

Christology, Globalization and Healing

Journal of Theology

*A Joint Publication of the
Institute for Advanced
Theological Studies (IATS)
and College of Theology,
Central Philippine University*

Volume 3

Milanie C. Arandela
Domingo J. Diel, Jr.
Limuel R. Equiña
Editors

Copyright 2007

Published by
Institute for Advanced Theological Studies and
College of Theology, Central Philippine University
Jaro, Iloilo City, Philippines
iats_cpu@yahoo.com

ISSN 1908-5141

*This Journal is supported by the Evangelisches Missionswerk
in Deutschland (EMW), Normannenweg 17-21, D-20537
Hamburg, Germany*

Layout: F.Neil G. Jalando-on

TABLE OF CONTENTS

FOREWORD	5
<i>Rev. Dr. Domingo J. Diel, Jr.</i>	
WOLFHART PANNENBERG: HISTORY AS THE VALIDATION OF FAITH IN THE HISTORICAL JESUS	7
<i>Rev. Dr. Limuel R. Equiña</i>	
Introduction	7
1. The Cognitive Character of History:	
Pannenberg's Way Out of Lessing's Dilemma	8
1.1 <i>Verification of the Truth of History</i>	10
1.2 <i>The Principles of Universal Correlation and Analogy</i>	15
2. The Cognitive Nature of Faith:	
Pannenberg's Evidence to Bultmann's Dilemma	18
2.1 <i>The Logic of Faith</i>	21
3. The Structure of Pannenberg's Christology	25
3.1 <i>Christology "from below": A Christological Approach</i>	26
3.2 <i>The Christ Event: The Christological Point of Departure</i>	28
4. The Post-Easter Jesus and His Retroactive Impact	40
4.1 <i>The Proleptic Significance of the Christ Event</i>	41
4.2 <i>The Development of Christological Tradition</i>	44
4.3 <i>Jesus' Structural Unity with the Godhead</i>	50
5. The Dialogical Dimension of the History of Jesus to Contemporary Time	56
5.1 <i>God's Kingdom and Jesus' Proclamation: a Fused Phenomenon</i>	57
5.2 <i>The Kingdom of God and the Social Context</i>	61
5.3 <i>Jesus and the Church</i>	64
6. Evaluation and Conclusion	70
CHALLENGES OF GLOBALIZATION TO FILIPINO FAMILIES	75
<i>Pastor Milanie Catolico-Arandela</i>	
Introduction	75
Manifestations of Globalization in Philippine Society	80
<i>Massive Poverty</i>	80
<i>Increasing Migration of Labor</i>	85
<i>Erosion of Cultural Values</i>	88
<i>Deteriorating Peace and Order Situation</i>	92
Conclusion	97

Impact of Globalization on the Filipino Family	99
An Overview of the Traditional Filipino Family	99
Changes in the Filipino Families	104
The Impact of Globalization on the Filipino Family	109
Conclusion	111
Responses of Different Groups to Globalization	112
1. Government Responses	112
2. Non-Government Organizations Responses	115
3. Church Responses	119
4. Analysis	123
Conclusion	125
Towards Alternative Family Ministries	126
<i>Traditional Perspectives</i>	
<i>and Approaches in Family Ministry</i>	127
<i>Re-Imaging the Family and Its Roles</i>	130
<i>New Perspectives and Approaches for</i>	
<i>Alternative Family Ministries Today</i>	133
<i>Family Ministries Addressing Specific Issues</i>	136
Conclusion	140
HEALING IN THE NEW TESTAMENT	145
<i>Rev. Dr. Nathaniel M. Fabula</i>	
Introduction	145
Old Testament Background	145
Healing in the Greco-Roman World	148
The Healing Ministry of Jesus Christ	151
1. Healing as Prophetic Fulfilment	151
1.1. The Synagogue Sermon at Nazareth	153
1.2. Jesus' Reply to John's Inquiry	156
2. Casting Out Demons "by the Finger of God"	160
2.1. Healing of the Dumb Demoniac	
and the Reactions of the Crowds	164
2.2. Defence Against the Accusers	170
Jesus' Methods of Healing	178
1. Spoken Word	180
2. Healing at a Distance	185
3. Physical Contact	191
4. Use of Spittle	198
The Healing by the Disciples of Jesus	200
1. Commission to Heal	201
2. Post-Resurrection Healing Ministry	207
3. Signs and Wonders by Stephen and Philip	216
4. Paul's Healing in His Missionary Work	223
Disciples' Healing Methods	228
1. Spoken Word: "In the Name of Jesus"	228
2. Physical Contact	233
3. Use of Material Means	235

FOREWORD

Rev. Dr. Domingo J. Diel, Jr.

WOLFHART PANNENBERG: HISTORY AS THE VALIDATION OF FAITH IN THE HISTORICAL JESUS

Rev. Dr. Limuel R. Equiña

Introduction

One of the most significant developments in the Quest for the Historical Jesus is the continuing challenge posed by Lessing's ditch between faith and history or Bultmann's impasse on fact and significance. This timeless problem emerged over and over in the history of the church as it sought to respond to new challenges arising from every new age.

Wolfhart Pannenberg is one of the modern Protestant theologians who attempts to bridge this gulf and break this deadlock. He seeks a converging point between christology and modern thought. He also pursues to mend the split between faith and history, thus making his christology eclipsed by rationalism. This governs Pannenberg's christological approach in *Jesus—God and Man* which ignited extensive theological interests and criticisms after its publication.

In dealing with the intricacy of Pannenberg's christological method, this chapter will survey Pannenberg's concept of history in relation to the factuality of confessions and plausibility of formulations of faith in the historical Jesus. Pannenberg's method is one which defines the historical basis of christological formulations in a language relevant and responsive to contemporary historical questions. This chapter will also explore the viability of his method. Lastly it will assess the logic of Pannenberg's apologetic approach of situating his christology in dialogue with contemporary intellectuals.

1. The Cognitive Character of History: Pannenberg's Way Out of Lessing's Dilemma

As discussed in the first chapter, Lessing bequeaths a legacy of a subjective claim to truth by asserting that historical inquiry and its results are conclusively uncertain. This is expressed in his famous dictum: "The accidental truths of history can never become proof of necessary truths of reason."¹ When it is applied to christology, the truths of history cannot provide an adequate basis for the claim that Jesus is the Son of God as he is only a product of God's thought.

In response to this challenge, Pannenberg offers an alternative approach. He looks at history or biblical history as revelation—the overarching content of his theology. To understand history as revelation, Pannenberg traces all events in history to God.² For Pannenberg it is one thing to say that history reveals God; it is another thing to assert that God reveals himself in history. "For history is not a subject which subsists independently over against God. In its very idea, history is constituted by the active presence of the infinite God."³ As such there is no place for any relativization of history and the historical events since Pannenberg considers past, present and future events as part of God's history which is no less than the history of salvation.⁴ God's history is always revealed in the biblical history of redemption which started with the history of Israel and continues toward its final goal in the future. Pannenberg calls such development of salvific history, "universal history."⁵

Decisive in Pannenberg's view of universal history is the inclusion of the history of Jesus in the structure of salvation

¹Gotthold Ephraim Lessing, "Über den Beweis des Geistes und der Kraft," *Gesammelte Werke*, vol. 8, ed. Paul Rilla (Berlin und Weimar: Aufbau-Verlag, 1968), 12.

² See "Introduction," *RevH*, 3-19. Here Pannenberg picks up Karl Barth's position on the self-revelation of God in history. See Barth, *Die kirchliche Dogmatik*, vol. I (Zürich: EVZ, 1964), 332-33. Cf. Georg Wilhelm Friedrich Hegel, *Phänomenologie des Geistes*, ed. Johannes Hoffmeister, 6th ed. (Hamburg: Felix Meiner, 1952), 563-64. Pannenberg cites the seminal work of Richard Rothe on the concept of revelation in *Zur Dogmatik* (Gotha: Friedrich Andreas Berthes, 1863), 55-57. But he departs from Rothe in the later's inclusion of outward historical revelation through inspiration. "Introduction," *RevH*, 19. See Rothe, *Zur Dogmatik*, 67-68.

³"Response to the Discussion," *ThH*, 253.

⁴ *JGM*, 193.

⁵ Here Pannenberg defines the term universal not "as a timeless universal, but as a summation of the events which follow one another contingently in time.... [It] is itself related to time and in a specific way related to the future." "Response to the Discussion," *ThH*, 256 n. 62. Bracket mine.

history.⁶ That means that God's redemptive act cannot be isolated from the salvific content of Jesus' life and work. The historical Jesus is the converging point of the beginning and the end of history. That is why Pannenberg treats the significance of Jesus as the fulfillment of God's universal history, from Israel's history to its final goal. Pannenberg considers the particularity of Jesus' history therefore as a "unique occurrence" because "the whole of reality is established by the eschatological character of his message, his claims, and his fate."⁷ History understood in this way is not purely finite, since the infinite reality of God has invaded history itself and is manifested through his saving acts.⁸ Human history then becomes intelligible when viewed as God's history. Conversely, God's revelation in history becomes partially comprehensible when it is viewed in its totality.⁹ This position leads to the conclusion that Pannenberg rejects any multiple revelation outside the history of Israel in particular and justifies the primacy of the Christian message in the history of religion in general.¹⁰

Pannenberg develops the theme of biblical history in the light of the tension between "promise and fulfillment."¹¹ From this schema, he constructs his christology. In this framework he sees the decisive role of Jesus Nazareth as the unifying criterion between two biblical traditions, the Old Testament and the New Testament.¹² Like Cullmann, Pannenberg advocates the "principle

⁶"The Crisis of the Scripture Principle," *BQTh* 1: 12-13; "Dogmatic Theses," *RevH*, 139-48.

⁷"Kerygma and History," *BQTh* 1: 94 n. 20. See "Response to the Discussion," *ThH*, 240-41.

⁸"Introduction," *Revelation as History*, 30-33.

⁹"Response to the Discussion," *ThH*, 241-42, 253-56. However Pannenberg looks at God's self-revelation in history not as a full disclosure of God's essence in history but only indirectly. See "Introduction," *RevH*, 8-10.

¹⁰"Revelation of God," *ThH*, 105-9.

¹¹"Redemptive Event and History," *BQTh* 1: 25-31. It is to be noted however that Pannenberg does not strictly hold to the "promise and fulfillment" schema for historical critical ground. He believes that "as a rule the promises do not enter so literally into a fulfillment as one would assume that they would if they were the word of God effecting history, in accord with the Old Testament self-understanding." "Response to the Discussion," *ThH*, 259. It is for this reason that he maintains the tension between the concept of promise and fulfillment. Their relation and continuity is however conceivable in terms of the history of transmission in which "the relationship between proclaiming word and proclaimed event" passed on by tradition is critically examined and grasped anew in view of every contingent new event or experience. "Response to the Discussion," *ThH*, 260.

¹²"Redemptive Event and History," *BQTh* 1: 26-31. Pannenberg owes his view of the historical continuity of the historical Jesus with the Old Testament and the concept of salvation history to his former teacher, Gerhard von Rad at the

of continuity" in defense of salvation history (*Heilsgeschichte*) pointing to the person of Jesus as the high point of all events.¹³ This is evident in Pannenberg's treatment of the eschatological meanings attached to Jesus' titles like "Christ," "Son of Man," and "Lord" as the promised revelation of God.¹⁴ The historical Jesus is "the fulfiller of the history of Israel," and "the revelation of the one true God" to the non-Jews.¹⁵ This makes the self-revelation of God a "reflex of his activity in history."¹⁶ It is upon the background of the history of God's salvation that Pannenberg judges the validity of all christological formulations about the history of Jesus.¹⁷

1.1 *Verification of the Truth of History*

Since the historical Jesus is vital for Pannenberg in justifying the validity of truth, it is no wonder that he regards the historical Jesus as the "historical particularity" of God's revelation.¹⁸ On this basis Pannenberg explores the connection between God's revelation and history. The historical figure of Jesus as the revelation of God serves as the foundation of the historical process of tradition.¹⁹ That means that God's redemptive history is constituted also in the "intra-historical event" of the historical Jesus. As Pannenberg explains it: "The whole of history will constantly be constituted anew in the process of the transmission of the revelation of God in Jesus of Nazareth."²⁰

Traces of Hegelian thought are observable here. But Pannenberg departs from Hegel by pointing to the historical Jesus and his resurrection as the realized end of history within history itself. For that reason Pannenberg maintains his position in welcoming historical critical research to justify the historical claims

University of Heidelberg. "Redemptive Event and History," *BQTh* 1: 30 with a reference to von Rad, "Typological Interpretation of the Old Testament," *Essays on the Old Testament Hermeneutics*, ed. James Luther Mays (Richmond: John Knox, 1963), 17-39.

¹³ See Oscar Cullmann, *Heil als Geschichte: Heilsgeschichte Existenz im Neuen Testament* (Tübingen: J.C.B. Mohr, 1967), 80-85.

¹⁴ "Redemptive Event and History," *BQTh* 1: 25. Cf. Edward Schillebeeckx, *Jesus: An Experiment in Christology*, trans. Hubert Hoskins (New York: Crossroad, 1981), 82-83.

¹⁵ "Redemptive Event and History," *BQTh* 1: 68.

¹⁶ "Introduction," *RevH*, 13-14.

¹⁷ "Redemptive Event and History," *BQTh* 1: 26.

¹⁸ "Redemptive Event and History," *BQTh* 1: 2.

¹⁹ It must be noted here that Pannenberg believes that the foundation of tradition is assumed in the recognition of the historical figure of Jesus as the revelation of God. Furthermore he traces the chain of tradition in relation to the revelation of God from the Old Testament through apocalyptic literature to Jesus' proclamation and Paul's. "Dogmatic Theses," *RevH*, 131.

²⁰ "Redemptive Event and History," *BQTh* 1: 158-59.

of the Christian faith.²¹ In this respect a historical given becomes the subject of faith, albeit not its object. Important in Pannenberg's openness to historical criticism is his concern to prove the relevance of the Christian faith to contemporary questions. The demand of testing theological statements is based on Pannenberg's interest in verifiability.²² Yet he qualifies his position by insisting that historians should also orient themselves towards the notion of universal history. That means that biblical history should be treated as integral in the criteria of historical science. Otherwise any historical conclusion to matters of christology will only remain insignificant.²³ Pannenberg explains his point clearly:

The knowledge of God's revelation in the history demonstrating his deity must also be the basis of faith. Faith does not need to worry that this knowledge has been altered because of shifts in historical research, just as long as this current image of the facts of history allows him to reassess and to participate in the events that are fundamental to it. ... The event has its own foundation in that it relies on the God who reveals himself in it.²⁴

In this sense, Pannenberg does not look at history as a closed continuum of cause and effect. Rather history is open to the direct intervention of God. Pannenberg clarifies his point further in *Theology and the Philosophy of Science* where he grapples with the question of historical criteria. Influenced by the thought of the philosopher of science, Karl Popper and the historian of science, Thomas Kuhn, Pannenberg takes a special interest in analyzing the particular implications of their principles of verification and falsification of truth to theology.²⁵ He develops his method of making theology a science as shown in his four criteria for the verification (and falsification) of theological statements. He posits that theological hypotheses are false if the following criteria are not overcome:

²¹ Pannenberg defines historical research as "a method for discovering and reconstructing past events of our choosing under the guidance of contemporary experience of reality." "Redemptive Event and History," *BQTh* 1: 38.

²² "On Historical and Theological Hermeneutics," *BQTh* 1: 159; *Theo & Philo*, 330-31.

²³ "On Historical and Theological Hermeneutics," *BQTh* 1: 160.

²⁴ "Dogmatic Theses," *RevH*, 138-39.

²⁵ See Mark William Worthing, *Foundations and Functions of Theology as Universal Science: Theological Method and Apologetic Praxis in Wolfhart Pannenberg and Karl Rahner* (Frankfurt am Main: Peter Lang, 1996), 37-40.

1. they are intended as hypotheses about the implications of the Israelite-Christian faith but cannot be shown to express implications of biblical traditions (even when changes in experiences are allowed for);

2. they have no connection with reality as a whole which is cacheable in terms of present experience and can be shown to be so by its relation to the current state of philosophical enquiry (in the case theological statements are transferred to the critical categories of mythical, legendary and ideological);

3. they are incapable of being integrated with the appropriate area of experience or no attempt is made to integrate them (e.g. in the doctrine of the church as it relates to the church's role in society);

4. their explanatory force is inadequate to the stage reached in theological discussion, i.e. when it does not equal the interpretive force of existing hypotheses and does not overcome limitations of these which emerge in discussion.²⁶

It is obvious that when these criteria are applied to christology, Pannenberg no less assumes the inclusion of theological interpretation of reality. Alongside this argument he does not resort to mere flat differentiation between events and reality. Reality is historical because it is based on events. Apart from whether or not the events are objectively described, their facticity is assumed.²⁷

1.1.1 *The historical Jesus and the question of truth*

With respect to the question of the continuity of the historical Jesus and the contemporary question of truth, Pannenberg hardly ignores the unresolved crisis in biblical theology particularly the chasm "between present exegetical situation of the interpreter and the intellectual world of the biblical texts."²⁸ For instance

²⁶ *Theo & Philo*, 344-45.

²⁷ Ted Peters asserts that in Pannenberg's view, reality as a fact is an accepted preposition based on the assumption that historical events are not static but are continually progressing. "Truth in History: Gadamer's Hermeneutics and Pannenberg's Apologetic Method," *Journal of Religion* 55 (1975): 53-54. Similarly Moltmann notes that historical concepts are not confined to facts and objectivity alone. But "the range of historical concepts extends from the 'facts' to the possibilities of existence, for 'objectivity'—in the sense of the exact natural sciences—to the unmistakable uniqueness of human subjectivity and spontaneity." *Theology of Hope*, 244-45.

²⁸ "Redemptive Event and History," *BQTh* 1: 8.

Pannenberg cites how Gadamer solves the problem in his theory of "fusion of horizons."²⁹ But Pannenberg notes the danger of diminishing the historical individuality of each context if such an approach is forced into one another. Hence the hermeneutical questions are inevitable:

Can certain biblical conceptions be abandoned as mythological without thereby losing the 'essential content' that they really intended to express? What about the resurrection of Jesus, the Christian hope for the future, and, finally, the very idea of a personal God, in this respect?³⁰

With these questions in view Pannenberg wants to maintain a dialectic between the biblical tradition and modern science on the question of truth. He looks at theology as the unifying factor between contemporary thought or experience and Christian tradition.³¹

Pannenberg undoubtedly considers the New Testament text not only as a historical document but as a theological text as well. Unquestionably he grants the argument that the facticity of Jesus' tradition remains probable at best. He concurs in the judgment of the historicists that a great portion of the gospels did originate from Jesus himself even if it encompasses legendary traditions of Jesus.³² In this regard he does not make a sharp differentiation between the historical and the theological approach to the person of Jesus.³³ If ever there is indeed such a difference Pannenberg attributes it to the absolutization of the New Testament documents as the ultimate "*authoritative guides* for the interpretation of the historical Jesus" including its absolute claim for an unquestionable interpretation of his person which may be "alien to the history of Jesus" itself. On the contrary Pannenberg argues that such an interpretation is "by no means a necessary and absolutely constitutive element of a theological hermeneutic of the New Testament text as witness to Jesus." He maintains that the New Testament text should be opened for investigation especially if the

²⁹ "Redemptive Event and History," *BQTh* 1: 9. The fusion of horizons is described as "an expansion of the intellectual horizon of the interpreter to such an extent that it can also encompass the horizon of the text to be interpreted."

³⁰ "Redemptive Event and History," *BQTh* 1: 9.

³¹ "Redemptive Event and History," *BQTh* 1: 10-14.

³² What Pannenberg finds as real historical accounts about Jesus are Jesus' baptism by John, the features of his actions or appearances (*Auftretens*) and his message, his crucifixion in Jerusalem and the claims concerning Jesus' resurrection. *Apostles' Creed*, 50-51. [*Glaubensbekenntnis*, 58.]

³³ "Redemptive Event and History," *BQTh* 1: 151-52.

interpretation "deviates from the anticipation of meaning that the history of Jesus allows to be advanced for itself."³⁴

Based on this argument, Pannenberg does not therefore make a sharp differentiation between historical and theological hermeneutics in interpreting the New Testament, for both complement each other in validating not only the trustworthiness of the person of Jesus but also the validity of meaning that stems from his person.³⁵ As such Pannenberg sees the logic of going back to the historical Jesus and its historical facticity if faith is to have a historical validity even on at the attainable level of probability and certainty. He believes that "this is the only way of protecting believers from the danger that something may be proclaimed and believed as being the message of Christ which may perhaps have little or nothing to do with Jesus himself."³⁶

In this regard Pannenberg agrees with Kähler in stressing that the particularity of a person is known on the basis of his "permanent influence" and the history of influences is affirmed by the facticity of its source.³⁷ The significance of the message itself cannot ignore the facticity of the event, but rather "the meaning is warranted by a specific event." Pannenberg writes, "the peculiarity of the interpretation of the New Testament texts as witnesses to Jesus can be traced back to the particularities of the history and person of Jesus himself."³⁸ It is this confidence in the historicity of the New Testament accounts that Pannenberg takes the risk of opening the kerygma to historical inquiry. Certainly this preposition allows criticisms to be directed not only to the interpretation of the kerygma but to the historical person of Jesus as well.³⁹ As spelled out in his theological criteria of truth, Pannenberg is also quick to include the condition of historical inquiry if it is to test the kerygma. Any propositions should be tested on the basis of its continuity with the history of Jesus.⁴⁰ On this basis, Pannenberg holds that

³⁴ "On Historical and Theological Hermeneutics," *BQTh* 1: 155.

