and Will between Jesus, the Father, and the Holy Spirit. This unity should not be contradicted anywhere in Scripture.

In Matthew 6:13 and again in Luke 11:4, the verb translated as lead in the N.A.S.B. is “εἰσφέρω” “eisphero” (N.A.S.B 1533), literally means to bring. In both Scriptures the Lord says: “...lead us not into temptation.”

Jesus was teaching His disciples to pray to “Our Father.” We know from His prayer, that Jesus desired that God would not lead us into temptation. Remember that Mark 1:12 claims that the “Spirit” led Jesus into the wilderness. While in English the words lead, and led can be different tenses of the same verb, the Greek gives two distinct words “ekballo”, and “eisphero”. Although these words can be seen as **antonyms** due to the direction of leading, casting out, and bringing, both actually indicate a level of control of one personality over another.<sup>2</sup> In this way, the prayer commonly referred to as the Lord’s Prayer is clearly denied if the Holy Spirit ignores His plea, and ekballos Him in Mark 1:12. It would also discredit Jesus as a teacher. For the very prayer that He taught his disciples was denied. Jesus would also be wrong in teaching his disciples that whatever they ask in His Name shall be done, especially since this prayer is in line with the Lord’s Will.

### So What?

I propose that Jesus lovingly accepted this form of temptation to buy our salvation from it. In the Book of Ecclesiastes 1:9, The Lord promises us: *What is that which has been? The very thing which shall be: And what is that which has been done? The very thing which shall be done: and there is no new thing under the sun. (Septuagint)*

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<sup>2</sup> The words push and pull are opposites in English. However I can either push or pull you to a location of my choosing

Jesus knew that His adversary had used this form of temptation before, to discredit God's reputation, and that he would try to use it again. Jesus took the experience, and defeated it, the same way that you and I can, by holding on in Faith, and quoting the Word of God, in the authority of sons of God. (John 1:13)

Many people would argue that it is silly to think about Jesus giving in to the devil, and allowing Himself to be abducted, simply because He is God. These people do not understand the Mission of Jesus Christ. (Luke 4:18) To them I would ask if Jesus needed to accept the humiliation of the cross to purchase our salvation. I know that Jesus humbled Himself and took that cross, to pay a price that I could not, and I thank Him every day.

So why is it so hard to accept the idea that Jesus would take a far less stressful temptation like "abduction" to purchase our freedom from our enemy's oldest scheme? Abduction experience has to be seen as a trial of faith. Especially if members of the Church continue to ignore it, and claim that the whole idea of U.F.O's and abductions are not real spiritual attacks or that they are not discussed in the Bible.

I can bet you that if I were experiencing abductions, and was informed by a pastor that the Bible offered no solution, I would feel estranged from a Savior who had promised to be tested in every way possible. Jesus was tried in this way. His Victory, assured your ability to overcome this spiritual attack.

If you are experiencing abductions, or other forms of spiritual oppression, know that Jesus was tempted in the same way. Call upon Him to lend you His Strength in overcoming all of your trials.

## **Let's look at the verse in common circulation**

To demonstrate the need for this article, I will give you an opportunity to compare the verse in question as presented in the Phat News of Mark, with other versions. These will be listed alphabetically, so not to betray any personal bias, or preference.

### **The Amplified Bible**

*Immediately the [Holy] Spirit [from within] drove Him out into the wilderness (desert).*

### **The Complete Jewish Bible**

*Immediately the Spirit drove him out into the wilderness.*

### **The Dake Study Bible**

*And immediately the spirit driveth him into the wilderness*

### **The Douay-Rheims**

*And immediately the Spirit drove him out into the desert*

### **King James Version:**

*And immediately the Spirit driveth him into the wilderness.*

### **The Message**

*At once, this same Spirit, pushed Jesus out into the wild*

### **The New American Standard Bible**

*Immediately the Spirit impelled Him to go out into the wilderness*

### **New International Version**

*At once the Spirit sent him out into the desert.*

## **What's the difference?**

As you can see, the Scripture in question is presented in much the same way.

As mentioned before the verb “drove” was used five times in the short list on the preceding page. Another common inclusion is the choice to capitalize the word “Spirit”. English Grammar has rules only two rules for capitalization, there is the “first-word –of-the-sentence” convention, and proper nouns. Since “Spirit” is not the first word of a sentence, then it must be a proper noun. Did a spirit named Spirit drive Jesus into the wilderness? If this were the case, then to say “the Spirit”, would be like saying that this paper was written by “the Brian”. This construction is acceptable and common in the Greek of the New Testament, but it is not currently acceptable in English. There is one other option. According to MLA guidelines, a common noun may be considered proper, when referring to specific personages of religion or deity. For instance the Son, the Father, or the Spirit, may all be proper nouns when used in context to refer to the Persons of the Trinity. Lord may be another example of this convention, as Lord is a title, not a name. Just as president is a common noun, and President George Bush is a proper noun. The context dictates the rules of capitalization. In the Greek text “to pnuema” the Greek phrase translated as “the spirit,” is not capitalized. It is for this reason that I feel that most Bible translators either believe, or want to portray that they believe the spirit mentioned in Mark 1:12 is the Holy Spirit. It seems that the translators of the New American Standard Bible not only feel that the spirit mentioned is the Holy Spirit, but also that Jesus is God too. Notice their choice to capitalize “Him”.

A translator’s choice to capitalize “*Spirit*,” must have a purpose. If a translator feels that the Spirit is the Holy Spirit, and he feels that the Holy Spirit is God, then he is

right to capitalize “Spirit”. That is the heart of this article. To those translators who insist on capitalizing Spirit because it may refer to the Holy Spirit, I would ask: “how could they avoid capitalizing “him”, when this pronoun is clearly referring to Jesus?” I do not know of any theology that claims Deity for the Holy Spirit, and denies such for Jesus.

Many contend that “*Spirit*” is capitalized, because it refers to the Holy Spirit. Others would say that the spirit intended is the Holy Spirit, because it is capitalized. We should never accept this kind of circular reasoning.

Aside from simply capitalizing “Spirit”, The Amplified Bible goes one step further, and actually claims that the (Holy) Spirit drove Jesus into the wilderness. All I can say is that I do not agree with that claim. I feel that for reasons expressed above, and from other translations the translators may have concluded that Jesus would be immune from any satanic influence. In general the The Amplified Bible does add phrases in attempting to develop, reinforce, and add meaning to many verses, often quite effectively. Even in the verse in question the translators have left the phrase (Holy) in parentheses indicating that this embellishment is not in the original language. In this instance however, I do not feel that the bracketed words are intended, nor do they add meaning

In his contemporary translation The Message Eugene Peterson uses the phrase “This same Spirit” referring to “God’s Spirit, looking like a dove, and accompanied by a voice” from the preceding baptism account. It is clear that “This same Spirit” refers to the Holy Spirit.

In Mark 1:12 Finis Dake departs from the KJV, makes only the subtly important choice to avoid capitalizing “spirit”. I feel this is much more helpful to the student of Scripture.

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