

The Gospel of Mark deserves special attention not only because it is given priority by many biblical scholars over the other synoptic Gospels, but primarily due to its theological concept. Its content presents one of the oldest visions of christology and soteriology. It is worth noting that in such a short work, a significant amount of space is dedicated to texts about Jesus as an exorcist. The conducted research contributes to the reconstruction of the early stages of the development of christology and soteriology, and also has a corrective significance for the staurocentrism which predominates in theology today.

The beginning of Jesus' public activity is associated with His proclamation of the oncoming Kingdom of God. The exorcisms performed by Jesus are one of the evidence that a man with a power previously unmatched has appeared. The authors of the New Testament books left many descriptions on the biblical pages depicting the circumstances in which Jesus expelled impure spirits from the possessed. Analyzing the narration of the exorcisms through methodology appropriate for a synchronic approach has allowed for a more detailed description of them in the Mark's version compared to the other synoptic Gospels, and has indicated the exceptional position of Jesus' exorcisms in this book. The first chapter of this study presents exorcisms in the New Testament in the context of the biblical environment. The following four chapters analyze subsequently the Mark's narratives of Jesus' exorcisms: Jesus in the synagogue in Capernaum (Mk 1:21-28); Jesus' exorcism in the region of the Gerasenes (Mk 5:1-20); the Syrophenician woman's request for an exorcism (Mk 7:24-30); and Jesus freeing the possessed boy (Mk 9:14-29). After the second chapter, three excursions are presented: the identity of Jesus and the messianic secret (Mk 1:32-34; 3:11-12); the journey of Jesus, preaching, and casting out demons (Mk 1:35-39); and the role of the Holy Spirit in Jesus' exorcisms (Mk 3:22-30).

The analysis of the narratives of Jesus' exorcisms have contributed to determining their significance in the christology, paterology, pneumatology, soteriology, and eschatology of the Gospel of Mark. Jesus' exorcisms confirm His filial identity. Jesus effectively casts out impure spirits because absolute union with God is the foundation of His mission. To overcome the power of demons, one should not seek special exorcistic techniques but build an undivided bond with the Father, following Jesus' example. In His exorcistic activity, the fulfillment of the action of baptism in the Spirit previously announced by John the Baptist (Mk 1:8) should be seen. The baptism given by Jesus is immersion in the Holy Spirit, resulting in internal purification from evil (impure spirit) and a lasting closeness in relationship with God. Jesus also gave eschatological meaning to exorcisms: the liberation of a person from the power of an unclean spirit is a snatching from the power of death. Jesus indicated that what brings liberation even from the most severe cases of possession is prayer understood as sojourning in the Father,

following the example of the beloved Son. And it is Jesus who brings purification by baptizing, that is, immersing the person in the Holy Spirit. In this way, Jesus' exorcisms are portrayed as the action of the entire Holy Trinity.