³⁵ See "On Historical and Theological Hermeneutics," *BQTh* 1: 155-56.

³⁶ *Apostles' Creed*, 48. [*Glaubensbekenntnis*, 56.]

³⁷ "On Historical and Theological Hermeneutics," *BQTh* 1: 153-54. Cf. Kähler, *So-Called Historical Jesus*, 63.

³⁸ "On Historical and Theological Hermeneutics," *BQTh* 1: 155. See also footnote 17.

³⁹ Pannenberg argues: "If historical research really inquires into the individuality of the historical person in a comprehensive manner, then what theology has found in Jesus of Nazareth cannot in principle transgress the boundaries of historical inquiry—or else theology is not rendering a true account in its explication of the inherent meaning of the historical figure of Jesus." "On Historical and Theological Hermeneutics," *BQTh* 1: 160.

⁴⁰ "On Historical and Theological Hermeneutics," *BQTh* 1: 149-50.

the person of the historical Jesus serves as the unifying center between the contemporary society and the primitive Christianity:

Participation in the primitive Christian faith is possible, without falling into enthusiastic self-forgetfulness, only on the condition that this difference is itself a moment in the action among men of the future of God which appeared in Jesus. Only in this way will it be possible to understand the future of God which appeared in Jesus at that time as the future that still holds sway in our secular world.⁴¹

Hence Pannenberg does not see any reason to distinguish between historical and theological hermeneutics in relation to the historical Jesus or between the significance of the message and the particularity of the person. Pannenberg holds that "the source of our knowledge of a historical figure is at the same time an indispensable guide for the understanding of his significance."⁴²

1.2 *The Principles of Universal Correlation and Analogy*

There is no doubt that Pannenberg treats the function and value of the principles of the historical-critical method to christology and theology with ambivalence. For him it is one thing to speak of the historical-critical approach as the criterion for judging the credibility of human experiences. But it is another thing for him to say that historical research judges the historical events in the light of the history of God. Hence Pannenberg directs his thesis to the reciprocal relationship between historical science and faith. His points on establishing faith in history is defined in the principle of universal correlation and analogy which comprise the aspects of historical methods.

The principle of universal correlation stresses the interconnection of historical events and are to be evaluated reciprocally with other historical occurrences. This includes not only biblical events but all other events in the history of mankind. The Bible, while it contains the revelation of God, cannot be the only place which manifests God's deeds of redemption. Revelatory

⁴¹ "Redemptive Event and History," *BQTh* 1: 10.

⁴² "On Historical and Theological Hermeneutics," *BQTh* 1: 153. However since the kerygma is a theological statement of the historical event, it cannot in the end justify the historicity of the message including the person of Jesus. What one can glean from the kerygma is not the real picture of Jesus but the theological picture of him whose historical image remains hidden in the past. This implies that the kerygmatic description of the historical Jesus is likewise an improbable picture of him. Perhaps its portrayal is a likeness of the original Jesus but it can never be his photographic picture.

and ordinary histories are not treated as different histories but are relationally connected with each other, since God's act of redemption is historically based.⁴³

The second principle of historical inquiry is the principle of analogy. J. Robert Ross defines it as "the interpretation of any one event in the light of other familiar and similar events."⁴⁴ Pannenberg however expresses reservation with respect to the unrestricted application of the principle of analogy. He sees for instance its tendency towards an "anthropocentric world view," where humanity is regarded the "bearer of historical progress" as a problem to the Christian faith.

Pannenberg does not, by any means, deny that there is an anthropocentric element in all historical interpretation. Yet for him it is not the essential element in historiography. Here he blames the relativizing tendency of Troeltsch's "anthropocentric" approach for the breach in the unity of history.⁴⁵ But the focal point of Pannenberg's objection to Troeltsch's application of principle of analogy for historical research centers on the priority of external historical events and the exclusion of the theological and existential understanding of history to general history.⁴⁶ Furthermore Troeltsch's analogical principle is applied simply to a "universal homogeneity" of reality and is not applied on a "case to case" basis.⁴⁷ Pannenberg believes that when the principle of analogy is employed to some forms of tradition like myth and

⁴³ "Redemptive Event and History," *BQTh* 1: 40-43.

⁴⁴ J. Robert Ross, "Historical Knowledge as Basis for Faith," *Zygon* 13 (1978): 216.

⁴⁵ "Redemptive Event and History," *BQTh* 1: 40. See Troeltsch, *Gesammelte Schriften*, vol II (Aalen: Scientia, 1962), 733. Pannenberg cites Troeltsch's theory of "analogy" which includes 'fundamental homogeneity [*Gleichartigkeit*] of all historical events.' Troeltsch defines the principle of analogy as "analogy with what happens before our eyes and what is given within our selves is the key to criticism. Illusions, displacements, myth formation, fraud, and party spirit, as we see them before our own eyes, are the means whereby we can recognize similar things in what tradition hands down. Agreement with normal, ordinary, repeatedly attested modes of occurrence and conditions as we know them is the mark of probability for the occurrences that the critic can either acknowledge really to have happened or leave on one side. The observation of analogies between two occurrences of the same sort makes it possible to ascribe probability to them and to interpret the one that is unknown from what is known of the other." Quoted by Pannenberg. *BQTh* 1: 43-44. See Troeltsch, *Gesammelte Schriften* vol 2: 732.

⁴⁶ "Redemptive Event and History," *BQTh* 1: 44-45. In contrast to Troeltsch's presuppositions, Pannenberg cites the arguments of "introspective psychology" and existential experience as means of knowing. "Redemptive Event and History," *BQTh* 1: 44-47.

⁴⁷ "Redemptive Event and History," *BQTh* 1: 44-45, 48.

legends it cannot provide a guarantee of knowledge. The reason is that, positive analogy lacks an "objective reference" to some form of consciousness like visions.⁴⁸ Unquestionably there is anthropocentrism in this approach since the method of knowledge is dependent on the investigator's understanding of facts that are "closer to him." The subjectivism of judgment is inevitable and the historian can produce a one-sided world-view.⁴⁹ It is here that Pannenberg traces the weakness of the theory of analogy which excludes the *mysterium* or the transcendence of God in the concept of history.⁵⁰ This clarifies the reasons why Pannenberg rules out the application of the principle of analogy to the resurrection of Jesus.

Despite constricting the use and extent of the principle of analogy, Pannenberg still considers it to be valuable to theology, provided that the theologian is aware of its limitations for historical research. Analogies of events should not be treated as homogenous. Instead the application of historical research to theology should

trace the individual and characteristic features of the events from which the biblical witnesses stem, and also the particularity of the different forms of the theological statement in these witnesses, in the context of the biblical tradition itself and in relation to alien material from the history of religions.⁵¹

Pannenberg calls this approach, "analogy from below." This means that the principle of analogy can aid theology in arriving at a rational knowledge if it points out "analogies and bringing the particular into relief in view of the concrete, common features." Therefore knowledge of God and the historical Jesus cannot remain a presupposed knowledge. Rather it should arise "from below" by applying the common tools of historical criticism in a limited degree.⁵²

⁴⁸ "Redemptive Event and History," *BQTh* 1: 48-49.

⁴⁹ Here Pannenberg aligns himself with Eduard Meyer in arguing for the value of the varieties of "peculiar, nonhomogenous features, rather than the common ones." "Redemptive Event and History," *BQTh* 1: 46. See Eduard Meyer, "Zur Theorie und Methodik der Geschichte," *Kleine Schriften*, vol I (Halle: Max Niemeyer, 1924), 8, 28-31.

⁵⁰ "Response to the Discussion," *ThH*, 250-51.

⁵¹ "Redemptive Event and History," *BQTh* 1: 48.

⁵² "Redemptive Event and History," *BQTh* 1: 51-53.

2. The Cognitive Nature of Faith: Pannenberg's Evidence to Bultmann's Dilemma

Both Barth and Bultmann affirm that the Word of God is the pivotal point of revelation. They maintain that all theological statements should revolve only within the Word of God. On the contrary Pannenberg turns his polemic against dialectical theology and argues that any theological interpretation of the Word is meaningless without any prior historical occurrence.⁵³ He considers Barth's and Bultmann's approach to the interpretation of the "word" as insufficient to explain the action of God.⁵⁴ He takes up the challenge of Heinrich Scholz's "postulate of control" to Barth's view of theology as self-reflection in arguing for a theological statement that is intellectually logical and verifiable.⁵⁵

⁵³ "Response to the Discussion," *ThH*, 232-33. Bultmann regards the Old Testament as insignificant for the Christian faith, since it is not the Word of God. The Old Testament is significant to the Christian only if it is interpreted through the lenses of christology. Thus he considers the Old Testament a "prophecy" and the New Testament "a fulfillment" in relation to the Christian existential understanding of existence. See Bultmann, "Significance of the Old Testament to the New Testament," *The Old Testament and the Christian Faith*, ed. Bernard W. Anderson (London: SCM, 1964), 32-35. This is the point where Pannenberg departs from Bultmann. "Response to the Discussion," *ThH*, 226. Cf. Richardson, "The Resurrection of Jesus Christ," 151. It is to be mentioned that Pannenberg equates the notion of word with language. He notes that historical experience and words or language are inseparable, as language brings to expression the individual event. As he explains it: "Every experience, as it finds its precipitation in language, in word, has already reached beyond the particular occasion with which it began.... The word, ... also says that—and how—God, the power over all things, is present in the individual event." "Response to the Discussion," *ThH*, 256.

⁵⁴ See *Theo & Philo*, 265-76; "Response to the Discussion," *ThH*, 226-28. See also footnote 4. Pannenberg cites William Warren Bartley's critique against the theology of the Word as "a retreat to commitment" for an intellectual discussion of theology. See Bartley's *The Retreat to Commitment* (La Salle, Illinois: Open Court, 1984), 63-64. See *Theo & Philo*, 44-45. See also J. Wentzel von Huyssteen who finds a trace of Bartley's influence on Pannenberg's thought. *Essays in Postfoundationalist Theology* (Grand Rapids, Michigan: Eerdmans, 1997), 60-62, 66.

⁵⁵ *Theo & Philo*, 274-76. Here Pannenberg cites the debates between Scholz and Barth on the viability of theology as a science. Pannenberg however favors Scholz's argument over Barth's on the need for a "postulate control" in theological prepositions, if theology is to be regarded a science. Like other statements, Pannenberg treats a theological statement as hypothetical as well. (*Theo & Philo*, 333, 340-41). In fact he categorizes it as "theoretical networks" verifiable on the basis of "its function in the system of theological formulations." (*Theo & Philo*, 332). See Heinrich Scholz, "Was unter einer theologischen Aussage zu verstehen?," *Theologie als Wissenschaft*, ed. Gerhard Sauter (Munich: Chr. Kaiser, 1971), 265-78.

By embracing Popper's and Scholz's fundamental prepositions on scientific arguments, Pannenberg does not therefore respond to logical questions by merely resorting to simplistic answers.⁵⁶ Instead he invokes history because he believes that "history is the most comprehensive horizon of Christian theology."⁵⁷ Hence Pannenberg sees the significance of history for theology as it is the common point of reference between God who reveals and humanity who responds to that revelation. The significance of history becomes more vivid when it is understood in the light of faith in the history of Jesus. Pannenberg declares,

in saving faith, in the apprehension of its significance for me, the history of Jesus first receives the acknowledgment that it deserves and which matches its unique character. *Mere* historical faith, which is satisfied with the establishment that the event happened and does not allow itself to be grasped by this event, thus has precisely not understood aright the inherent meaning of this history, but has diminished it.⁵⁸

Pannenberg recognizes the value of Kähler's theology of kerygma in the renewal of "the dogmatic theme of the 'Word of God,' which had long been submerged in the doctrine of inspiration."⁵⁹ Kähler provided a bridge between the past and the present by accenting the impact of the kerygma in the life of the followers of Jesus.

However Pannenberg's critique against the kerygma theology focuses on its ambiguous claim to be the foundation of faith. If the kerygma is the content of the Christian faith in the sense that it provides meaning to contemporary life, Pannenberg seeks for a criterion of meaning in the kerygma and the historical origin of the kerygma. Undoubtedly Pannenberg is inspired by von Rad's position on redemptive history where the presence of the kerygma

⁵⁶ See *Theo & Philo*, 270-71. Cf. Scholz, "Wie is eine evangelische Theologie als Wissenschaft möglich?," *Theologie als Wissenschaft*, 221-64 especially 259-64.

⁵⁷ "Redemptive Event and History," *BQTh* 1: 15. Alfred North Whitehead expressed the same view: "The appeal to history is the appeal to summits of attainment beyond any immediate clarity in our own individual existence. It is an appeal to authority. ... History has authority so far, and exactly so far, as it admits of some measure of rational interpretation." *Adventures of Ideas* (New York: Free Press, 1967), 162.

⁵⁸ "Insight and Faith," *BQTh* 2: 36.

⁵⁹ "Kerygma and History," *BQTh* 1: 82-83.

cannot be avoided in the transmission of tradition. "The history of the transmission of tradition, including the origins of the traditions and the concrete occasions of their changes, is in itself treated as a historical object, and can hardly be treated in any other way."⁶⁰

This is also true of Jesus' tradition. Jesus' story of redemption is included in God's history which is in the process of unfolding.⁶¹ Faith is therefore secure because it relies on God's revelation in whole history.⁶² For Pannenberg it is important then that an existential interpretation of the kerygma should have a historical basis in order to validate its legitimacy. He contends that if faith in the historical Jesus is essential to the Christian faith then the significance of faith must be anchored in fact. Otherwise the kerygma is devoid of any Christian character:

As long as the Christian message remains a message about Jesus Christ, it must have a 'foothold' in Jesus himself.... Even if the Christian message were only a matter of a self-understanding (in contradistinction to a world-picture), it would still require legitimization by means of a proof of its agreement—even on this point!—with Jesus.⁶³

This implies that one can only understand the truth of the Christian message on the basis of the presupposition that the kerygma about Jesus is true. Only in this way can the kerygma serve as the basis of faith.⁶⁴

On this basis Pannenberg is skeptical of Bultmann's existentialism and Barth's transcendentalism, since they create a dilemma to the historical bearing of the Christian faith. He is particularly critical of Bultmann's treatment of the gospel stories as reflections of the mythological world-view of the primitive Church. Understandably Pannenberg assumes that Bultmann's demythologizing approach would boil down to the devaluation of the historical foundation of faith in God and in the divinity of Jesus of Nazareth. Moreover Bultmann's existentialist explication of the resurrection would reduce eschatology to a present experience without any apocalyptic content. This leads to an equation of a particular "End-time" with any "time of decision," hence

⁶⁰ "Kerygma and History," *BQTh* 1: 93.

⁶¹ "Kerygma and History," *BQTh* 1: 90-93.

⁶² Helmut G. Harder and W. Taylor Stevenson, "The Continuity of History and Faith in the Theology of Wolfhart Pannenberg: Toward an Erotics of History," *The Journal of Religion* 51 (1971): 43.

⁶³ "On Historical and Theological Hermeneutics," *BQTh* 1: 149.

⁶⁴ "The Revelation of God in Jesus," *Theology as History*, 129.

transforming christology to purely an existential experience rather than historical. This reduces the resurrection event and the risen Christ to contemporary objects of faith and removes them from history.⁶⁵

Thus in contrast to Bultmann, Pannenberg opts for the certainty of faith and not for a decision of faith. Faith cannot be reduced to a matter of mere decision.⁶⁶ But if one decides for faith, Pannenberg insists that any decision must be based on a reliable fact.⁶⁷

2.1 *The Logic of Faith*

Pannenberg's central interest in objective faith is occasioned by his desire to make the truth of the Christian faith intelligible. Faith cannot remain in the ghetto of supernaturalism. It needs explanation. If faith is to be explicable it has to step down to the level of the natural.⁶⁸ If the claims for faith are to be formulated formally they have to be as self-evidently logical as possible. If the statements of faith appear unintelligible due to their logical inadequacy, then faith statements cannot become statements of truth. Every christological statement is meaningful because it contains verificatory facts. That means that faith without history is not truth, for the truth of faith is rooted in its history. This is the logic of faith explicable in the a priori of knowledge and reason.

2.1.1 *The a priori of knowledge*

Pannenberg maintains that any theological argument on faith alone is insufficient to produce a picture of the historical Jesus. It cannot guarantee any substantial historical foundation of faith claims.⁶⁹ The credibility of any theological statement remains unfounded in the absence of its historical foundation. Without a well-founded knowledge, faith can be blind and fictitious.⁷⁰

Pannenberg's understanding of faith is best explained in his response to Althaus' view of faith as inseparable from the knowledge of the revelation of God in Jesus Christ. The point of contention between the Pannenberg and Althaus centers on the relationship between knowledge and faith. For instance,

⁶⁵ See also Alan Richardson, "The Resurrection of Jesus Christ," *Theology* 74 (1971): 147-48.

⁶⁶ "Did Jesus Really Rise from the Grave?," *Dialog* (Spring 1965): 128.

⁶⁷ "Dogmatic Theses," *RevH*, 138.

⁶⁸ "Faith and Reason," *BQTh* 2: 56.

⁶⁹ *ST* 2: 286-87.

⁷⁰ "Revelation of God," 130-31.

Pannenberg finds Althaus' view of faith as dubious in his presupposition of faith as

'actual knowledge,' ... namely 'the impression of the credibility of the *report* of facts and events (historical faith [*fides historica*]) contained in the proclamation, thus, of the factuality of the reported history. But this is not yet knowledge of *God's revelation* in the events. This knowledge first comes about with faith itself.⁷¹

His polemic against Althaus' position lies in the argument that "faith 'itself grounds and includes this knowledge or apprehension'" or "the knowledge that belongs to faith 'is first disclosed in believing reception of the message.'"⁷² Pannenberg raises doubt on Althaus' thesis that understanding is synonymous with the meaning of faith and knowledge. If faith is understood as a gift of God, Pannenberg does not see any reason to link faith to knowledge.⁷³ Pannenberg identifies the problem of Althaus' position in terms of the dependence of knowledge (*notitia*) to trust (*fiducia*). For Pannenberg faith so conceived leads to the psychologization of faith interpreted as a "decision of faith" or "the self-grounding of faith" thus validating the "content of faith." What he thinks is the logic of faith is the assumption that "knowledge of the ground of faith must, as such, logically precede faith."⁷⁴ This implies that the decision of faith is a by-product of knowledge of the historical fact of faith.⁷⁵ Or faith is the effect of knowledge and not the opposite. The certainty of faith is anchored not in one's act of faith but in a decision on the object of faith or on the particularity of a historical event, namely the history of Jesus, which can be the object of knowledge.⁷⁶ Faith is then not reducible to a simple acceptance of any historical given but rather faith is validated and confirmed by the truth of history.

⁷¹"Insight and Faith," *BQTh* 2: 29. Cf. Paul Althaus, "Offenbarung als Geschichte und Glaube: Bemerkungen zu Wolfhart Pannenberg's Begriff der Offenbarung," *Theologische Literaturzeitung* 87 (1962): 325.

⁷² "Insight and Faith," *BQTh* 2: 31. Cf. Althaus, "Offenbarung als Geschichte und Glaube," 325.

⁷³ "Insight and Faith," *BQTh* 2: 29 n. 2. Cf. Althaus, "Offenbarung als Geschichte und Glaube," 326.

⁷⁴ "Insight and Faith," *BQTh* 2: 31 and n. 7. Robert North sees common ground between Pannenberg and the Vatican I in insisting for the necessity of knowledge of God's revelation as preliminary to faith. "Pannenberg's Historicizing Exegesis," *Heythrop Journal* 12 (1971): 387-90.

⁷⁵ "Insight and Faith," *BQTh* 2: 34-35.

⁷⁶ "Response to the Discussion," *ThH*, 267-68, 271-73.

