

this was a case of epilepsy produced by demoniacal possession. How sin does reverse all the proprieties of life! Jesus can save from sin.

4. AUTHORITY TO SUBDUCE SATAN, vers. 23-26. This Spirit spoke to Jesus. LET US ALONE. Spoke for his class. Devils and bad men want to be "let alone." Christ would not let them alone. Nor should we. The unclean spirit called Christ the HOLY ONE. Jesus wants no homage from foul friends. Sin in men and in devils is possible even when they know all about holiness and its demands. Evil spirits fear the holiness of God. They know the dreadful doom to themselves which it involves. *Rotherham's* translation is: "What is this?—new teaching!—with authority even to the impure spirits he is giving orders,—and they are obeying him!"

English Teacher's Notes.

There are two Greek words rendered in our version "power," namely, *exousia* and *dunamis*. The former is power in the sense of authority; the latter is power in the sense of ability or strength. These two things do not always go together. A man may have authority given him, but may have no power (either from his own weakness or from the force of circumstances) to use it; and a man may exercise power where he has no authority to exercise it. "I have the right to do this;" "I am able to do this"—these are two very different things.

Now in the Golden Text where Christ says, "All power is given unto Me," it should be, "all authority," the Greek being *exousia*. He speaks as a king who has been crowned, and is the rightful sovereign. The same word is properly translated "authority" twice in the passage for the present lesson: "He taught them as one that had authority;" "With authority commandeth he even the unclean spirits." Hence the title of the lesson.

But had Christ "authority" only, and not "power" in the fuller sense? We know he had both; and in the parallel passage, Luke iv. 36, the expression is, "With authority and power he commandeth the unclean spirits"—both Greek words being used.

This is not a mere interesting verbal criticism. It suggests important lessons, and an effective Sunday-school application may be based upon it. There is no need to puzzle children with Greek words; they will catch the difference between "authority" and "power" without that.

Look, then, at the three incidents in the passage before us in the light of this distinction.

1. Take the last first—the miracle on the demoniac. Jesus had authority to order the evil spirit to come out of his victim, for He is "Lord of all." The Father's word concerning him is, "Let all the angels of God worship him," (see Heb. i. 6;) and if the unfallen angels, how much more the fallen! He had the right to demand obedience, and he had also the power to compel it. It was not willingly rendered: "Let us alone! What have we to do with Thee?" The demon yielded only to superior force.

2. Take the first of the three incidents next—the call of the fishermen. Jesus had authority to summon them to his service; the right here also to demand obedience. Power also he had, otherwise the men would never have left their nets and their boats; yet power not used by way of compulsion, but by way of influence. "Thy people shall be willing in the day of thy power," says David in Psa. cx.; but it is the power that draws by the gentle cords of love, not the power that drives by arbitrary force.

3. Look at the second incident of the three—the preaching in the synagogue. Jesus taught "as one that had authority." He had the right to demand attention. The people were listening to no scribe or rabbi, with his hair-splitting casuistry and tedious balancing of opposing authorities. God was "speaking to them by his Son." Had his words power over them, as well as a claim upon them? We know how mightily the utterances of Him who "spake as never man spake" sometimes told upon men; upon his captors in the garden, for instance, (John xviii. 6;) upon Lazarus in his grave; upon the dying thief. But we read of no great result of this preaching at Capernaum; and we know the woe pronounced upon that favored city for its hardness of heart. Thus we see again that though Jesus compelled devils to obey, he compelled not men. Powerful as his words were, they could be disregarded.

Here is the lesson for ourselves. Jesus has authority over us; he is our rightful king. Nay, more: He has bought us with his blood. and we are "not our own." And he has power too—to draw us to himself—to make us like himself—to keep us "through faith unto salvation." Yes, but we are not fallen angels, but fallen men; and we have the terrible power of resisting and rejecting Christ! We can do nothing