Pannenberg maintains that although faith and knowledge are inseparable, they are distinguishable. He considers the act of trust however not as directly synonymous with knowledge. Yet he stakes out the place of *fiducia* in *notitia* and *assensus*.⁷⁷ Knowledge and faith are inseparable only if knowledge is considered a *priori* of faith. Following Paul's view (Rom 6:8f; 2 Cor 4:13), Pannenberg defines knowledge as 'natural' knowledge of faith.⁷⁸ But this is not simply identical with any form of knowledge. Rather 'natural' knowledge of faith is synonymous with "'historical faith' [*fides historica*] or 'historical knowledge' [*notitia historica*]."⁷⁹

Pannenberg acknowledges however that historical faith as such cannot guarantee any certitude to the truth of faith. Historical faith also has its flaws, when it "stops at the level of historical knowledge, and does not let itself be drawn into the event but instead gapes at it as if it were only a theatrical production...."⁸⁰ Pannenberg is cautious to base the notion of faith *merely* on brute facts of history that have no divine bearing. Historical knowledge alone can pervert the Christian faith as God's revelatory event as well.⁸¹

2.1.2 *The reciprocity between faith and reason*

It is wrong to assume that Pannenberg resorts to a purely anthropological conception of faith.⁸² The orthodox notion that God is the foundation of faith is definitely a presupposition in Pannenberg's view of faith. Yet his uncompromising stance against irrational fideism leads him to his openness to the logic of the Enlightenment and distance from orthodoxy. He believes that "the Christian faith manifestly cannot withdraw from every kind of cooperation with rational thought."⁸³ Thus although reason is not the source of faith, Pannenberg recognizes its valid functions for

⁷⁷ He concurs with the classical Protestant dogmatic description of the elements of faith which include knowledge (*notitia*), assent (*assensus*), and trust (*fiducia*). "Insight and Faith," *BQTh* 2: 30-33.

⁷⁸ "Insight and Faith," *BQTh* 2: 31-33.

⁷⁹ "Insight and Faith," *BQTh* 2: 35. Pannenberg is aware that the relationship between knowledge and faith can be confusing. Yet he contends that this confusion can be overcome if faith, understood as trust [*fiducia*] is treated as "an isolated act of trust." "Insight and Faith," *BQTh* 2: 30. See also footnote 7.

⁸⁰ "Insight and Faith," *BQTh* 2: 37.

⁸¹ "Insight and Faith," *BQTh* 2: 37-38.

⁸² Pannenberg rebuts the charge that he secularizes the Christian tradition. "Response to the Discussion," *ThH*, 247-51 and n. 51. See the critique of Althaus, "Offenbarung als Geschichte und Glaube," 327 and William Hamilton, "The Character of Pannenberg's Theology," *Theology as History*, eds. James M. Robinson and John B. Cobb, Jr. (New York: Harper & Row, 1967), 176-96.

⁸³ "Faith and Reason," *BQTh* 2: 46.

faith.⁸⁴ Pannenberg values reason as a "discursive agent" in perceiving a theoretical knowledge by impression. At this point Pannenberg turns to the interconnecting relationship between theoretical and practical principles of intellect and conscience, the latter serving as the judge of reason.⁸⁵ Therefore for Pannenberg, neither faith and reason are similar phenomena nor are they contrasting entities.

Pannenberg knows that the cooperation of faith and reason cannot inevitably escape the existence of a dialectical tension. Yet he resolves this tension by stressing the eschatological element present in the unity between faith and reason (I Cor 13:12f.). Pannenberg for instance declares:

Faith which, according to Hebrews 11:1, is oriented toward future things permits the question of historicness to be posed to reason as well. For the truly constant being first comes to light in the future, then such historicness of truth must also have an influence upon reason, at least to the extent that every unhistorical self-understanding of reason and of the truth toward which it is oriented could be condemned to defeat.⁸⁶

Clearly for Pannenberg faith and reason are not much different. Yet he contends that they are not identical. If faith ever insists on the independence of its own knowledge, it can only do so provisionally.⁸⁷ But if reality is understood as a whole and if faith contains an eschatological element, then reason can in no case ignore the reality of the future as a historical anticipation. In this case faith and reason are not in opposition to each other but are constantly in "unity-in-tension."⁸⁸ If reason is the illuminating agent of knowledge of faith, conversely

Faith can assist reason to become fully transparent to itself in its reflections. This would be reason enough—even if there were others available—for theology not to abandon as obsolete its talk about the eschatological future. For it would thereby surrender precisely the positive reference of faith to the essence of reason.⁸⁹

⁸⁴ "Insight and Faith," *BQTh* 2: 28.

⁸⁵ "Faith and Reason," *BQTh* 2: 55; *Theo & Philo*, 341.

⁸⁶ "Faith and Reason," *BQTh* 2: 59. "Response to the Discussion," *ThH*, 267.

⁸⁷ "What is a Dogmatic Statement?," *BQTh* 1: 209.

⁸⁸ "Faith and Reason," *BQTh* 2: 46, 62-64.

⁸⁹ "Faith and Reason," *BQTh* 2: 64.

The deductive explication of concept of the reason and its function in the rationalization of theoretical knowledge is important in comprehending Pannenberg's notion of knowledge of faith. Inspired by Thomas Aquinas and Luther, Pannenberg argues for the necessity of faith to be illumined by knowledge.⁹⁰ With Luther, Pannenberg looks at the presence of reason in faith not as the dissolution of faith, but rather as the illuminating agent of knowledge of faith. In contrast to Kant, Pannenberg concurs with Wilhelm Kamlah's argument for the historization of reason and for calling reason a "receiving reason" as a protest to the "self-mastering reason of the modern age."⁹¹

The pillar of Pannenberg's interpretation of faith is that he does not sacrifice the existence of reason in faith. He avoids appealing to supernatural knowledge in order to justify the historical grounding of faith.⁹² Instead he uses reason to clarify the content of any faith statement. Pannenberg's intention of relating faith to reason is not to dissolve faith ultimately in the matter of reason. But rather by such a relationship he wants to engage in a rational definition of any faith claim. It is no wonder that Pannenberg is considered a representative of the "Christian rationalism of the enlightenment" in the modern time.^{93 94}

3. The Structure of Pannenberg's Christology

As noted above, the indispensability of history in judging the veracity of faith in the historical Jesus is integral in Pannenberg's christological structure. This is in response to the accusation of the historicists against the triviality of the Christian faith in its belief in the historical Jesus. He reckons the rational interpretation of the Christian formulations as a decisive christological task of making

⁹⁰ "Faith and Reason," *BQTh* 2: 56. See Thomas von Aquin, *Summa Theologica*, vol. I (Salzburg: Anton Pustet, 1933), quest 12, art. 5, 221-24.

⁹¹ "Faith and Reason," *BQTh* 2: 57-58. Receiving reason is defined as "the reception of that which is, in contrast to the creative character of modern reason." "Faith and Reason," *BQTh* 2: 58. See Wilhelm Kamlah, *Der Mensch in der Profanität: Vernunft einer Kritik der profanen durch vernehmende Vernunft* (Stuttgart: W. Kohlhammer, 1949), 82-91.

⁹² "Insight and Faith," *BQTh* 2: 33 n. 10.

⁹³ Donald Bloesch, *Essentials of Evangelical Theology*, vol. 1 (New York: Harper & Row, 1978), 54.

⁹⁴ It is no wonder that Donald Bloesch considered Pannenberg a representative of the "Christian rationalism of the enlightenment" in the modern time. *Essentials of Evangelical Theology*, vol. 1 (New York: Harper & Row, 1978), 54.

the historical Jesus significant to the modern critical thinking. Hence for him the task of christology should revolve within this two-fold assumptions:

First, it involves the purely systematic derivation of particular insights with regard to Jesus from his history. Second, it must consider how the statements of primitive Christianity about Jesus came into existence in this way within a process of the formation of Christological tradition, even when the derivation of the Christological confessional statements in this process of the development and transmission of tradition is not reflected in primitive Christian literature.⁹⁵

On the basis of the above prepositions, Pannenberg opts for a christology "from below" as the overarching methodology of his systematic christological construction.

3.1 *Christology "from below": A Christological Approach*

It is "from below to above" and not "from above to below" that the history of Jesus was constructed and the confession of the church was formulated. This is the fundamental thesis that governs Pannenberg's christological methodology.⁹⁶ Pannenberg justifies his position by satisfying the *a priori* requirement of historical criteria that truth must be accessible to investigation. He contends that the so-called "christology from above" cannot align with the historical question of truth. His distance from the classical christology has basically three reasons. First, the "christology from above" approach is limited by the problem of substantiating the requirement for an explicit explanation of the presupposition of Jesus' divinity. Second, it undercuts the significance of the "historical particularity" of Jesus to christology, like Jesus' Jewishness which is essential in grasping the context and content of his message and his life as a whole. Similarly it undermines the rational task of christology in explicating the necessity of the divinity of Jesus. Third, the christology "from above" presupposes a historically determined context which appears vague to the modern mind and difficult to comprehend.⁹⁷

In contrast to the christology "from above", Pannenberg maintains his position on a christology "from below" on the application of the principle of historical correlation. The historical

⁹⁵ *JGM*, 30.

⁹⁶ *ST 2*: 288-89; *JGM*, 156 n. 96.

⁹⁷ *JGM*, 34-37.

Jesus can be the object of knowledge on account of his historical dimension. This principle avoids any abstract formulation or any presupposed construction of knowledge about Jesus. Instead it makes relevant the human and historical reality of Jesus of Nazareth as coming from God.⁹⁸ Pannenberg writes:

What is inherently new and contingent in a historical occurrence, and especially in Jesus' history, nevertheless radically qualifies all foreknowledge, even the foreknowledge about God that is unavoidably presupposed. Precisely for this reason, God has 'met' men in Jesus in a way that is not the case otherwise, and one also cannot adequately grasp such differences of historical particularity as merely a matter of degree.⁹⁹

Knowledge of the pre-existence of Jesus is preceded by knowledge of the historical Jesus.¹⁰⁰ Here Pannenberg questions the legitimacy of orthodoxy's proposition that Christian statements about Jesus should be based on faith. But like Althaus, Pannenberg advocates a return to the historical Jesus as the basis of all christological statements. He writes:

Christology must get behind the confessional statements and titles of the primitive Christian tradition, reaching the foundation to which these point, which underlies faith in Jesus. This foundation is the history of Jesus. Christology must ask and show how far this history of Jesus is the basis of faith. It does so by inquiring into the actual inner necessity of christological development in the NT and the continuation of this logic in the christology of the early church.¹⁰¹

Moreover Pannenberg finds it logical that any christological reflection should begin first with Jesus' historical relation to God and not with his deeds. "Every statement about Jesus taken independently from his relationship to God could result only in a crass distortion of his historical reality."¹⁰² Pannenberg thinks it essential then to see the historical Jesus in relation to the

⁹⁸ ST 2: 288; JGM, 204-5.

⁹⁹ JGM, 36.

¹⁰⁰ ST 2: 281-82. Cf. Paul Althaus, *Die christliche Wahrheit: Lehrbuch der Dogmatik* (Gütersloh: Gert Mohn, 1969), 424.

¹⁰¹ ST 2: 282; JGM, 13-14. Cf. Althaus, *Die christliche Wahrheit*, 424.

¹⁰² JGM, 36. "Revelation of God," 101-2, 104.

economics of the Trinity for the purpose of seeing the total picture of God's saving design for the whole creation.¹⁰³ Obviously for Pannenberg the best possible way to go back to the historical Jesus is to "include the primitive Christian witness to the resurrection of Jesus as the raising of Jesus to a form of fellowship with God that legitimates his pre-Easter work."¹⁰⁴ No doubt he joins the orbit of Albrecht Ritschl and his students in dealing with the problem of providing a substantial explanation to the divinity of the man Jesus or in going back to Jesus as the point of departure to christology.¹⁰⁵ This claim is crucial for Pannenberg in arguing for the historical basis of the Christian faith. The Christian faith is anchored in a historical past and in the person of Jesus.¹⁰⁶

But like the christology "from above," Pannenberg also notes the danger behind the christology "from below" approach. The danger lies when the historical Jesus is mainly constructed anthropologically and ignores theology altogether. To overcome this temptation, Pannenberg suggests a "reciprocal conditioning" in defining the relation between theology and anthropology and a complementary bearing of "from above" and "from below" in christology.¹⁰⁷

3.2 *The Christ Event: The Christological Point of Departure*

While Pannenberg advocates the notion that the historical Jesus should be the starting point of christology, the event of the resurrection is actually the beginning and end of his christology "from below."¹⁰⁸ Pannenberg explains:

The resurrection of Jesus is the event which was, ... the point of departure for the history of Christendom. ... And this starting point is ... the permanent, substantial foundation for that faith. ... In the resurrection of Jesus we therefore have to do with the sustaining foundation of the Christian faith. If this

¹⁰³ ST 2: 291.

¹⁰⁴ ST 2: 283. It is on the basis of the historicity of the resurrection story that Pannenberg joins Robinson in tracing the weakness of the New Quest movement and Bultmann who regards the event as historically doubtful. See footnote 31.

¹⁰⁵ JGM, 36-37; "Redemptive Event and History," *BQTh* 1: 52-53; ST 2: 280.

¹⁰⁶ "Jesu Geschichte und unsere Geschichte," *Glaube und Wirklichkeit: Kleine Beiträge zum christlichen Denken* (Munich: Chr. Kaiser, 1975), 92.

¹⁰⁷ ST 2: 289-90.

¹⁰⁸ ST 2: 284-85.

collapses, so does everything else which the Christian faith acknowledges.¹⁰⁹

This presupposition enables Pannenberg to judge the event of Easter as the "earnest money of the future glory (I Cor 1:22, 5:2; Rom 8:23)"¹¹⁰ or "the daybreak of the eschaton."¹¹¹ And without the historicity of the resurrection, Jesus as the reconciler and savior of mankind depicted in his death will have no meaning at all.¹¹² As such Pannenberg recognizes the urgency of validating the historical character of the resurrection event, for it is the only way to "protect the kerygma against suspicion that it is a mere myth."¹¹³ Parallel to this, Pannenberg prefers to prove the historical facticity of the resurrection rather than shelter it from the historical criticisms. He believes that this only way to justify the certainty of the occurrence.¹¹⁴

3.2.1 *The challenge of natural science*

Pannenberg is not blind to the issues facing the historical discrepancies surrounding the Easter story. Neither is Pannenberg unfamiliar with the problem of discontinuity of world views between the first century's portrayal of the historical Jesus and the eighteenth century's portrayal.¹¹⁵ Aside from the historical and philosophical arguments, Pannenberg is cognizant of the critique of natural science against the Christian interpretation of the resurrection.¹¹⁶

From Pannenberg's standpoint the credibility of the resurrection of Jesus, as in historical-critical criteria, cannot be determined by its conformity to knowledge of natural science, since "everything that happens is contingent." The limitation of natural laws cannot prejudice the absolute possibility of the

¹⁰⁹ *Apostles' Creed*, 96-97. [*Glaubensbekenntnis*: 104-5.] This is the reason for his departure from Herrmann, Bultmann and the New Quest who exclude the resurrection as the basis of faith on the assumption that it is historically dubious. *ST* 2: 284-85. For instance Herrmann defends Ritschl in arguing for the personal life of Jesus Christ as the point of reference of faith in God. See Wilhelm Herrmann, "Der geschichtliche Christ der Grund unseres Glaubens," *Zeitschrift für Theologie und Kirche* 2 (1892): 256-73.

¹¹⁰ "Dogmatic Theses," *RevH*, 129; "Insight and Faith," *BQTh* 2: 42.

¹¹¹ "Redemptive Event and History," *BQTh* 1: 37.

¹¹² *Apostles' Creed*, 96. [*Glaubensbekenntnis*, 104-5.]

¹¹³ *ST* 2: 285.

¹¹⁴ *JGM*, 99.

¹¹⁵ *Apostles' Creed*, 46. [*Glaubensbekenntnis*, 54.]

¹¹⁶ "The Historicity of the Resurrection: The Identity of Christ," *The Intellectuals Speak About God*, ed. Roy Abraham Varghese (Chicago, Illinois: Regnery Gateway, 1984), 259.

occurrence of the event but can only provide a probable conclusion. At this juncture Pannenberg shows his bias for history over natural science in so far as judging the historicity and non-historicity of a particular event goes. He criticizes the approach of natural science for making "an absolutely certain prediction about the possibility or impossibility of single events" like the resurrection.¹¹⁷ There is no doubt that Pannenberg accepts the assumption that the Easter tradition is colored with legendary language. This is shown in his openness to allow the event to be investigated. Yet he is also convinced that with the failure of natural science to provide a scientific explanation for the "usual character of the event," the certainty of the Easter event remains indisputable. Thus what makes the resurrection decisive for Pannenberg is not what happened in the tomb but how the event created an impact upon the early Christians which eventually results in the emergence of Christianity.¹¹⁸

3.2.2 *Historical verification for the resurrection*

What is historical about the resurrection of Jesus? This is the focal question that occupies Pannenberg to defend the historicity of the Christian religion. William Hamilton rightly summarizes three things upon which Pannenberg grounds the historicity of the resurrection. First, the idea of the resurrection from the dead is founded in a specific tradition, namely, the apocalyptic tradition of Judaism. Second, the resurrection of the dead has existential significance: it addresses the longing of humanity. Third, the reality of the resurrection has an adequate metaphorical language in expressing the content of its meaning—waking from sleep.¹¹⁹ These points need further clarification in order to see how Pannenberg justifies the historicity of the resurrection.

3.2.2.1 *The tradition of the resurrection*

Pannenberg opts for the criterion of convergence of evidence and interpretations of evidence in his dispute for the facticity of Jesus' resurrection. For him any independent evidence does not

¹¹⁷ "Did Jesus Really Rise from the Grave?," 135; *JGM*, 98. Pannenberg embraces Popper's position on the hypothetical character of scientific laws in defense of the historicity of the resurrection. See *Theo & Philo*, 36.

¹¹⁸ *Apostles' Creed*, 111-15. [*Glaubensbekenntnis*, 119-23.]

¹¹⁹ William Hamilton, "The Character of Pannenberg's Theology," *Theology as History*, eds. James M. Robinson and John B. Cobb, Jr. (New York: Harper & Row, 1967), 182-83.

warrant the historicity of the event.¹²⁰ In reference to this argument Pannenberg's view of the rising of the dead relies heavily on the Old Testament apocalyptic expectation to which he traces the historical foundation of Jesus' resurrection.¹²¹ In this sense Pannenberg does not look at the resurrection of Jesus as an isolated event. He considers the Judaistic background of the resurrection of the dead as the basis for the New Testament's (more particularly for Paul's) understanding of the resurrection of Jesus and the future resurrection of the dead. The resurrection of the dead is explained in the New Testament (as in the Old Testament) as waking up from sleep (Cf. 1 Thess 4:13ff., 1 Cor 11:30; 15:6, 51).¹²²

Pannenberg further observes that there is a soteriological relation between the Jewish tradition and the resurrection of Jesus. Salvation is not promised to all. For those who are righteous salvation is awaking for joy (Isa. 26:7ff, 19). But for the wicked, it means awaking "to shame and everlasting contempt" (Dan. 12:1-3; cf. Matt 25:31-46). The same theme is found in Enoch 22 except that the resurrection is rewarded only for the righteous and not for the wicked who will be destroyed (Enoch 22:10; Apoc. Baruch 30:1-5; Psalms of Sol 3:12). Yet generally the notion of universal resurrection is common in the tradition (4 Ezra 7:29ff; Apoc. Baruch 50:2ff.).¹²³

As in the New Testament, interest in describing the nature of the resurrected life is also explored in the Jewish Tradition. In Dan. 12:3, the resurrected righteous people "will shine like the brightness of the heavens and ... like the stars." In Enoch 51, they are like angels in heaven. In the Apocalypse of Baruch 50-51, the transformation for the saved is from good to better and for the wicked, from bad to worst. The transformation will take place however following the judgment. Obviously the New Testament retains the Old Testament idea of hope for future resurrection

¹²⁰ "Response to the Debate," *Did Jesus Rise from the Dead?: The Resurrection Debate*, ed. Terry L. Miethe (San Francisco: Harper and Row, 1987), 130.

¹²¹ "Dogmatic Theses," *RevH*, 146-47. For instance he cites the oldest biblical reference of the resurrection of the dead mentioned in Isa 26:19. Just as in Dan. 12:2, the idea of the resurrection is described in terms of "awakening and rising from sleep" to an everlasting life. "Did Jesus Really Rise from Grave?," 129; and *JGM*, 74-75. A parallel notion of the resurrection in the Old Testament also appears in the apocryphal literature, see, for example, the Apocalypse of Baruch (30:1) and IV Ezra.

¹²² *JGM*, 74-75.

¹²³ *JGM*, 79. For instance Pannenberg notes that the similitude in Enoch 51 contains double resurrection.

understood as an entrance into a metamorphosed dimension of life.¹²⁴

3.2.2.1.1 *The resurrection as a metaphor*

In his lecture, "Did Jesus Really Rise from the Dead?" (1963), Pannenberg draws new conclusions from the critique against the supernatural explanation of the historical credibility of the resurrection story. He accomplishes this task by applying the literary and historical tools in a constricted approach.

As noted above Pannenberg grounds his view of the rising of the dead on the Jewish apocalyptic interpretation (Isa. 26:19 and Dan. 12:2) understood as "awakening and rising from sleep."¹²⁵ He holds however that the expression "resurrection or rising from the dead" is nothing less than a symbolical language or a metaphor.¹²⁶ But Pannenberg is quick to clarify himself in his use of the words. "Only the *name* we give to this event is symbolic, metaphorical, but not the reality."¹²⁷

Pannenberg finds himself generally unsympathetic with the understanding of the resurrection as revivification of the corpse. He grounds his argument on Paul's interpretation of the nature of the resurrected body—"not as a physical body but a spiritual body" (1 Cor 15:44). Therefore the resurrection as a metaphor is understood "not as a mere resuscitation of a corpse but as radical transformation" like that of Christ's appearance to Paul. Pannenberg finds it difficult to simply equate the resurrection with resuscitation because there is no transformation from the old to the new structure of existence that occurs in resuscitation.¹²⁸ But in interpreting the resurrection from a metaphorical standpoint a transformation of life takes place (1 Cor 15:53). A transformed life is

completely different from all life with which we are familiar, an imperishable life no longer limited by death, which ... therefore must be basically different from the organic form of life with which we are familiar.¹²⁹

¹²⁴ *JGM*, 79-80.

¹²⁵ "Did Jesus Really Rise from Grave?," 129; *JGM*, 74-75.

¹²⁶ "What is Truth?," *BQTh* 2: 26.

¹²⁷ "Did Jesus Really Rise from Grave?," 135. He defines a metaphor in this respect as "a way of speaking of an image.... A special expression for a reality which can always be experienced, but something which normally cannot be experienced directly." "Did Jesus Really Rise from Grave?," 129.

¹²⁸ "Did Jesus Really Rise from the Grave?," 129-130; *JGM*, 76-77.

¹²⁹ *JGM*, 77.

This suggests that Pannenberg has reason to reject the resuscitation theory in Jesus' resurrection, for it would only lead to equating the Easter event with other reports of revivification of the corpse (Lk 7:11-17; Matt 8:5-13; Mk 5:35-43; Jn 11).¹³⁰ Like Rahner, Pannenberg asserts that the Easter event is an unrepeatable event.¹³¹ Pannenberg is consistent in his position that historical research cannot employ strictly its principle of analogy in the resurrection of Jesus. Moreover Pannenberg's metaphorical interpretation of the resurrection squares with his accent on the apocalyptic character of resurrection to which he attaches the Christian hope for future resurrection.¹³²

On the basis of the historicity of the event of the resurrection Pannenberg can refute the claim that Jesus' resurrection can only be established by faith. The historicity of the event can only be confirmed by historical research. Certainly Pannenberg draws a limit to historical method on matters pertaining to the reality of a new creation, a new aeon. In this matter he resorts to a metaphorical interpretation.¹³³ He reasons:

Because the life of the resurrected Lord involves the reality of a new creation, the resurrected Lord is in fact not perceptible as one object among others in this world; therefore he could only be experienced and designated by an extraordinary mode of experience, the vision, and only in metaphorical language.¹³⁴

On the basis of the above position, does Pannenberg not appear to contradict himself in his preference for history? Not at all! Pannenberg turns the question on the historicity of a reality in on itself. As Pannenberg explains his view further:

He [the resurrected Jesus] made himself known in the midst of our reality at a very definite time, in a limited number of events, and to men who are particularly designated.¹³⁵

That means that Pannenberg has no other interest except to affirm that the resurrection is a historical event and to historicize

¹³⁰ "Did Jesus Really Rise from the Grave?," 130.

¹³¹ Cf. Rahner, *Christologie: Systematisch und Exegetisch*, 31.

¹³² "Did Jesus Really Rise from the Grave?," 130-31.

¹³³ *JGM*, 98-99.

¹³⁴ *JGM*, 99.

¹³⁵ *JGM*, 99. Bracket mine.

any faith claims to the fact of the resurrection. The function of historical method in the resurrection is to establish a point of correlation between the historical event and the emergence of the nascent Christianity. The possibility of a historical reconstruction of the event is made possible in the acceptance of the event as historical as such in consideration of its apocalyptic character. Pannenberg explains his point quite clearly:

If the emergence of primitive Christianity, which, apart from other traditions, is also traced back by Paul to appearances of the resurrected Jesus, can be understood in spite of all critical examination of the tradition only if one examines it in the light of the eschatological hope for a resurrection from the dead, then that which is so designated is a historical event, even if we do not know anything more particular about it.¹³⁶

But where the historical method fails to justify the historical accuracy of an event, the metaphorical approach rules over. There is no sharp distinction then between the historical and the metaphorical interpretations of the resurrection event. Both approaches complement each other in establishing the proof of an event.

By far Pannenberg's most plausible proofs for the historicity of the resurrection event are the appearances of the risen Lord and the empty tomb. These two traditions are decisive for Pannenberg in vindicating the historical foundation of the Christian faith.

3.2.3 *The appearances tradition*

Fundamentally Pannenberg describes the historicity of the resurrection event on the basis of disciples' experiences of Jesus. Yet experiences alone are not enough to legitimate the resurrection. They still require a historical ground from which the faith declaration in the resurrected Christ can have its historical anchor, otherwise they can be reduced to "self-delusion." Hence in defending the historical credibility of the Easter story, Pannenberg departs from the traditional position on the resurrection as a product of the faith of the disciples: "The Easter appearances are

¹³⁶ *JGM*, 98. David McKenzie doubts Pannenberg's philosophical argument for the resurrection as good material for history writing since a "historian is bound by the common-sense beliefs of his milieu." *Wolfhart Pannenberg and Religious Philosophy* (Washington D.C.: University Press of America, 1980), 94.

not to be explained from the Easter faith of the disciples; rather, conversely, the Easter faith of the disciples is to be explained from the appearances."¹³⁷

First and foremost Pannenberg describes the experiences of the disciples of the appearance of the resurrected Jesus in psychological terms—they "were overwhelmed by a reality which confronted them...."¹³⁸ His only biblical proof of the historical appearance of the resurrected Jesus is 1 Cor 15:1-11 which narrates Paul's encounter with the Jesus in Damascus.¹³⁹ His reasons are based on literary and historical grounds. In his examination of 1 Cor 15:6, Pannenberg believes that the text indicates a close connection to the original event and shows Paul's "firsthand knowledge of the events which the reports in the gospels did not have."¹⁴⁰ Pannenberg describes the mode of the appearances in a form of a vision (Acts 22:9; 26:13f.) To justify his historical argument of the appearance Pannenberg avoids equating Paul's vision with pure illusion. Instead he explains this vision as an "extraordinary view" not accessible to all. As such he eschews any theory that explains the appearances of the resurrected Jesus to the disciples as simply products of their "enthusiastic imagination" or a "subjective vision hypothesis."¹⁴¹

Pannenberg disputes however the above theory on two grounds: First he appeals to the tradition of the appearances of Jesus as the basis upon which the faith of the disciples was

¹³⁷ *JGM*, 96.

¹³⁸ "What is Truth?," *BQTh* 2: 26.

¹³⁹ Pannenberg doubts the historical credibility of Mark 16. In fact he is convinced that the gospel reports on the resurrection are legendary as they belong to the later strata of tradition. "Did Jesus Really Rise from the Grave?," 131; *JGM*, 102-3.

¹⁴⁰ "Did Jesus Really Rise from the Grave?," 131. This is further substantiated by 1 Cor 15:3b-5, in which according to Pannenberg the said formulation was verbally transmitted shortly after the death of Jesus. "Did Jesus Really Rise from the Grave?," 132. Furthermore Pannenberg enumerates the facticity of the appearance in five points: (1) Paul testifies that he really has seen the Lord Jesus (1 Cor 9:1). (2) Paul must have seen "a spiritual body, not a physical one, near Damascus." (3) The appearance came from heaven which explains the glorified figure of Jesus. (4) The appearance may be compared to "a bright light" phenomenon (Acts 9:13f) in reference to Paul's statement in 2 Cor 4:6 concerning "the light of the knowledge of the glory of God in the form of Christ." (5) Paul heard what he saw. "Did Jesus Really Rise from the Grave?," 132; "The Historicity of the Resurrection," 260.

¹⁴⁰"Did Jesus Really Rise from the Grave?," 133.

¹⁴¹ This theory suggests that the events surrounding the appearances of the resurrected Jesus were no less than subjective mode of mental experiences or a "psychic chain reaction" which can be explained by the aid of parapsychology. "Did Jesus Really Rise from the Grave?," 133-34; *JGM*, 95.

established. Contrary to the liberal position that the Easter story was created as a product of the emotional stress of the disciples, Pannenberg argues that the appearances were the cause for the survival of the faith of the disciples amidst their stress brought about by the execution of their master.¹⁴² Second for Pannenberg the subjective vision theory cannot hold water in discrediting Jesus' resurrection. The number and stages of the historical appearances of the resurrected Jesus to the 'Twelve,' to 'all the apostles,' and the 'five hundred brethren' add weight to support the verifiability of the resurrection event.¹⁴³

Therefore in view of the absence of "positive points of contact for the application of the psychiatric concept of vision" and in view of the evidence for the historical tradition, Pannenberg discredits the attempt to reduce Jesus' resurrection to the level of pure psychological projection.¹⁴⁴ He postulates that if the early Christians ever had such enthusiastic experiences—which Pannenberg hardly believes—these appearances are rather "only effects of the appearances of the resurrected Lord."¹⁴⁵ In other words Pannenberg does not believe in the historical plausibility of the reports of the post-resurrection appearances. Rather for him they are constructions to establish the historicity of Easter. The

¹⁴² "Did Jesus Really Rise from the Grave?," 133.

¹⁴³ *JGM*, 96-97. Here Herbert Burhenn notes that Pannenberg's opposition to a naturalistic construction of the resurrection is based on the problem of "conceptual evidence." Conversely he accuses Pannenberg's concept of God acting in history as contradicting the scientific concept on the basis of what he calls "common-sense knowledge." "Pannenberg's Argument for the Historicity of the Resurrection," *Journal of the American Academy of Religion* 40 (1972): 374-79.

¹⁴⁴ *JGM*, 97.

¹⁴⁵ "Did Jesus Really Rise from the Grave?," 133-34. Pannenberg stresses further the uniqueness of the nature of appearances of the resurrected Jesus when he restricts it only in Paul (I Cor 15:8; 2 Cor 12:1; 13:4) and does not extend them to the later visionary experiences of the Early Christians. "Did Jesus Really Rise from the Grave?," 133-34. However, John B. Cobb, Jr. contends that Pannenberg's conclusion on the exclusive mode of appearances of the resurrected Jesus is less convincing in view of the current cases of the appearances of the dead analogous to that of Jesus' appearances to the disciples and Paul. Thus he still wants to see how Pannenberg could link his concept of proleptic resurrection to any present experience. "Wolfhart Pannenberg's 'Jesus: God and Man,'" *The Journal of Religion* 49 (1969): 197, 199. Cf. McKenzie, *Wolfhart Pannenberg and Religious Philosophy*, 97-98. In defense of Pannenberg, Stanley J. Grenz points however to Pannenberg's notion of the church understood as the sign of the Kingdom of God which proleptically represents, "the spiritual body of the risen Lord" in the present. *Reason for Hope: The Systematic Theology of Wolfhart Pannenberg* (New York & Oxford: Oxford University, 1990), 141-42.

reason for such claim is grounded in Pannenberg's effort to separate the risen Christ from the earthly Jesus.¹⁴⁶

3.3.4 *The empty tomb tradition*

The discussions on the authenticity of the empty tomb are also decisive in Pannenberg's defense of the historicity of the resurrection. Citing Althaus, Pannenberg argues, "without having a reliable testimony for the emptiness of Jesus' tomb, the early Christian community could not have survived in Jerusalem proclaiming the resurrection of Christ."¹⁴⁷ Fundamental in his discussion of the empty tomb in Jerusalem is the problem of its connection with the appearances of the resurrected Jesus to his disciples in Galilee.

Whether the discovery of the empty was the reason the disciples of Jesus went to Galilee in the hope of meeting the resurrected Lord there (thus Campenhausen) or whether the disciples returned to the Galilean home because their journey to Jerusalem had come to such a catastrophic end (perhaps already before the execution of Jesus?) so that they met the resurrected One in Galilee, while in the meantime women ... discovered that Jesus' tomb was empty [thus Grass].¹⁴⁸

It is the assumption of Pannenberg that the latter is a highly probable explanation as is the former for historical or situational reasons. The disciples were absent at the time of the crucifixion of Jesus. They must have logically gone back to Galilee for security reasons and for lack of interest in the empty tomb. Moreover, it would be illogical for the disciples to go back to the Galilee if they already discovered the empty tomb in Jerusalem. Besides they knew that it is in Jerusalem that God would finally manifest his final judgment on the eminent end of the world.¹⁴⁹ The Jews believed in the resurrection of the dead. If Jesus' tomb was intact it would not be sensible for the early Christians to gather in Jerusalem. Some Jews would be the first to protest against the disciples' proclamation of the resurrected Jesus. But their silence

¹⁴⁶ Grenz, *Reason for Hope*, 141. Peter G. Hodgson however objects to this position; he does not see any distinction between the concept of the appearance of Jesus and the reality of the risen Christ. "Pannenberg on Jesus: A Review Article," *Journal of American Academy of Religion* 36 (1968): 377-78.

¹⁴⁷ "Did Jesus Really Rise from the Grave?," 134.

¹⁴⁸ "Did Jesus Really Rise from the Grave?," 134. Bracket mine. See *JGM*, 102-6.

¹⁴⁹ *JGM*, 104.

shows the trustworthiness of the empty tomb.¹⁵⁰ And on the side of the disciples, they would have not had risked their lives had the resurrection of Jesus been a mere "conspiracy."¹⁵¹ On this ground Pannenberg doubts the originality of the gospels' narration on the inseparable connections between the discovery of the empty tomb and the Galilean appearance. He holds that the evangelists' accounts belong to the later tradition.¹⁵²

Simply expressed, Pannenberg's rejection of the historical method on the resurrection of Jesus has a theological ground:

As long as historiography does not begin dogmatically with a narrow concept of reality according to which the 'dead men do not rise,' it is not clear why historiography should not in principle be able to speak about Jesus' resurrection as the explanation that is best established of such events as the disciples' experiences of the appearances and the discovery of the empty tomb.¹⁵³

In Pannenberg's judgment the principle of analogy should only be applied in its limited sphere. The resurrection event does not need such an analogy, for it is a unique historical event, an "objective, extra-mental occurrence" which could only be "experienced by an extra ordinary mode of experience, the vision and in metaphorical language."¹⁵⁴ In other words Pannenberg's adoption of the term "metaphor" in reference to the resurrection is an approach to justify historically events that are ostensibly difficult to defend on historical grounds. Pannenberg draws a historical statement from metaphorical language because of the significance of the historical event which creates faith and meaning in various aspects of human existence.¹⁵⁵

¹⁵⁰ *JGM*, 100.

¹⁵¹ "The Historicity of the Resurrection," 262.

¹⁵² "Did Jesus Really Rise from the Grave?," 135; *JGM*, 104-5.

¹⁵³ *JGM*, 109. This proposal is however rejected by Burhenn in view of the historians' commitment to their historical enterprise. "Pannenberg's Argument for the Historicity of the Resurrection," 372.

¹⁵⁴ *JGM*, 99. Michalson judges Pannenberg's historical scheme of the resurrection as "vague, indeterminate and unhelpful" since Pannenberg's attack against the principle of analogy and his metaphorical proof of the Easter story has no material "synchronization." Michalson maintains that the principle of analogy remains implicit in the historian's method of establishing the historical credibility of a specific event. For him Pannenberg fails to provide a clear idea of what resurrection really means as a metaphor in the historical standpoint. "Pannenberg on the Resurrection and Historical Method," *Scottish Journal of Theology* 33 (1980): 355-59.

¹⁵⁵ See *JGM*, 73.

For Pannenberg a historical statement is inseparable from a historical event, for it presupposes by "implication" the occurrence of the event. Hence it can affirm the veracity of an event once it overcomes the problem of historical questioning. He explains:

A historical statement ... is a statement of the past on the level of reflection on the problematics of making such statements and on the kind of questioning that is involved in securing whether a statement is really true. But, by implication, every statement about the past is a historical statement.¹⁵⁶

Moreover Pannenberg deals here with the question of "history as experienced" which is not treated as independent from "history as facts." Rather the former is the consequence of the latter. In contrast to Neo-Kantianism and the philosophy-of-life school, Pannenberg joins R.G. Collingwood in rejecting any conscious separation between known fact and experience in the notion of history. He observes:

Every event, if not artificially taken out of context (out of its historical environment, stretching into the past and the future), brings its own meaning for each particular inquirer, brings it with its context, which of course is always a context of tradition.¹⁵⁷

This makes an experience factual and not a product of subjectivism or self-projection, since the factual event and its meaning are indivisible.

Pannenberg's unitive view of history as "experienced" and as a "fact" leads him to validate the facticity of the resurrection. The Easter tradition is historical for it points to the foundation of the Christian kerygma (1 Cor 15:14) and it fundamentally expresses the basis for an eschatological hope of the early Christians for future resurrection as well.¹⁵⁸

Although he argues that not all statements about the past are historical, Pannenberg's conclusion on the plausibility of the historical statements surrounding the resurrected Jesus appears to be a predetermined matter. Factuality is presupposed in the statement of faith in the resurrection. This makes it

¹⁵⁶ "The Historicity of the Resurrection," *The Intellectuals Speak About God*, 259.

¹⁵⁷ "The Revelation of God in Jesus," *Theology as History*, 127.

¹⁵⁸ "The Revelation of God in Jesus," *Theology as History*, 127-28; *Apostles' Creed*, 112-14. [*Glaubensbekenntnis*, 119-22.]

overwhelmingly clear that no historical research can nullify the credibility of the Easter event.

4. The Post-Easter Jesus and His Retroactive Impact

As seen in the above discussion, the gravity of Pannenberg's christology essentially centers on a theology of the resurrected Jesus. All references to the historical Jesus, his activities, his message and his life are diagnosed on the basis of Easter.

This is also true to Jesus' relationship with God. Pannenberg writes:

Jesus' unity with God in the revelatory event of his resurrection from the dead can be understood only as his unity with God's eternal essence, so that the eternal divinity of God cannot be appropriately conceived except in relation to Jesus of Nazareth.¹⁵⁹

Therefore Pannenberg reads the history of Jesus not progressively but retroactively. This implies that interpretations of the pre-Easter life and ministries of Jesus apart from the resurrection contain secondary value only. Or, any christologization of Jesus' pre-Easter life and works including his birth is legitimate only in reference to the resurrection event. This means that the power of resurrection remains *a priori* to christological constructions. Although chronologically the Easter event is located at the end of the history of Jesus, it is not an appendix of christology. Pannenberg concurs in this judgment when he supports the historicity of the birth of Jesus only unless it is reckoned as legendary or a consequence of a late tradition.¹⁶⁰ In this regard Pannenberg views the concept of the incarnation as a developmental process of God's self-demonstration in the history of Jesus. This defines clearly the scope of his apocalyptic theology of history, since the theology of incarnation is read in the light of the theology of revelation.¹⁶¹

¹⁵⁹ *JGM*, 150.

¹⁶⁰ Yet for Pannenberg what is significant about the story of the virgin birth is that it serves as "a preliminary expression for a fundamental element of the revelatory event, namely, that Jesus was the 'Son of God' from the very beginning." *JGM*, 146. See *Apostles Creed*, 76. Here Kenneth Heintz criticizes Pannenberg for decontextualizing the theology of the virgin birth in view of concept of the pre-existence of Jesus as the Son of God. "Pannenberg: Theology 'from below' and the Virgin Birth," *Lutheran Quarterly* 28(1976), 181.

¹⁶¹ *JGM*, 141-58; "Dogmatic Theses," *RevH*, 151.

With respect to this retroactive impact of the resurrection, Pannenberg states that "without the resurrection of Jesus his message would have turned out to be a fanatical audacity."¹⁶² The Easter event validates the pre-Easter activities of Jesus. It does not only confirm God's revelation in Jesus, it also demonstrates the essence of reality in relation to the future dimension of life. It confirms Jesus' proclamation of the imminence of the Kingdom of God.¹⁶³ Thus the event of Easter is the basis for the future transformation of realities. Lastly the resurrection of Jesus also serves as the impetus for Paul to start the Gentile mission.¹⁶⁴

4.1 *The Proleptic Significance of the Christ Event*

The primacy of the resurrection event in Pannenberg's thought is connected with his desire to address humanity's incessant quest for immortality. Such a longing, in contrast to temporary desires, is fulfilled in the resurrection of Jesus. This forms the basis for the universal significance of Jesus' resurrection. Citing Paul, Pannenberg believes that the resurrected Jesus is the "first born from the dead" (Col 1:18; Rev 1:5; cf. 1 Cor 15:20; Rom 8:29; Acts 3:15). Although Jesus' resurrection is not an isolated event which happened only in the history of Jesus, it is an eschatological hope and assurance of future salvation for all humanity. This is the uniqueness of the Easter event: future salvation has already been predecided in the resurrection of Jesus.¹⁶⁵ As Pannenberg postulates:

Through the raising of Jesus, and through the certainty that Jesus as the Risen One lives and will die no more, eschatological salvation is certain and to this extent near to those who are joined to him.¹⁶⁶

In his response to his critics, he states: "The resurrection of Jesus is what it is only as a 'pre-appearing' of the universal resurrection of the righteous for salvation, and thus, a guarantee of future salvation for those who now joined with Jesus."¹⁶⁷ Earlier in his Dogmatic Thesis 4, Pannenberg states the same view: "The

¹⁶² "Revelation of God in Jesus," *Theology as History*, 116.

¹⁶³ "Revelation of God in Jesus," *Theology as History*, 114-15; "Dogmatic Theses," *RevH*, 146; *Apostles' Creed*, 52-53. [*Glaubensbekenntnis*, 60-61.] Cf. Rahner, *Christologie: Systematisch und Exegetisch*, 31-34.

¹⁶⁴ "Dogmatic Theses," *RevH*, 147.

¹⁶⁵ "Revelation of God in Jesus," *Theology as History*, 116, 123-24.

¹⁶⁶ "Revelation of God in Jesus," *Theology as History*, 117. See "Response to the Discussion," *ThH*, 263.

¹⁶⁷ "Response to the Discussion," *ThH*, 263 n. 74.

universal revelation of the divinity of God is not yet realized in the history of Israel but first in the destiny of Jesus of Nazareth insofar as the end of all events is anticipated in his fate."¹⁶⁸ In this regard Jesus' history (particularly his resurrection) is a decisive event because it demonstrates "a fundamental structural element both of cognition and of language, and of the being of beings in their temporality."¹⁶⁹

It is against this unparalleled structure of the history of Jesus that Pannenberg constructs his theory of anticipation or prolepsis. He conceives the idea of anticipation (*Vorwegnahme*) as far more than having a foreknowledge of what is to come. Rather *Vorwegnahme* "reveals itself by confirming in contemporary life that it is genuinely an anticipation of the future-constituted wholeness of a man's own human being."¹⁷⁰ That is, the idea of anticipation is understood in terms of the relativity of history. Hence, following Popper, Pannenberg can maintain that the idea of anticipation especially on the notion of experience of meaning is a preliminary thought and knowledge in which its historicity can only be validated in the future.¹⁷¹

Pannenberg argues that the provisionality of future events anticipated in the present is indicative of the nature of God's revelation in historical happenings. That means that even the revelatory event itself is not final but is open to verification and the answer to each question of truth is likewise a progressive process

¹⁶⁸ "Dogmatic Theses," *RevH*, 139.

¹⁶⁹ "Response to the Discussion," *ThH*, 260. See also 260 n. 72. Harder and Stevenson argue that the resurrection can be treated as the end of history because it heralds a universal salvation available to all humanity. "The Continuity of History and Faith," 42.

¹⁷⁰ "On Historical and Theological Hermeneutics," *BQTh* 1: 169; "Response to the Discussion," *ThH*, 262-63. In developing this definition Pannenberg appeals to Heidegger and Dilthey's philosophical concept of anticipation. Both postulate that the experience of wholeness in the present cannot be summed up in man's awareness of his coming death (Dilthey) or the experience of death as an existential state (Heidegger). *BQTh* 1: 166-67. *BQTh* 2: 61-62. Here Pannenberg construes Heidegger and Dilthey's view of anticipation merely as a matter of "retrospection." He rejects the existentialist position for ontological and historical reasons. On the contrary Pannenberg consistently argues that "the events which mark and determine the direction of our lives right up to our deaths are characterized by contingency...." "On Historical and Theological Hermeneutics," *BQTh* 1: 166.

¹⁷¹ *Theo & Philo*, 333. Here Pannenberg applies Popper's principle of "trial and error" to theology and emphasizes the Popper's position on the "anticipatory character of hypothesis." *Theo & Philo*, 42. See Karl Popper, *Conjectures and Refutations: The Growth of Scientific Knowledge* (London: Routledge and Kegan Paul, 1969), 13-14. See also "On Historical and Theological Hermeneutics," *BQTh* 1: 171-73.

that is illuminated in human experiences and is open to the future.¹⁷² Decisive at this point is Pannenberg's concept of revelation located not in the beginning but at the end.¹⁷³ He writes:

God's revelation in Jesus Christ is indeed only an anticipation of the final event, which will be the actual revelatory event. And yet, we have the well-founded confidence that the final event will not bring anything decisively new that was not already anticipated in the resurrection of Jesus. To this extent Jesus, is already the revelation of God.¹⁷⁴

Basic in this presupposition is Pannenberg's conception of revelation as history and the resurrection of the historical Jesus as the summation of the future only in the context of historical faith. But while it is true that faith is historically based, the tension between future salvation apprehended in faith and its manifestation in the normal life remains vague.¹⁷⁵ This makes it difficult to verify faith in daily encounters with different symbols of life and death. It is in this tension that Pannenberg locates the risk of faith which he defines as a trust in the revelation of God in history of Jesus.¹⁷⁶ Faith in the history of Jesus of Nazareth means therefore trust in the future. Faith is hope in the eschatological end. This cannot be falsified because it is anchored in the history of Jesus which already fulfilled that future expectation. The history of Jesus is a realized anticipated future that is not yet.

Pannenberg maintains that the proleptic structure of faith is inseparable from the Christ event. This is where his apologetics of faith is grounded. Faith should accept the reality of God's revelation in the historical Jesus whose life and resurrection

¹⁷² *ST* 1:257. Pannenberg calls such openness of truth the future "anticipation." *Theo & Philo*, 42.

¹⁷³ "Dogmatic Theses," *RevH*, 140-41. Pannenberg is convinced that "history of the whole is only visible when one stands at the end." "Dogmatic Theses," *RevH*, 142.

¹⁷⁴ "Insight and Faith," *BQTh* 2: 44; "Dogmatic Theses," *RevH*, 144-45; *BQTh* 1: 180, 235; *JGM*, 66-69.

¹⁷⁵ Cf. Walter Beyerlin, *We Are Like Dreamers: Studies in Psalm 126*, trans. Dinah Livingston (Edinburgh: T. & T. Clark, 1982).

¹⁷⁶ "Dogmatic Theses," *RevH*, 138.

confirm the credibility of future history.¹⁷⁷ Pannenberg states this clearly:

Trustful anticipation of the future is characteristic of faith, but this anticipation is founded in a corresponding proleptic meaning of the Christ event itself, as it offers itself to knowledge. To this extent, knowledge of the revelatory event establishes the believing trust in which it issues. This knowledge is not a stage that surpasses faith. ... Rather, if it is genuine, ... knowledge issues in believing trust.¹⁷⁸

Pannenberg's appropriation of the proleptic character of the resurrection of Jesus can then be summarized by his two presumptions:

[First], the proleptic character of the destiny of Jesus is the basis for the openness of the future for us, despite the fact the Jesus is the ultimate revelation of God of Israel as the God of all men. And, conversely, without this proleptic character, the fate of Jesus could not be the ultimate revelation of the deity of God, since the openness of the future belongs constitutively to our reality.... [Second], the resurrection of Jesus is to be viewed as historical event in this sense, namely, that the disciples of Jesus were overwhelmed by a reality which confronted them, and for which not only they, but we, too, have no other explanation and therefore no other designation than the symbolic talk about a 'resurrection from the dead.'¹⁷⁹

4.2 *The Development of Christological Tradition*

Another area which Pannenberg explores in tracing the influence of the Christ event upon the early Christian is the divinity of Jesus. From this basis Pannenberg views Jesus' resurrection as a criterion for the relationship between humanity and God. Such unity is responsible for the rise of the christological titles of Jesus (e.g. the Son of Man, and the Messiah). Along these lines, the titles of Jesus are expressions used by the early Christians in

¹⁷⁷ Cf. Ted Peters, "Truth in History: Gadamer's Hermeneutics and Pannenberg's Apologetic Method," *Journal of Religion* 55 (1975): 52.

¹⁷⁸ "Insight and Faith," *BQTh* 2: 45; "Dogmatic Thesis," 138.

¹⁷⁹ "Insight and Faith," *BQTh* 2: 25-26. Brackets mine.

describing their trust in the historical Jesus as the mediator for salvation understood in terms of its proleptic anticipation.¹⁸⁰

4.2.1 *Jesus as the Son of Man*

The idea that Jesus is the Son of Man is not new. Its appearance in the gospels can be traced to Jewish apocalyptic literature (Ezek. 2:1ff.; Dan. 7; Enoch). Pannenberg links the amalgamation of the Son of Man figure with the historical Jesus in the gospels in connection with Jesus' message of the imminent coming of the Kingdom (Lk 12:8; 9:26; Mk 8:38; Matt 10:32).¹⁸¹ The Old Testament images of the Son of Man merged in the person of Jesus retain their essential character.

First Pannenberg identifies Jesus as the Son of Man as the expected Judge of the world. The development of this tradition is a product of the early Christians thought of the pre-Easter life of Jesus, his proclamation about the Kingdom of God and his resurrection from the dead. Pannenberg notes that the pre-Easter accounts indicate how the evangelists separate the person of Jesus from the figure of the Son of Man. This distinction is however dissolved after the Easter event. The Son of Man and the risen Christ became identical. Second, Pannenberg sees the messianic picture of Jesus as one sitting on the right hand of the Father (not to be understood in spatial terms) as an allusion to Ps 110:1: "The Lord says to my lord, 'Sit at my right hand, till I make your enemies your footstool'" (Cf. Acts 2.:34f.). Its identification with the resurrected Christ as the coming Son of Man adds force to the significance of the Jesus as the contemporary judge and king of the world. Thus the title Son of Man is fused with the coming Messiah.¹⁸² The figure of the Son of Man, Pannenberg argues, was a major concept in early Christianity in grasping the eschatological character of Jesus' person.¹⁸³ This affirms the

¹⁸⁰ *Apostles' Creed*, 53-60. [*Glaubensbekenntnis*, 61-67]. Similarly, Jesus' resurrection evokes new interpretations of the offices of priest, king and prophet present in the Jewish tradition. The post-Easter event provides impetus for the transfer of the three-fold office to the resurrected Jesus. Jesus is called the Messiah. *JGM*, 234-35.

¹⁸¹ *Apostles' Creed*, 119. [*Glaubensbekenntnis*, 127.]

¹⁸² *Apostles' Creed*, 118-23. [*Glaubensbekenntnis*, 126-32.]

¹⁸³ *JGM*, 201. Pannenberg explains further that Paul provides meaning to the notion of the coming of a 'new man' realized in the event of the resurrection. He supports Paul's parallelism of "Adam-Christ" in explicating the coming of the historical Jesus as the last man, the last Adam who effected salvation over death caused by the first Adam. (Rom 5:15ff.). *JGM*, 201. Following the Pauline allusion to Jesus as the second Adam, Pannenberg finds the unique importance of the historical Jesus to humanity as the "origin of the new human image" (1 Cor 15:45ff.; Rom. 5:12-19). *ST* 2: 295-97.

rationality of identifying the resurrected Jesus with a divine being.¹⁸⁴

4.2.2 *Jesus as the Messiah*

Jesus' title, "Christ" or "Messiah," similarly carries the same eschatological weight for the early Christians. For Pannenberg "Christ" stands for the salvific significance of Jesus. A confession that Jesus is Christ also implies humanity's participation in the future union with God and in the resurrection into a new dimension of life which the historical risen Jesus has demonstrated.¹⁸⁵ In arguing this point, Pannenberg contends that a confession that Jesus is the Christ implies "that our life only takes its meaning from him, only becomes whole—only becomes *whole*—if he is the focus. This means that our existence viewed in isolation is not 'a whole' or 'whole', although it is the longing of every man that it should be."¹⁸⁶ This is the ground for humanity's trust in the historical Jesus. The person of Jesus brings the nearness of God in humanity's experience of fullness (*Ganzheit*) that is partially realized in the present. But Pannenberg adds that this wholeness

is promised and guaranteed by Jesus' message of the future Kingdom of God and by his resurrection from the dead. From this starting point even the situations, experiences and opportunities of our present life can be lived and experienced as a part of the whole which they cannot of themselves substantiate.¹⁸⁷

This is Pannenberg's theology of hope expressed in his proleptic anticipation theory. Faith in the risen Christ is living in tension between two unidentifiable realms—the present and the future.

Second, a confession that Jesus is Christ not only propounds a trust in Christ who is the mediator of fullness experienced fragmentarily, but it also implies "the bond between Christian faith and history and hopes of the people of Israel." Here Pannenberg stresses the historical foundation of the Christian religion in the history of salvation and of the messianic expectation which began in the Old Testament and was fulfilled in the person of the historical Jesus in the New Testament. This hope of future liberation is the basis upon which Pannenberg includes the history

¹⁸⁴ See "The Historicity of the Resurrection," *The Intellectuals Speak About God*, 263-64.

¹⁸⁵ *Apostles' Creed*, 58-59. [*Glaubensbekenntnis*, 65-67.]

¹⁸⁶ *Apostles' Creed*, 58. [*Glaubensbekenntnis*, 66.]

¹⁸⁷ *Apostles' Creed*, 59. [*Glaubensbekenntnis*, 67.]

of Israel which is integral for understanding the soteriological significance of the historical person of Jesus and his claim for authority.¹⁸⁸

4.2.3 *Jesus as the Son of God*

The title "Son of God," among the titles ascribed to Jesus, is primary in Pannenberg's treatment of the essential unity of Jesus with God. It not only expresses Jesus' material relation with God as a son, it likewise demonstrates the identity of God's divine essence in Jesus. Following this line of argument, Pannenberg puts forward the usage of the title "Son of God" as the key to understanding the preexistence of Jesus and his divinity. He considers all other instances in the history of Jesus where this title is used as secondary explanations to his divinity. In response to the claim that Jesus' divinity was a consequence of his baptism by John and his resurrection, Pannenberg maintains that the divine essence is inherent in Jesus and not installed upon him.¹⁸⁹ Pannenberg writes:

Jesus is the Son of God and thus himself God. Consequently, he is not to be thought of as a synthesis of the divine and the human. The unity of God and man in him is much more intensive than the concept of a synthesis can express. Nor does something new, a third-thing, result from a mixture of the two. Nor is the humanity absorbed in divinity so that it disappears. Precisely *in* his particular humanity Jesus is the Son of God.¹⁹⁰

The idea of God "sending his Son" (Rom 8:3; Gal 4:4) implies for Pannenberg a movement coming from above or "the descent" of the pre-existent Son of God.¹⁹¹ This aspect of Pannenberg's christology defends the divinity of Jesus against mediatory christologies (such as Arianism). Similarly it saves the humanity of Jesus from the christological theory of the docetists.

¹⁸⁸ *Apostles' Creed*, 59. [*Glaubensbekenntnis*, 67.]; "The Revelation of God in Jesus," 111-12.

¹⁸⁹ *JGM*, 133-34, 137-41. See Walter Künneth, *Theologie der Auferstehung* (Munich/Hamburg: Siebenstern Taschenbuch, 1968), 199-21, who rejects the notion of the divine pre-existence of Jesus before the resurrection.

¹⁹⁰ *JGM*, 342.

¹⁹¹ *JGM*, 153.

4.2.4 *The logos christology*

Like other eschatological titles conferred upon Jesus, Pannenberg raises doubt on how the gnostic logos is reduced to a revealer and not a creator. He likewise casts doubt on the Stoic logos which is conceived only as the law of cosmological order and its form.¹⁹² Pannenberg is also convinced of the Platonic explanation of the logos construed merely as a "middle being between the transcendent God and the world"¹⁹³ He accepts however the apologists' philosophical approach of blending the Platonic and the Stoic elements. The logos becomes the mediator between God and the world (Platonic) and the material form of God. The logos comes from God in the appearance of the historical Jesus (Stoic).¹⁹⁴

Of the available philosophical arguments for logos christology, Pannenberg considers Tatian's philosophical approach to be the most convincing. Tatian distinguished the *dynamis logike* (power of reason) which belongs to God's essence from *dynamis logou* (power of word) that comes from it. Applied christologically the *dynamis logike* is the unity of God while the *dynamis logou* is that which "has gone forth from it."¹⁹⁵ Pannenberg compares the distinction of the "thought from the thinker" to the distinction between the Father and the Son. He finds Tatian's concept of the 'self-unfolding of the one God' compelling in overcoming the "antithesis of unity (of origin) and multiplicity (of the appearances)" of the Godhead.

God distinguishes his logical power from himself in such a way that it remains at the same time united with him; thus begins the creation of the world, whose multiplicity is embraced by the one, transcendent God through the Logos in order to be present in the world in spite of his transcendence.¹⁹⁶

¹⁹² For Pannenberg's comparative analysis between Gnosticism and Christian claims, see "Dogmatic Theses," *RevH*, 150-51.

¹⁹³ *JGM*, 161.

¹⁹⁴ *JGM*, 161-62. For Pannenberg's philosophical discussion on the indistinguishable relationship between "appearance and essential" in connection with God's unity with the historical Jesus, see "Appearance as the Arrival of the Future," *ThKG*, 134-35. For Pannenberg's philosophical discussion on the indistinguishable relationship between "appearance and essential" in connection with God's unity with the historical Jesus,

¹⁹⁵ *JGM*, 162-63.

¹⁹⁶ *JGM*, 163.

This makes the logos universal because it "permeates all creation."¹⁹⁷

While the apologists' logos christology approach dissolves the individualization of the Father, Son and the Spirit, it has not overcome the problem of the subordinate rank of the Son in comparison to the Father. The origin of the Son remains dependent upon the Father who has no beginning. Consequently this loosens the divine nature of the historical Jesus, in whom the "whole Logos ... appeared."¹⁹⁸

Although Pannenberg admits the value of the patristic logos christology in relation to the philosophical world-view of the time, this may not coincide with the current scientific understanding of the world and reality. It is for this reason that Pannenberg approaches the logos christology not in the classical way but through a theology of revelation.¹⁹⁹ He believes that the "unity of God is the presupposition of the concept of revelation and cannot be relinquished as a consequence of it."²⁰⁰ This moves Pannenberg to locate the fulfillment of the eschaton (the higher dimension of life than the earthly) in the historical Jesus.²⁰¹

4.2.5 *The "two-stage" christology*

Another strong feature of his christological argument is the interpolation of Jesus' title "Son of David" with "Son of God." This interpolation preserves the traditional confession of the two natures of Jesus. "This 'adoption' to be the Son of God was preceded by another stage, that was distinguished in a particular way, the Davidic sonship. As Son of David, Jesus at the same time had already been designated for the future reception of the honor of the divine Sonship."²⁰² The Davidic sonship of Jesus connects him to his human origin. Pannenberg dubs this interpolated and interdependent nature and function of Jesus' two titles "two-stage" christology based in Rom 1:3-4. As Pannenberg states, "Even before his resurrection Jesus was already set apart from the multitude of other men by the Davidic sonship."²⁰³

The two-stage christology clarifies the continuity between the pre-existent and the earthly Jesus, or between the pre-Easter and the post-Easter Jesus. Pannenberg's treatment of the "Son of

¹⁹⁷ *ST* 2: 292.

¹⁹⁸ See *JGM*, 163-65.

¹⁹⁹ *JGM*, 168-69.

²⁰⁰ *JGM*, 180.

²⁰¹ *JGM*, 171.

²⁰² *JGM*, 135. Pannenberg notes that his usage of the word "adoption" does not refer to Jesus' physical nature but to his function. *JGM*, 135.

²⁰³ *JGM*, 135.

God" and "Son of David" titles demonstrates the process of explaining historically the development of the christological formulation concerning the divinity and the humanity of Jesus. But the two aspects surrounding the nature of Jesus, though distinguished, are not separable, for they constitute the single existence of the historical Jesus.²⁰⁴ Pannenberg's consideration of the above titles provides an alternate explanation to a christology "from above" which can only become understandable when it is first explicated "from below." That is to say, if one begins with the historical Jesus and the historical development of the titles conferred to him, they will explicitly lead to Jesus' divine and glorified origin.

4.3 *Jesus' Structural Unity with the Godhead*

The nature of the relationship between God, Jesus and the Holy Spirit is undeniably an ongoing problem in the history of dogma. This issue has unleashed violent expulsion of proponents of christological theories other than the popular stand of the Church. Pannenberg revives this issue and attempts to unravel the mystery of Jesus' unity with God.

Pannenberg avoids as much as possible any metaphysical argument in defending the Christian religion or christological formulations. But in cases where it is difficult to discern a historical ground from christological formulations, Pannenberg admits that metaphysics can be useful if by resorting to it, christological statements become comprehensible.²⁰⁵ In this way he is able to coherently structure his position on Jesus' relationship with the Godhead. Pannenberg successfully and creatively fuses the christological tradition together to produce a "unitive Christology of essence."²⁰⁶

4.3.1 *Mode of Jesus' unity with God*

Pannenberg considers the problem of the Trinitarian concept not so much theologically as relationally and ontologically. This is most evident in the problem of unity against plurality or one versus many in explaining the Trinity. He begins by defending the position of patristic christology and his prolepsis theory in view of the mode

²⁰⁴ JGM, 155.

²⁰⁵ Pannenberg's treatment of the metaphysical nature of faith as a christological necessity is legitimate only when historical knowledge is an assumed given. Pannenberg gauges the usefulness of metaphysics or "thought of faith" (*Glaubensgedanken*) on its function to make the ground of faith (*Glaubensgrund*) accessible to historical investigation. "Insight and Faith," *BQTh* 2: 31 and n. 7; *Theo & Philo*, 43.

²⁰⁶ Hodgson, "Pannenberg on Jesus," 381.

of God's unity with Jesus. His thesis revolves within the issue of defining the nature of Jesus' indivisible unity with God understood as a "presence." Like his treatment of the idea of the resurrection from the dead, Pannenberg appropriates the Old Testament and Apocrypha in expounding the background of the Spirit subsisting in the symbolical titles of Son of Man, Son of God and Messiah in the New Testament. God's presence in Jesus contains a pneumatological content. Historically Pannenberg highlights the christological problems surrounding the natures of Jesus, divine and human in view of the presence of the Spirit in Jesus. This enables him to propose his theory of the modes of God's unity with Jesus in two categories, namely, substantial and self-revelational presence.²⁰⁷

4.3.1.1 *Substantial Presence*

Contrary to the adoptionistic theory of the second century, Pannenberg follows the Alexandrine patristic doctrine of incarnation which states: "God himself is fully and completely present in Jesus; Jesus Christ is not a mere man, but a divine person. Therefore whoever participates in Jesus participates in the life of God himself, in his immortal 'nature.'"²⁰⁸

For Pannenberg God is always presupposed in the historical Jesus. God's presence in Jesus is similarly God's appearance in him. That is why he accentuates the significance of the historical Jesus as the way to know God, since the historical Jesus concretizes the abstract concept of God. As such Pannenberg emphasizes the theological significance of God's complete unity with the historical Jesus. This position clarifies Pannenberg's method in defending the ostensible direct relationship between Jesus and God's substantial presence in Jesus. In proposing the theory of substantial presence, Pannenberg adheres to Paul's and Mark's concept of the "hidden epiphany of Jesus' divine Sonship in his actions" and to the Hellenistic understanding of the divine meaning of the word *kyrios*. The influence of these two sources is visible in the Johannine christology which affirms the indivisible relationship of God with Jesus as the logos. In other words, Pannenberg believes that God's presence in Jesus is neither an "off" and "on" presence as in the theory of adoptionism, nor is it a temporary presence. Rather it is the presence of the Spirit in Jesus, which is substantially preexistent since the Spirit is the Spirit of God himself.²⁰⁹

²⁰⁷ JGM, 116-21.

²⁰⁸ JGM, 121.

²⁰⁹ JGM, 172.

Furthermore Pannenberg does not equate the idea of "unity" with uniformity in the God-Jesus relation. He tries to avoid the weakness of modal christology by emphasizing the presence of distinction between God and Jesus in the Godhead. Such a distinction is illustrated in terms of the "Father and Son" relationship—an indelible contribution of the logos christology of the second century apologists to dogmatics.²¹⁰ Pannenberg's central argument in defense of this distinction is that

if Jesus' history and his person now belongs to the essence, to the divinity of God, *then the distinction that Jesus maintained between himself and the Father also belongs to the divinity of God.*²¹¹

In the light of this statement Pannenberg is skeptical of the classical logos christology approach in dealing with the anti-thesis between plurality and unity of the Godhead. This is visible particularly in the Johannine logos christology which fails to clearly distinguish the Creator from the Son of God in their oneness (Jn 1:1; 5:21ff., 30; 6:38; 10:30; 14:28).²¹²

This position opens the possibility for Pannenberg—following the patristic christological doctrine—to reject the mediator christology of Arius, the docetism of the Gnostics, the modalism of Sabellius and the symbolic christology of contemporary theologians like Tillich.²¹³

4.3.1.2 *Revelational Presence*

The revelational presence of God in Jesus is conceived by Pannenberg in terms of the substantial identity of Jesus' essence with God. This constitutes for Pannenberg the idea of revelation of God in Jesus. At this point Pannenberg values Barth's doctrines of the divinity of Jesus and of the Trinity in explicating the concept of God's revelation in Jesus. On the basis of this claim, Pannenberg states:

If God is revealed through Jesus Christ, then who and what God is becomes defined only by the Christ

²¹⁰ The logos christology maintains the differentiation of the individual uniqueness of the Son and the Father without losing their unity as a single God. *JGM*, 160.

²¹¹ *JGM*, 159.

²¹² *JGM*, 160-61.

²¹³ *JGM*, 123-26.

event. Then Jesus belongs to the definition of God and thus to his divinity, to his essence.²¹⁴

Here Pannenberg's notion of God's revelatory presence in the historical Jesus is insightful. He offers an alternative answer to the problem of the hiddenness of God. He shows how the abstract idea of God has been historicized in the fate of the historical Jesus who reveals a knowledge of God.²¹⁵ Thus Pannenberg cannot dispense the value of the Christ event, because it is the only "single revelation" in the self-revelation of God in history.²¹⁶ "Only because of Jesus' resurrection, namely, because this event is the beginning of the end facing all men, can one speak of God's revelation in Jesus Christ."²¹⁷

Pannenberg's main argument for the unity of Jesus and God lies on the salvific purpose of God for humanity which alone can be realized in the incarnation of the historical Jesus. Such a perfect unity is the ground upon which Christians should confess the Lordship of Christ. "This oneness implies that Jesus partakes of everything which belongs to the Godhead, including its almighty power."²¹⁸ Pannenberg interprets this unity in an equation of Jesus with God as the object of faith. Theologically it implies that an acceptance or rejection of Jesus is likewise an acceptance and rejection of God. Or simply expressed, a faith in Jesus is also a faith in God.²¹⁹ Obviously Pannenberg does not interpret such a unity monarchially. He argues for both the fundamental uniqueness of the godhead and its concrete manifestation in the historical Jesus.

4.3.2 *Mode of Jesus' unity with the Spirit*

A significant insight Pannenberg has developed concerning the Holy Spirit is the notion that the Spirit is an eschatological reality. Obviously this eschatological character of the Spirit has its roots in the Old Testament. He is consistent in keeping the continuity between the Jewish tradition and the new experience of the early Christians with the resurrected Jesus intact. Basically

²¹⁴ *JGM*, 130. This echoes Luther's statement that "God does not want to be known except through Christ; nor, according to John 1:18: can He be known any other way. Christ is the Offspring promised to Abraham; on Him God founded all His promises. Therefore Christ is alone the means, the life and the mirror through which we see God and known His will." *Commentary on Galatians*, Chap. 4: 8, 9: 396.

²¹⁵ "Dogmatic Theses," *RevH*, 142.

²¹⁶ *JGM*, 129-33.

²¹⁷ *JGM*, 129.

²¹⁸ *Apostles' Creed*, 124. [*Glaubensbekenntnis*, 132.]

²¹⁹ *Apostles' Creed*, 51. [*Glaubensbekenntnis*, 59.]

Pannenberg maintains that the Spirit is not necessarily associated with the source of knowledge as in Wisdom literature (Wis 7:22ff.) since the common manifestation of the Spirit described in the prophetic and apocalyptic Old Testament is that of being the ground and power of life.²²⁰

In stressing the Spirit as a power of life, Pannenberg is doubtless governed by the Hebrew view of the Spirit as *ruah* (breath)—the source of all living creation. Interpreted from the perspective of the Old Testament eschatological understanding of the Spirit, Pannenberg sees a direct correspondence of *ruah* with Paul's *pneuma* (Rom 1:4; 8:2, 11; cf. Pet 3:18)—a "life-creating Spirit." Of significant interest is the problem of interpreting the mode of the Spirit and its relationship with the historical Jesus, the make up of the Spirit and the question of whether the Spirit is a divine person or simply a power.

Pannenberg approaches this pneumatological problem in the light of Pauline christology. The Spirit and the resurrected Jesus are indivisible in their functional relations. The reality of the resurrection of Jesus shows the power and manifestation of the Spirit and a belief in it is consequently the work of the Spirit. As he puts it, "Everything that stands in relation to their reality of the resurrected Lord is filled with the power of life of the divine Spirit."²²¹ The Spirit is not only "the pledge of the Christian resurrection hope (2 Cor 1:22)," but the Spirit guarantees the unity of the community of believers in Christ as well. In virtue of this argument Pannenberg avoids any differentiation between the Spirit of God and the Holy Spirit. He contends

If the Spirit who enters into the hearts of those who hear and believe with the message of Jesus' resurrection were not the Spirit of God himself, then the believer would have no true community with God through his message.²²²

The undifferentiated character between God and the Spirit logically heads to the conclusion that the Spirit is divine. Moreover since Jesus is made the Son of God through the Spirit, Christ and the Spirit are inseparable.²²³ And the fact that the Spirit is associated with the eschaton explains why Pannenberg associates the Spirit with the power that resurrects Jesus.

²²⁰ JGM, 169-70; "The Kingdom of God and the Church," *ThKG*, 87-90.

²²¹ JGM, 172.

²²² JGM, 173.

²²³ JGM, 172.

The Holy Spirit is the source of people's knowledge and faith in confessing the lordship of Jesus. Therefore the historical Jesus is dependent upon the Holy Spirit. Conversely the Holy Spirit is dependent upon Jesus because it is only through the person of Jesus confessed as the "Son of God" that the Spirit is recognized as the Spirit of God, hence divine.²²⁴ This opens up the possibility for Pannenberg to appeal to Paul's texts where the personal character of the Spirit is identified with Jesus. For instance, the Second Adam is also the life-giving Spirit (1 Cor 15:45b) or "the Lord is the Spirit" (2 Cor 3: 17; cf. Rom 8:9f.). Here Pannenberg wants to point out that the identification between the resurrected Jesus and the Spirit is influenced by the impact of Jesus' resurrection (and ascension) upon the early Christians coupled with their expectation on Jesus' imminent Parousia. But the delay of the second coming of Jesus consequently provides the explanation for the evolution of the difference and independence of the Spirit from Jesus.²²⁵

Indeed Pannenberg recognizes the difficulty of providing a comprehensible explanation of the godhead. Yet the weight of Pannenberg's Trinitarian structure lies in the anthropological significance of the "reciprocity of divine persons" or "reciprocal self-dedication" approach.²²⁶ He states this clearly in the following excerpt:

The dedication of the Son to men constitutes the content of this confession. Jesus is dedicated to men in obedience to the will of the Father who invites all men to trust in him, so that in Jesus' dedication to his mission the love of the Father to men as his children has appeared. Correspondingly, the Holy Spirit mediates not only participation in Jesus through dedication to him, but also the community of the Son—and of the sons—with the Father. In the vital movement of such reciprocal dedication, the unity of

²²⁴ *JGM*, 174-75. Pannenberg locates the criterion of the objectivity of God in the confession of the lordship of Jesus Christ as well. "Through Jesus, the Spirit opens the way to community with God. Therefore, the Spirit of Christ demonstrates himself as the Spirit of the community with God." *JGM*, 176.

²²⁵ *JGM*, 178-79.

²²⁶ Pannenberg explains: "The God who reveals himself is essentially person. He shows himself to be such in his revelation as Father in relation to the Son, who as the Son of the Father belongs indissolubly to the divinity of God. Thus the personality of the divine essence is also the presupposition for the differentiation of persons within the divinity. Here the Father, Son, and Spirit confront one another as three distinguished subjects, three Persons." *JGM*, 182.

Father, Son, and Spirit consummates itself in the historical process of the revelatory event.²²⁷

By emphasizing the notion of reciprocity Pannenberg tries to minimize the subordination theory of the logos but maximizes the Platonic theory. Similarly the concept of "self-dedication" in the unity of the Trinity reduces the accent of modalistic theory but increases the value of the classical logos christology. In this way Pannenberg arrives at a revised philosophical version of the classical logos christology by stressing the concrete structure of the correlative relationship between the historical Jesus and the Godhead.

5. The Dialogical Dimension of the History of Jesus to Contemporary Time

In his essay, "The Revelation of God in Jesus of Nazareth," Pannenberg cites the imperative relevance of the historical Jesus to the world as God's self-revelation and concludes with these statements:

Theology may not and must not withdraw from the world to an exclusive supernatural realm accessible only by that suspect 'decision' of faith, but must understand Jesus in the context of the world and understand all things from Jesus and to him. Then theology will understand the world and God's world, history as the field of his action, and Jesus as his revelation.²²⁸

This statement shows the obligatory role of Jesus' person in God's self-disclosure. Pannenberg believes that the ideal image of true humanity is not a idealistic human projection onto Jesus. Rather Jesus' nature as a true man is an outright expression of his character demonstrable in the particularity of his own history.²²⁹ In Jesus' history, humanity's whole history is contained. And human history finds its significance in Jesus' proclamation of the Kingdom of God.

²²⁷ *JGM*, 183. Pannenberg admits that such reciprocal concept of the Trinity was also reflected in the patristic logos christology. However the influence of philosophical "abstract theism" of the period overshadows the reciprocal relations of the Godhead. *JGM*, 183.

²²⁸ "The Revelation of God in Jesus," *Theology as History*, 133; *JGM*, 191.

²²⁹ *JGM*, 200-204.

5.1 *God's Kingdom and Jesus' Proclamation: a Fused Phenomenon*

Pannenberg stresses, at one and the same time, the nearness of the Kingdom of God and the historical unity of God with Jesus. He states:

The starting point of the whole conduct of Jesus ... was the proclamation that the reign of God, which the Jews had been praying for and expecting before the appearance of Jesus, was now near.²³⁰

The finality of Jesus' unity with God has an encompassing dimension in Pannenberg's theology of the kingdom of God. This is evident in Pannenberg's refusal to separate the message of Jesus from the person of Jesus in order to avoid the problem of distinguishing fact from meaning in the proclamation of God's reign. This is clear in the following:

Rejection of Jesus, who lived only to announce the reign of God, necessarily meant the rejection of God's nearness itself. And where Jesus himself was accepted, that meant that his message was accepted, too. He became one with his message by the exclusive concern for God's nearness that he demanded of men. For him the only important concern in each man's life was orientation toward God whose coming was near. Jesus realized that with the acceptance or rejection of the reign of God as the guiding principle of one's life everything is decided, for better or for worse.²³¹

By emphasizing the embodiment of the reign of God in the person and message of Jesus, Pannenberg shows the affinity of Jesus' activities with Jewish apocalypticism. He maintains that the Jesus tradition has been fashioned by the eschatological anticipation upon which the promise of an eschatological hope is developed. But Jesus modifies it by emphasizing the impact of its imminence upon the present. Pannenberg notes the decisiveness of the message and person of Jesus as the criterion of salvation in contrast to the Jewish emphasis on the primacy of the law.²³² By fusing the future and imminent characteristics of the Kingdom of

²³⁰ "Revelation of God in Jesus," *Theology as History*, 103.

²³¹ "Revelation of God in Jesus," *Theology as History*, 102-3.

²³² *Apostles' Creed*, 50-51. [*Glaubensbekenntnis*, 58-59.]; "Revelation of God in Jesus," *Theology as History*, 111-13.

God, Pannenberg sees the inextricable interconnection of both present and future events in Jesus' message. Hence he considers Jesus "only a forerunner" of the future. The message of the historical Jesus has a preliminary content and a futuristic accent which allows Pannenberg to recognize the ultimacy of the future.²³³ In Jesus' preaching and person the Jewish future hope of the Kingdom of God becomes present and is no longer an "appendix" to Jewish pietism. Therefore for Pannenberg the appearance of Jesus provides an impetus for the Jews in rethinking and transforming the Jewish concept of God and eschatological expectation.²³⁴

5.1.1 *The Kingdom of God as the power of the future in the present*

Why is it important for Pannenberg to defend the power of the future in the present? Or why is history to be understood in terms of the future? Can the future account for objectivity that it can claim finality for itself?

In contrast to Whitehead, Pannenberg assumes that the future is not a product of a process of events unfolding in the course of history nor is it the outcome of progressive human endeavors. He situates the future in the present by the underlying assumption of the finality of the future coming of the Kingdom of God manifested in the ministry of the historical Jesus. Pannenberg assumes that the anticipatory element is an intrinsic aspect of Jesus' message and is particularly visible in his proclamation of the Kingdom of God.²³⁵ Unlike Bultmann, Pannenberg finds existential value in the reality of the future. "The future [has] an imperative claim upon the present, alerting all men to the urgency and exclusiveness of seeking first the Kingdom of God. As this message is proclaimed and accepted, God's rule is present and we can even now glimpse his future glory."²³⁶ Thus, for

²³³ "The Kingdom of God and the Foundation of Ethics," *ThKG*, 126.

²³⁴ This point carries important weight for Pannenberg in demonstrating the continuity of Jesus with the Hellenistic world on the other hand. He holds that for the Greeks, the manifestation of the nearness of the Kingdom of God in the historical Jesus evokes a transformation of the philosophical inquiry and abstract categorization of the idea of a divine without destroying in the process the Hellenistic structure of inquiry. The presence of the Kingdom of God in Jesus gives the Greeks a concrete understanding in their search for the known God. "Revelation of God in Jesus," *Theology as History*, 104-9.

²³⁵ "On Historical and Theological Hermeneutics," *BQTh* 1: 174-76.

²³⁶ "Theology and the Kingdom of God," *ThKG*, 54. Bracket mine.

Pannenberg "the futurity of the Reign of God became a power determining the present."²³⁷

Pannenberg constructs his theology of the Kingdom of God in view of the problem prevalent in the old liberal theology and evident in Marxist humanistic programs. That is, that the concept of the coming of the Kingdom of God can be the source of optimism for human endeavors for ultimacy. It is also against this background why Pannenberg is reluctant to accept the apologetic praxis of liberation theology. In this regard his concept of the Kingdom is a stop gap against the tendency to absolutize and idealize all present efforts.²³⁸ Yet by accentuating the eschatological understanding of the Kingdom of God Pannenberg does not advocate escapism from the issues of the society. Rather he wants to stress the overt ethical impact and relevance of the future Kingdom in the present. Consequently the seemingly humanistic interpretation of the present reality of the Kingdom of God can be neutralized. This is a startling contrast. The futurity of the Kingdom does not mean powerlessness in the present nor does it mean "powerless transcendence but an urgent and imminent future." As Pannenberg explains further:

This futurity of the Kingdom opens ever-new possibilities for action while still denying any human institution the glory of perfection that might warrant its making an absolute claim on the obedience of individuals. The futurity of the future guards the freedom of individual from the power of social institutions while, at the same time, enabling the individual to commit himself to the society.²³⁹

Pannenberg does not overlook the fact that the Kingdom of God also constitutes God's wrath and does not ignore the presence of sin in society.²⁴⁰ While he accepts that the eschatological understanding of the Kingdom of God does not provide a specific program of action for structural changes in society, Pannenberg is convinced that it can influence and shape particular programs for particular contexts. He believes structurally

²³⁷ "Appearance as the Arrival of the Future," *ThKG*, 133, 136; "On Historical and Theological Hermeneutics," *BQTh* 1: 178.

²³⁸ "The Kingdom of God and the Foundation of Ethics," *ThKG*, 115-16.

²³⁹ "The Kingdom of God and the Foundation of Ethics," *ThKG*, 115.

²⁴⁰ Here Pannenberg quotes H. Richard Niebuhr, thus, 'A God without wrath brought men without sin into the kingdom without judgment through the ministrations of a Christ without a cross.' "The Kingdom of God and the Foundation of Ethics," *ThKG*, 115.

that "from such a future spring impulses for relevant criticism and change toward the yet fuller future of freedom, peace, and community life marked by mutual respect and care of its members."²⁴¹ As a general principle Pannenberg considers the future character of the Kingdom of God to be an impetus for human possibilities. The kingdom of God allows humanity to be creative in its preliminary endeavors; it is possible for the present to give a foretaste of future eschatology.²⁴²

Moreover Pannenberg's defense of the future accent of God's rule is dominated by his understanding of humanity's basic anxiety of its own present existence. He shows how such anxiety is rooted in the indeterminateness of the future events. Pannenberg writes:

The more ambiguous the future to which we look forward, the stronger is our impression to its lively indefiniteness, of its unpredictability. Because the future has not yet been decided upon, we attach to it the basic anxiety of existence. Human beings will never overcome this anxiety completely. ... Yet when events which we anticipated in anxiety and/or hope do occur, the ambiguity of the impending future congeals into finite and definite fact. In every event the infinite future separates itself from the finite events which until then had been hidden in this future but are now released into existence.²⁴³

For Pannenberg this implies that the future has an embracing influence upon the present and is not an empty category of events. Rather the future has a unifying function upon human existence and historical events. Moreover it discloses the contingency of events and discredits any claim for absolutism.²⁴⁴ Such presupposition becomes all-important to Pannenberg's notion of the unity of history which explains Jesus' message about the Kingdom of God. As Pannenberg states:

The notion of the Kingdom of God evokes a vision of the unity of each being and the unity of the whole world as flowing from the future. Far from creation being at one end of the time spectrum and eschatology at the other, creation and eschatology

²⁴¹ "The Kingdom of God and the Foundation of Ethics," *ThKG*, 115.

²⁴² "The Kingdom of God and the Foundation of Ethics," *ThKG*, 116-17.

²⁴³ "Theology and the Kingdom of God," *ThKG*, 59.

²⁴⁴ "Theology and the Kingdom of God," *ThKG*, 56-59.

are partners in the formation of reality. The future decides the specific meaning, the essence, of everything by revealing what it really was and is. At present a being is 'something,' a unity in itself, only by anticipation of its unifying future. The future interprets the present and the past; all other interpretations are helpful only to the degree that they anticipate the future.²⁴⁵

In his theology of the kingdom of God, Pannenberg intends to invert the emphasis of the dialectical theologians like Bultmann and Barth who denigrate the futurity of Jesus' eschatological message by interpreting the words of Jesus in view of the present reality of the Kingdom of God. Pannenberg bases his christology on the imminent coming of the Kingdom of God which is present in the message and person of the historical Jesus. The imminent Kingdom does not mean ultimately present. It is both temporarily extant and eschatologically future oriented.²⁴⁶ In short Pannenberg's defense of the dialectical relation of the future and present power of the Kingdom of God explains his point on the "coming-to-appearance of God in Jesus"—an appearance which is irreversible.²⁴⁷

5.2 *The Kingdom of God and the Social Context*

Pannenberg cites at length the critique of Karl Jaspers against the utopic character of Jesus' message of the Kingdom of God which resulted in the extreme passive attitude of nascent Christianity towards society and politics.²⁴⁸ But Pannenberg's argument for the universal validity of Jesus' message lies not in the passivity of Christendom but in its creativity. Christendom continued to survive in a political environment where it was hardly possible for the Christian minority to influence formally and legally the political system of monarchies. The socio-political structure and situations did not allow the early Christians and even Jesus himself to exercise active political responsibility in the "construction of the world" as compared to today. Yet as Pannenberg argues quoting von Campenhausen:

Even though ... there is no such thing as a particular Christian program for structuring the world, the

²⁴⁵ "Theology and the Kingdom of God," *ThKG*, 60.

²⁴⁶ "Theology and the Kingdom of God," *ThKG*, 52-54.

²⁴⁷ "Appearance as the Arrival of the Future," *ThKG*, 134; "On Historical and Theological Hermeneutics," *BQTh* 1: 178-80.

²⁴⁸ *JGM*, 236-39.

earliest Christianity contains a tendency of the will and a readiness that are valid under all circumstances, but that are expressed in different ways according to particular circumstances.²⁴⁹

Certainly Pannenberg recognizes the value of understanding the context as a precondition to any attempt to construct a program for Christian social participation. But he is reluctant to make a direct literal correspondence between Jesus' teachings and any context. The reason is that Jesus' world and time are different from the proceeding ages. "When one dismisses the situational differences and then follows Jesus' teachings or example ever so literally, one will certainly have done something completely different from that which Jesus had in mind."²⁵⁰

The same is true with the apocalyptic expectation of Jesus and his disciples. Pannenberg believes that the question of the imminent expectation of the Kingdom of God is no longer relevant to modern Christians as in the pre-Easter time of Jesus. This is because such expectation has already been fulfilled in Jesus' own resurrection.²⁵¹ Nevertheless the universal significance of the imminent expectation remains plausible insofar as it confronts

men in every situation with that which is always the ultimate destiny of man, even though it is often hidden by many other things in everyday life. It confronts men with the coming Kingdom of God, which is nothing else than the nearness of the Creator for whom man inquires in the openness of his existence.²⁵²

5.2.1 *The Kingdom of God and the criterion of love*

The indivisible relationship between God and the historical Jesus becomes central for Pannenberg in seeking for the criterion of love in humanity's quest for God and life's meaning.²⁵³ God's love is embodied in the coming of the Kingdom of God revealed by Jesus of Nazareth in his mission. This makes love concrete and is not reducible to pure romanticism.

Pannenberg argues that the radicality of Jesus' view of love is expressed in Jesus' call for people to love and forgive one's

²⁴⁹ *JGM*, 239. Here Pannenberg appeals to von Campenhausen's position in defense of the apolitical stance of the primitive Christianity against Jaspers' criticisms. See *JGM*, 237-39.

²⁵⁰ *JGM*, 240.

²⁵¹ *JGM*, 242-43.

²⁵² *JGM*, 243.

²⁵³ "The Revelation of God in Jesus," *Theology as History*, 101-2.

neighbors unconditionally.²⁵⁴ Jesus' love is "the power imparted to the hearer by the message of forgiveness, by the promise of eschatological salvation, *equipping him in turn in concrete situations to make the future possible for the neighbor in need of such assistance.*"²⁵⁵ Such a creative love through forgiveness manifests the power of the coming Kingdom and opens the possibility to a new life.²⁵⁶ By connecting forgiveness with the promise of salvation which the historical Jesus reveals Pannenberg injects a proleptic element in both concepts. This leads him to an eschatological understanding of forgiveness and love which characterize a forgiving and a loving human community.²⁵⁷ Pannenberg writes:

Love grants *new* existence in spite of the self-asserting arrogance of that which already is. In love we recognize the intrinsic dynamic at work in the eventuating of contingent events from the future and releasing them in the process of time.²⁵⁸

Love as power is not conceived as a commandment but as the effect of an unconditional love in creating a human community.²⁵⁹ In this connection Pannenberg argues that one implication of Jesus' message and act of love to social context is its link with the notion of justice. Love understood as justice does not mean utopia, in the sense of positive idealism. Nor is Jesus' concept of love identifiable with the "intensification of the law." Love and justice are then constitutive in the realization of community life. Love is the "origin of positive legislation, not of an ideal natural law but of the creation of new forms of justice appropriate to a respective situation."²⁶⁰ Pannenberg acknowledges that justice is presupposed by the concept of love

²⁵⁴ *Apostles' Creed*, 52. [*Glaubensbekenntnis*, 60.]

²⁵⁵ *JGM*, 233-34. Italics mine.

²⁵⁶ "Theology and the Kingdom of God," *ThKG*, 64-65. "Zur Theologie des Rechts," *Zeitschrift für Evangelische Ethik* 7 (1963): 20-23.

²⁵⁷ *JGM*, 232-33. Similarly salvation and action are inseparable as described in the salt and lamp metaphors (Matt 5:13-16) or in the parable of the pounds (Lk 19:11-27).

²⁵⁸ "Theology and the Kingdom of God," *ThKG*, 65. Here Pannenberg connects the work of creative love with the creation and does not hesitate to declare that God's love "as the origin of all reality does not violate scientific descriptions of natural processes." "Theology and the Kingdom of God," *ThKG*, 67, 70.

²⁵⁹ *Apostles' Creed*, 52. [*Glaubensbekenntnis*, 60.]

²⁶⁰ *JGM*, 234.

since love is the accent of Jesus' preachings.²⁶¹ Furthermore the dynamics of God's love is not only fair, in the sense that it does not favor anybody. It has also a creative unifying nature. It seeks for the integration of the whole humanity in expressing the motif of the coming Kingdom of God.²⁶² This is Pannenberg's assumption in his argument for the need for specific criterion of God's love in the world and for locating the presence of the Kingdom of God in society.²⁶³

5.3 *Jesus and the Church*

Pannenberg recognizes the indivisible link between ecclesiology and christology in relation to the encompassing power of the Kingdom of God. He emphasizes the importance of the "praxis of confession" of the lordship of Christ which entails faith and love in the God of the whole creation.²⁶⁴ Thus he maintains the indispensability of christology for a genuine theology of the church.

Over and above the conventional notion of the church as a religious community bound by a common faith or as a "communion with Christ," the church is linked to Jesus' title, "Christ," and Jesus' service to the cause of the coming Kingdom of God:

Jesus' whole ministry was determined by his proclamation of the coming Kingdom of God, and the title, 'Christ' refers to the vicarious execution of God's own rule. Therefore, communion with Christ is identical with one's dedication to the Kingdom of God as the future of the world.²⁶⁵

Two significant things are worth noting in the above statements. The first deals with the relational problem between the church and the Kingdom of God. The second focuses on the role of the church as a witness to Christ's presence in the world.

5.3.1 *Christ's Kingdom and the church*

Pannenberg clearly includes an ethical factor in his ecclesiology. This is most visible in his historical and theological analysis of the inseparable relation between the church and the Kingdom of God. He rightly observes that starting from the church

²⁶¹ *JGM*, 234. See Pannenberg's essay, "Zur Theologie des Rechts," *Zeitschrift für Evangelische Ethik* 7 (1963): 20-23.

²⁶² "The Kingdom of God and the Foundation of Ethics," *ThKG*, 118.

²⁶³ "The Kingdom of God and the Foundation of Ethics," *ThKG*, 111-17.

²⁶⁴ *Apostles' Creed*, 126-27. [*Glaubensbekenntnis*, 134-35.]

²⁶⁵ "The Kingdom of God and the Church," *ThKG*, 76.

fathers, through the scholastics up to Luther, the distinction between the relation between the church and the Kingdom of God has been very fine. In fact both were often identified with each other.²⁶⁶ In contrast Pannenberg, like other modern scholars, finds no logic in confusing the church with the Kingdom of God or in reducing the church to a superpower institution garbed with indispensable power. Although he believes that the church is necessary for the Kingdom of God, he is convinced that "the Kingdom of God is not the church" or vice versa.²⁶⁷

The differences between the church and the Kingdom lie in the provisional character of the former as an institution and in the timelessness of the latter as God's reign.²⁶⁸ Pannenberg clarifies his point further by turning to the theological interpretation and exegetical problem surrounding the identification of the church with "Christ's Kingdom." He cites for instance the interdependency of the Kingdom of Christ and the Kingdom of God:

Christ's rule is nothing else than the preparing of the way for the Kingdom of God. Where Christ's [kingdom] rules, the Kingdom of God is already dawning.²⁶⁹

Elsewhere he states:

Christ points the Church toward the Kingdom of God that is beyond the Church. To the degree that the Church follows his pointing and heeds his reminder, the Kingdom of God will manifest itself through the Church.²⁷⁰

Through the church's kerygmatic task the Kingdom of God is announced to the whole world. This puts the church on an unequal

²⁶⁶ *ST 3*: 33-34. [*STh*, 3: 47.] Pannenberg cites Luther's *Von weltliche Obrigkeit* (1523), *WA* 11, 251. (The Kingdom of God) 262, (The Kingdom of God under Christ), 252-53, 249. Luther's sermon on 25.10.1522 (*WA* 10/III: 379-385). For a fuller discussion of the historical development of the idea of the church and its identification with the Kingdom of God, see *ST 3*: 27-38.

²⁶⁷ "The Kingdom of God and the Church," *ThKG*, 76; *JGM*, 373-74. Aside from the extreme denominationalism of other Protestant churches, Pannenberg likewise traces the root of modern schism in Christendom to the misuse of church authority exercised in the lordship of office-bearers and not in the lordship of God and of Christ. See *The Church*.

²⁶⁸ "Theology and the Kingdom of God," *ThKG*, 78.

²⁶⁹ "The Kingdom of God and the Church," *ThKG*, 77; *Apostles' Creed*, 125. [*Glaubensbekenntnis*, 133.]

²⁷⁰ "The Kingdom of God and the Church," *ThKG*, 77.

level with the Kingdom of God.²⁷¹ It is the object of the Kingdom of God upon which the Kingdom of God is manifested. As such the church exists for the Kingdom. It witnesses to the Kingdom of God in the contemporary world. Following Kant, Pannenberg holds that the church as a community of faith is the representative of the Kingdom of God albeit not identical with it.²⁷² Pannenberg dubs it the "sign" (*Zeichen*) of the Kingdom of God and its instrument in the world but never its ultimate duplicate.²⁷³ Hence it remains only as "an interim community."²⁷⁴

An essential aspect in Pannenberg's ecclesiology is his inclusion of the anticipatory element in the essence of the church.²⁷⁵ This carries important weight in Pannenberg's dialogue with liberation theology.

But in what way can the church be the sign of the eschatological Kingdom in its earthly existence? Here Pannenberg sees the relationship between the historical Jesus and God as an essential point of reference for distinguishing the structural from the eschatological character of a church. "Jesus in his earthly proclamation humbly distinguished himself from the Father and the future of the Kingdom of God."²⁷⁶ So it is for the church.

The church must distinguish itself from the future fellowship of men and women in the Kingdom of God by which its saving future is already present for the people in their own day. If the church fails to make this distinction clearly, then it arrogates to itself the finality and glory of the kingdom, but by the poverty and all too human character of its own life it also makes the Christian hope incredible.²⁷⁷

In this regard the church through its liturgy can make known the contemporary presence of the Kingdom of God and can also influence even the state's concept of social order.²⁷⁸

²⁷¹ *Apostles' Creed*, 126. [*Glaubensbekenntnis*, 133-34.]

²⁷² ST 3: 34. Cf. George Eldon Ladd, *A Theology of the New Testament* (Wm. B. Eerdmans, 1974), 111-19.

²⁷³ ST 3: 31. But Pannenberg sees a correlation between the church and the Old Testament concept of the "people of God." ST 3: 30-31.

²⁷⁴ Hans Schwarz, *On the Way to the Future: A Christian View of Eschatology in the Light of Current Trends in Religion, Philosophy and Science*, rev. ed. (Minneapolis: Augsburg Publishing House, 1979), 63.

²⁷⁵ ST 3: 31-32, 46.

²⁷⁶ ST 3: 32.

²⁷⁷ ST 3: 32.

²⁷⁸ ST 3: 37, 56-57.

5.3.2 *The church and its tasks*

In his treatment of the role of the church in a secular world, Pannenberg begins by recognizing the validity of the Marxist criticism against the "otherworldliness" of the church.²⁷⁹ But his knowledge of the history of Marxism leads Pannenberg to contradict the Marxist idealization of the humanistic approach and the denigration of God in the ultimate realization of full humanity. He emphasizes that the weakness of any idealization of anthropology as human attempts in the world remain within the boundary of the preliminary. Beyond that and the concern for the Kingdom of God, Pannenberg considers all phenomenologies and efforts illegitimate. It is against the absolutizing tendency of Marxism that Pannenberg finds logic to the preliminary role played by the church in witnessing to the universal significance of the Kingdom of God in history in and through the message and life of the historical Jesus.²⁸⁰ He cites the two-fold task of the church in the secular world:

[Negatively] the Church has the task of demythologizing the political myths of a given time and of sobering up those who become drunk on their possession of power. [Positively] the Church helps to stir the imagination for social action and to inspire the visions of social change.²⁸¹

These missiological functions of the church deserve special attention. First Pannenberg does not minimize the important role of the church in the world. In fact he demands that the church play a critical function in society. He accentuates this point in his statement, "When this critical witness is abandoned, the Church becomes superfluous."²⁸²

Second, the ecclesiological function avoids any radical differentiation between the Kingdom of God and society. As Pannenberg puts it,

We are not called to choose between concern for the Kingdom and concern for society. Rather, in concern

²⁷⁹ "The Kingdom of God and the Church," *ThKG*, 81-82, 84.

²⁸⁰ "The Kingdom of God and the Church," *ThKG*, 82-84. Cf. Hans Schwarz, *Responsible Faith: A Christian Theology in the Light of 20th-Century Questions* (Minneapolis: Augsburg Fortress, 1986), 327-31; Reinhold Niebuhr, "Why is Communism so Evil?," *The World Crisis and American Responsibility*, ed. Ernest W. Lefever (New York: Association, 1958), 49-60.

²⁸¹ "The Kingdom of God and the Church," *ThKG*, 85. Brackets mine.

²⁸² "The Kingdom of God and the Church," *ThKG*, 83. Cf. Schwarz, *Responsible Faith*, 323-24.

for society we are concerned for its end and destiny, namely, for the Kingdom of God. To act for the sake of the Kingdom is to act for the sake of society, and, in so doing, we act to the benefit of the Church.²⁸³

In this respect Pannenberg has reason to argue that the church should engage in social activities that promote human dignity and peace. A church, if it is to be truly a symbolic presence of Kingdom of God in the world, cannot ignore its participation in the "community of peace and justice." Yet Pannenberg looks at the church's significance in the world not as an absolute support for political movements. Political powers are volatile as evidenced in the transfer of power from one human authority to another which cannot ensure peace and righteousness in society. For Pannenberg the church can overcome this dilemma by basing its tasks solely on the lordship of God and of Christ. In this way the church can become "the symbol and instrument of the unity of mankind."²⁸⁴

Nor is the function of the church narrowed down to purely social welfare or educational activities like administering care centers, hospitals, schools and others which is no less than "a substitute for the political community." Undoubtedly Pannenberg does not undermine the value of such activities. Yet they are only "subsidiary and temporary." The major "irreplaceable" social contribution of the church in society is "the personal integration of human life by confronting man with the ultimate mystery of life, with the eternal God and his purpose in history."²⁸⁵

Pannenberg consistently maintains that the full completion of the Kingdom of God cannot be ushered in by human efforts. It belongs solely to God. But for Pannenberg this does not suggest human pessimism or resignation from the contemporary social and political issues, since it is God alone who can bring the Kingdom of God into its fullness. Rather Pannenberg asserts that the church as an "anticipatory sign" of the Kingdom of God should continue to work for justice and peace for each other and not preoccupy itself by simply waiting for the second coming of Christ. The church,

²⁸³ "The Kingdom of God and the Church," *ThKG*, 84.

²⁸⁴ *The Church*, 20. In this book, Pannenberg strongly stresses the necessity of Christian unity if the church were to become the "sign and instrument of the unity of mankind"—the phraseology he borrows from the Second Vatican Council and the 1968 Assembly of the World Council of Churches in Uppsala. Cf. George W. Weber, "Signs of the Kingdom, Luke 7:18-23," *Signs of the Kingdom in the Secular City*, ed. Helen Ujvarosy and compiled by David J. Frenchak and Clinton E. Stockwell (Chicago: Covenant, 1984), 25-29.

²⁸⁵ "The Kingdom of God and the Church," *ThKG*, 91.

which is conscious of its character as the sign of the Kingdom, has already made the Kingdom of God present by participating in Christ.²⁸⁶ This places the church on its ontological level in the Kingdom of God, thereby eradicating their division.

By stressing the social responsibilities of the church as an expression of its dedication to the Kingdom of God or as a symbol of the Kingdom in the present, Pannenberg provides a distinct identity of the church as an institution in society. The church not only reminds society of its provisionality, it manifests the impact of the future Kingdom of God in all dimensions of the present life as well.²⁸⁷ It allows humanity to participate in the experience of the fullness of life, like the hope for future salvation in a preliminary way.²⁸⁸

It is obvious that Pannenberg advocates political ecclesiology by stressing the church's social and political responsibility outside itself. These ecclesiastical activities are important if the church is to carry out its task of concretizing the presence of the Kingdom in the world. But as a sign of the Kingdom of God, the church can neither be an end to itself nor even the means of salvation. Only God can bring about the ultimate fulfillment of the eschatological Kingdom of God.²⁸⁹

Here Pannenberg's theology of the Kingdom of God limits the radicalism of his political theology within the boundary of the Christian tradition. Thus he rejects any advocacy for violent revolution as a means to change society or for the purely "this-worldly" concerns of liberation theology.²⁹⁰

²⁸⁶ ST 3: 42-44, 52. That is what faith in Jesus means—a unity with Jesus. In this unity humanity shares both the cross of Jesus and his resurrection celebrated in the eucharistic meal. "The Kingdom of God and the Church," *ThKG*, 88.

²⁸⁷ "The Kingdom of God and the Church," *ThKG*, 90, 92. In the same way, Pannenberg does not overlook the fact that the church exists also in its temporariness. As such the church should be self-critical if it is to serve its tasks in the modern world. For Pannenberg the most pressing need of change is however the authoritarian structure of ecclesiology. See "The Kingdom of God and the Church," *ThKG*, 93-101.

²⁸⁸ "The Kingdom of God and the Church," *ThKG*, 86. *Apostles' Creed*, 126-27. [*Glaubensbekenntnis*, 134-35.]

²⁸⁹ ST 3: 45, 48, 55. Here Pannenberg expresses his disagreement with the pluralizing tendency of the World Council of Churches Assembly at Uppsala in 1968 in the name of "political secularism." ST 3: 47-48.

²⁹⁰ *Christianity in a Secularized World*, 55-56.

6. Evaluation and Conclusion

Central in Pannenberg's historical approach to christology is his stress on the provisionality of the present. The defining factor of this provisionality is the finality of the future. The future is not an expected event in a distant tomorrow, rather it can be gleaned from the particularity of the event of Jesus' resurrection. In Jesus' resurrection, the present and the future meet one another and the eternal and temporal converge. In relation to the yearning of humanity for immortality the Easter event is a history of the future that is both already fulfilled and yet to be fulfilled. The story of Easter becomes then the axis of history.²⁹¹ This is the overarching aspect in Pannenberg's theory of proleptic anticipation. In this way, the theory of proleptic anticipation is inseparable from his theology of resurrection.

One thing which is confusing in Pannenberg's application of the theory of proleptic anticipation to his christology is the undefined distinction between apocalypticism and his theology of resurrection. He seems to interweave the notion of apocalypticism into the sphere of present history.²⁹² The consequence of such forging is, C.B. McCullagh notes, that Pannenberg's historical argument for the apocalyptic interpretation of the resurrection is unconvincing. This is due to his reluctance to distinguish between the event and its interpretation. As a result Pannenberg has only proposed an assertion but not an argument of the resurrection event.²⁹³

Moreover Pannenberg's proleptic theory leads him to diminish the impact of Jesus' prophetic preaching to the present. Liberation theologians criticize Pannenberg for almost entirely excluding the theology of the cross from his christology in favor of his theology of the resurrection. Pannenberg avoids specifics in explaining how the resurrection of Jesus can empower people in their quests for meaning. He does not explain the integrative impact of the social aspect of apocalyptic themes like the reign of justice and peace upon the present.²⁹⁴ Pannenberg acknowledges this weakness.²⁹⁵

²⁹¹ ST 1:247.

²⁹² See Robert North, "Pannenberg's Historicizing Exegesis," *Heythrop Journal* 12 (1971): 396-99.

²⁹³ C.B. McCullagh, "The Possibility of an Historical Basis for Christian Theology," *Theology* 74 (1971): 516. Cf. Hodgson, "Pannenberg on Jesus," 377.

²⁹⁴ John B. Cobb, Jr. "Pannenberg and Process Theology," *The Theology of Wolfhart Pannenberg*, eds. Carl E. Braaten and Philip Clayton (Minneapolis. Augsburg Publishing House, 1988), 73. Sobrino, *Christology*, 26-28; James H.

His conflict with liberation theology is however clear since what is important for Pannenberg, in keeping with his apologetic interest, is how to defend the truth of faith in the historical Jesus and the universal purpose of God's redeeming work in him. Thus his historical Jesus transcends the concerns of liberation theology for praxis and specifics.²⁹⁶ In addition to that Pannenberg remains suspicious of the political programs of liberation theology and its tendency to reduce theology to ideology. His anti-Marxist or anti-liberal theology attitude reflects his distrust in any human effort or program geared towards bringing about ultimate change in the world.²⁹⁷

As a Christian rationalist, Pannenberg engages in conversation with historians. His position is guided by the premise that all methods of verification whether historical or theological lie on the level of provisionality. This is the reason why he begins with history and not with faith in his christology even if he speaks a different language of verification than historians.²⁹⁸ Yet for Pannenberg this is the only way to demonstrate the historicity of the Christian faith: to make the historical Jesus and the claims of faith in Christ vulnerable to examination and critique. In doing so, Pannenberg is keenly aware that his insistence on history may threaten the foundation of faith and put the Christian faith under siege.²⁹⁹ But he is certain that historical research cannot establish grounds to discredit the historical claims of the Christian faith. The historical verifiability of the resurrection of Jesus and its impact upon the early Christians which gave impetus for the emergence of the church are solid proofs that the Christian faith is historical.³⁰⁰

Cone, *God of the Oppressed* (San Francisco: HarperCollins, 1975, 121-22; Juan Luis Segundo, *The Historical Jesus of the Synoptics: Jesus of Nazareth Yesterday and Today*, vol. 2 (Maryknoll, New York: Orbis, 1985), 30.

²⁹⁵ "Response to My American Friends," *The Theology of Wolfhart Pannenberg*, eds. Carl E. Braaten and Philip Clayton (Minneapolis: Augsburg Publishing House, 1988), 331.

²⁹⁶ Cf. Grenz, *Reason for Hope*, 136.

²⁹⁷ Cf. Ted Peters, "Pannenberg's Eschatological Ethics," *The Theology of Wolfhart Pannenberg*, eds. Carl E. Braaten and Philip Clayton (Minneapolis: Augsburg Publishing House, 1988), 256-64. Richard John Neuhaus, "Theology for Church and Polis," *The Theology of Wolfhart Pannenberg*, eds. Carl E. Braaten and Philip Clayton (Minneapolis: Augsburg Publishing House, 1988), 231-32.

²⁹⁸ So similarly E. Frank Tupper, *The Theology of Wolfhart Pannenberg* (Philadelphia: Westminster, 1973), 159 n. 87, who notes that Pannenberg has a broader view of proof defined as "argument which appeals to a reasonable judgment and makes possible at least a provisional decision between contrasting assertions." See *JGM*, 110 n. 117.

²⁹⁹ "Response to Discussion," *TaH*, 273-74.

³⁰⁰ See 1.1.1 The Historical Jesus and the Question of Truth.

Certainly Pannenberg's approach to the historical Jesus may not be compelling enough to convince a historian. His conflict with historians who remain faithful to the rigidity of historical-critical standard is not surprising. On one hand, historians cannot find any strong reason for Pannenberg's inclusion of the theological view of history in the standard of historical-critical enterprise.³⁰¹ On the other hand, Pannenberg accuses historians of holding a narrow historical-critical standard in understanding reality by excluding theological criterion from their method. Historians are right in that future historical discoveries about the historical Jesus are a possibility and welcomed for the interest of finding additional knowledge. Pannenberg is right in that the future is a predecided event in the resurrection of Jesus and no further fundamental knowledge can ever alter the certainty of faith in the history of Jesus as the ultimate revelation of God in history.

On the whole Pannenberg's christological system is admirable in that he does not seek to shelter the life of the historical Jesus from any historical criticism. Pannenberg's primary interest in the anthropological approach to christology is shown clearly in the direction he takes in defense of the historical humanity of Jesus of Nazareth. His view in this respect is more influenced by the universal significance of the historical Jesus than by pure dogmatic concerns. He handles the issue of Jesus' universality in terms of the soteriological power of Jesus' humanity revealed in his deeds and destiny.

In view of the complexity of Pannenberg's anthropological approach to christology, Ted Peters may be right in thinking that Pannenberg's christology is significant only to specialists in theology and philosophy.³⁰² Yet this does not imply that another christological formulation like "christology from above" is easier to explain to non-specialists than Pannenberg's "christology from below." Christology and theology inevitably need metaphysics.³⁰³

³⁰¹ McKenzie notes that by Pannenberg's insistence on the unity between "natural" and "revealed" theologies, he eventually transcends the rational Lutheran theologians of the seventeenth century who separated both. *Wolfhart Pannenberg and Religious Philosophy*, 14.

³⁰² Ted Peters notes that although Pannenberg's views contained in *What is Man* were broadcast over the North German Radio Network in the winter of 1961-62, his audience was still "the scholarly elite of the German tradition of biblically oriented theology." Truth in History," *Journal of Religion* 55 (1975): 56; Ted Peters, "Wolfhart Pannenberg," *A New Handbook of Christian Theologians*, eds. Donald W. Musser and Joseph L. Price (Nashville: Abingdon, 1996), 373.

³⁰³ See Pannenberg's *Theologie. und Philosophie: ihr Verhältnis im Lichte ihrer gemeinsamen Geschichte* (Göttingen: Vandenhoeck und Ruprecht, 1996), 11-15, 20-36.

This is clearly evident in Pannenberg's christology. To get into the framework of his propositions, one cannot escape his metaphysical explanations. It is hardly surprising that with Pannenberg's approach of blending theology with historical science, his christology "from below" remains a continuing challenge to historicism and the 'authoritarianism' of dialectical theology. But it is also obvious that Pannenberg's apologetic approach may aid Christians in their dialogue with historians. In this way Pannenberg has raised the Christian religion to the level of science. He has attempted to propose a christological paradigm which serves as a defense of christological formulations on one hand and a challenge to historiography on the other hand. His theological-historical proposal cannot be ignored as a possible provisional tool of verification.

Indeed an exploration of Pannenberg's approach to christology requires open-mindedness. Only then can seekers of truth find the value of Pannenberg's historical explanation for the viability of faith in the historical Jesus. Such a christological construction is Pannenberg's contribution to modern systematic theology.

Abbreviations

Wolfhart Pannenberg's Works

- ST* *Systematic Theology*. 3 Vols. Trans. Geoffrey W. Bromiley. Grand Rapids, Michigan: William B. Eerdmans, 1991, 1994, 1997.
- JGM* *Jesus—God and Man*. Trans. Lewis L. Wilkins and Duane A. Priebe. London: SCM, 1968.
- BQTh* *Basic Questions in Theology*. 2 Vols. Trans. George H. Kehm. Philadelphia: Fortress, 1970, 1971.
- Theo & Philo* *Theology and Philosophy of Science*. Trans. Francis McDonagh. Philadelphia: Westminster, 1976.
- ThKG* *Theology and the Kingdom of God*. Ed. Richard John Neuhaus. Philadelphia: Westminster, 1969.
- ThH* *Theology as History*. Eds. James M. Robinson and John B. Cobb, Jr. New York: Harper & Row, 1967.
- RevH* *Revelation as History*. Ed. Wolfhart Pannenberg, et al. Trans. David Granskou. Toronto/Ontario: Macmillan, 1969.
- Apostles' Creed* *The Apostles' Creed in the Light of Today's Questions*. Trans. Margaret Kohl. Philadelphia: Westminster, 1976.
- "Dogmatic Theses" "Dogmatic Theses on the Doctrine of Revelation," *Revelation as History*. Ed. Wolfhart Pannenberg, et al. Trans. David Granskou. Toronto/Ontario: Macmillan, 1969.
- "The Revelation of God" "The Revelation of God in Jesus of Nazareth," *Theology as History*. Eds. James M. Robinson and John B. Cobb, Jr. New York: Harper & Row, 1967.

CHALLENGES OF GLOBALIZATION TO FILIPINO FAMILIES

Pastor Milanie Catolico-Arandela

INTRODUCTION

Philippine families are in crisis situation nowadays. What affects them is not just a matter of internal relationship changes but a matter of both internal and external pressures which are caused by globalization.¹ Globalization is an overarching international system shaping the domestic politics and foreign relations of virtually every country. It describes the political, economic, and cultural atmosphere of today that includes militarization. The Philippine experience of globalization follows the definition given by J.H. Mittelman:²

“As experienced from below, the dominant form of globalization means a historical transformation: in the economy, of livelihoods and modes of existence; in politics, a loss in the degree of control exercised locally... and in culture, a devaluation of a collectivity’s achievements....”

Globalization has far-reaching implications on peoples’ lives and livelihood.³ It has some good and positive effects however, the

¹ “Globalization’s Handiwork”. The National Socio-Economic Summit last December 10, 2001 was a grandiose exercise of evasion. It blamed the current national crisis on everything except its real cause: globalization. It assigned responsibility for the crisis on terrorism, criminality, adversarial politics, graft and corruption, etc. when these are in fact the effects, not its cause. http://archive.inq7.net/archive/2001-p/opi/2001/dec/21/letter_1-1-p.htm.

²www.emory.edu/SOC/globalization/issues01.html. This website presents a wealth of definition of the term “globalization”. The meaning of the term itself is a topic to discuss as it may refer to real processes, to ideas that justify them, or to a way of thinking about them.

³ Alvin Toffler, *Future Shock* (New York: Random House, 1970), 11. Change would have a shocking effect on people.

negative outweigh them. In the Philippines, globalization worsens the already poor situation of the masses. It sends millions of Filipinos to work on a global stage where there is shortage of laborers, skilled, domestic and professional workers. This is because of unemployment and underemployment brought about by structural adjustments in the country. Globalization has converted rice lands, water and ancestral domain of indigenous peoples to multi-national companies for export products, high-tech fishing and mining operations, respectively. Farmers and fisherfolks go empty-handed, hungry and mostly indebted while indigenous peoples wander to exist. The import liberalization policy has destroyed the domestic economy as it continues the closure of small and medium enterprises. It causes Filipinos to consume cheaper import products and their own products left unsold or sold at a much cheaper price. Globalization allows privatization of social institutions (e.g. schools, hospitals and other social centers) and services (e. g. water and light), that are much needed by the poor majority. Globalization allows foreign militarization into the country to fight the so-called global terrorism. This threatens people, destroys nature and life rather than build peace and justice. The effects of globalization are felt worldwide and, sad to say, the Philippines is on the losing side.

Filipino families are now suffering unprecedented poverty and crisis upon crisis. Children felt the burden of poverty in family relationships, in being forced to drop out of school and find work instead.⁴ The massive poverty, the increasing overseas migration, the erosion of cultural values⁵ and the deterioration of peace and

⁴ "Children Speak about Globalization". *IBON Foundation*

www.inq7.net/opi/2001/dec/07/text/opi_commentary1-1-p.htm. The children participants in the series of workshops conducted by the Salinlahi Foundation Inc. said that, due to hard times "they resorted to illegal activities (e.g. petty theft and prostitution) to earn money to sustain their personal needs and for their families".

⁵ Reasons to think why globalization might undermine cultural diversity: Multi-national corporations promote a certain kind of consumerist culture, in which standard commodities, promoted by global marketing campaigns exploiting basic material desires, create similar lifestyles – "Coca-colanization". Western ideals are falsely established as universal, overriding local traditions – "cultural imperialism". .. making all human practices more efficient, controllable, and predictable, as exemplified by the spread of fast food- "Mcdonaldization". The United States exerts hegemonic influence in promoting its values and habits through popular culture and the news media- "Americanization". Does globalization diminish cultural diversity?

www.edu/SOC/globalizationissueso5.html.

order situation in the country are, but major manifestations of globalization.⁶

Globalization changes the modes of family life particularly through mass media. It undermines the common good and values so treasured by Filipino families, such as respect for the individual, concern for work and other people, accountability for actions taken, sharing the burden with others, cooperation and teamwork and solicitous concern for all.⁷ While globalization makes travel and communications easy, so that people around the globe get more connected to each other than ever before, it tends to break families by the need to earn money somewhere else away from home. "Parental absence could be equated to parental neglect."⁸ This makes children vulnerable to the negative effects of mass media, peer groups, and the like. The situation in the country today is a reflection of the steadily deteriorating condition of Filipino families.

More and more families are marginalized and excluded from the benefits of globalization since there is no fair trade, no fair dealing in this order especially for a developing country like the Philippines.⁹ Hence, more families are becoming poorer economically, physically, socially, mentally, morally, as reflected in their family life, child rearing and community life. Will the family let go of its treasured values and desire for a happy family? The situation challenges families to take hold of the "necessary" (e.g. values, faith and action) in order to survive and uphold the integrity of the family.

⁶ "Children Speak about Globalization". *The IBON Data Bank Foundation* in cooperation with SCF-UK and ARCS conducted a study on globalization and its effects on children. The Salinlahi Foundation Inc. was commissioned to conduct a series of workshops for this purpose. The workshops focused on the issues and concerns of children regarding the events happening in the country and the impact of these events on their lives and families."

⁷ Sr. Cres Lucero, "Globalization: Its Implication on our Life and Mission as Women Religious". A paper presented by at the AMSWP Annual Convention, January 20-24, 1997, General Santos City, Philippines, 8. Though, the right relationship should be: "Globalization capitalizes on the reality that we live in an inter-dependent, interrelated world where mutual interaction is the desired mode of operating."

⁸ Institute for Studies in Asian Church and Culture (ISAAC). *Courage to Live These Days: Editorials that Matter* (Diliman, Quezon City: ISAAC), 22-21.

⁹ "There is no global interest for the poor." May-an Villalba, Migrant Workers Challenge Globalization, 30. *In God's Image*. Journal of Asian Women's Resource Centre for Culture and Theology. Vol. 19, No. 1, 2000. (Women Challenging Globalisation and Celebrating the Jubilee). See also: *Causes of Poverty: Myths, Facts and Policies, A Philippine Study*. Raul V. Fabella's "Globalization, Poverty and Inequality", 127 – 150.

There is no quick fix or instant solution to globalization. Neither is there an escape from its impacts since this is “the era of globalization”.¹⁰ The responses to issues of globalization are marked by the international and national church bodies, such as the World Council of Churches (WCC), the National Council of Churches in the Philippines (NCCP) and the Convention of Philippine Baptist Churches (CPBC). But, it is very clear that without the cooperation of local churches, it would be impossible to reach families who are in the micro level of society. The NCCP PUFM issue-related programs on families are not well-accepted by local churches because of the understanding that churches need to focus only on moral and spiritual matters, and leave social issues to non-religious institutions. The lack of common understanding between the national (and international) and local churches in terms of the responsibility of the church to respond to issues affecting families is the reason why family ministries are scarce in local churches.¹¹

Local churches, especially of the CPBC seem to be passive and therefore unresponsive towards the negative impact of globalization and its implications to family life. There needs to be an assessment of the churches’ mission and ministry to families in order to assist them towards understanding globalization and its impacts on the family and society, and consequently to guide them to plan for alternative family ministries. Globalization requires vigilance on the part of the church and the families. They are not to be undermined by the definition of what is good and morally acceptable to existence rather seek for empowerment¹², show love and affection within the community, to stand still and denounce the ugly side of globalization for the common good.

Family ministry needs to be grounded in an understanding of family life in today’s social and cultural context.¹³ Philippine families are tremendously affected by the new global order. Families are breaking down under socio-economic-political

¹⁰ “The Era of Globalization” is fast becoming the preferred term for describing the current times. Just as the Depression, the Cold War Era, the Space Age, and the Roaring 20’s are used to describe particular periods of history... “Globalization Issues”,

<http://globalization.about.com/library/weekly/aa080601a.htm>.

¹¹ J. Santiago. 18 January 2002. Interview. Although CPBC (as an institution) is active in mass action, still, there is a negative reaction on CPBC membership to WCC and even to NCCP because of the existing conservative teachings of the church.

¹² This empowerment is for all families and not individuals only.

¹³ Diana R. Garland, *Family Ministry: A Comprehensive Guide* (Illinois: Intervarsity Press, 1999).

pressures.¹⁴ The family that ideally gives its members emotional, physical, educational support, and teaches moral and civic values is undermined by technological and rapid economic changes.¹⁵ The need to know and to understand these stressors to Philippine families today is not anymore a soft option to local churches.

Responses to this situation is seen by different groups nationwide and different programs for families. Local churches and families are aware of these issues but are unresponsive.¹⁶ This makes the writer interested in this project in order to improve local church family ministries and to make a meaningful contribution to families in crisis or out of crisis. This is also to encourage comfortable churches to commune with suffering families not to glorify poverty or illnesses but to struggle to the point of change.¹⁷ This sums up the common witness of the church that is the love of God. There is therefore a challenge particularly to local churches and families on their attitudes and perspectives on current issues that will seek alternative ways to minister to families today. New perspectives and new ideas about families and social issues are in demand especially for churches that have been passive to issues implied by globalization.

The Filipino family remains the basic unit of society in spite of the changes brought about by globalization. The writer still believes that there is something that could be done out of this situation through family ministries and better cooperation between families, churches, and communities. This project aims to improve the total ministries of the church, ministries that respond to the needs of its people in the light of the present realities and the purpose of God for all creation. This project is for churches and families that they may be more aware of and reflect on the issue of

¹⁴ ISAAC, 56. "Economic crisis spawns human crisis."

¹⁵ Parents today seem to fall short of these expectations because of complicated factors affecting family life. See for instance, participants' expectations of their mothers and fathers in the Southeast Asian Christian Family Seminar in 1981. Book 4: *Family Concerns and Church Programs*.

¹⁶ ISAAC.

¹⁷ M. Luces. 17 January 2002. Interview. Well-off churches do not react so much on the issue of globalization since church giving is still good in spite of economic problems in the nation. The theology of struggle was pointed out by J. Santiago but, N. Cornel sees this theology enslaving so that people become contented of the situation. S. Duremdes reflected that, "Adherence to the Theology of Struggle constitutes the participation in a task of destroying the present order and building "the new heaven and the new earth". This participation arises from a profound recognition that the way of Jesus is never the way of withdrawal from worldly affairs but always the immersion in the common day to day arenas. To be with God and to follow Jesus is also to be with the people." *In God's Image*. Vol. 19, No. 1, 2000, 19.

globalization, and its implications to family life and society. It is involving all family members and churches to discover their strength and abilities to counter the negative effects of globalization in order to change the situation and live a wholesome family life.

MANIFESTATIONS OF GLOBALIZATION IN PHILIPPINE SOCIETY

To begin with, family ministries are impossible to address without considering the socio-economic-political issues that affect the society today. As the Anglican churches' study clearly puts it, "The micro issue of family leads naturally to the macro issue of politics, which impacts on families and communities, often in a devastating and destructive way."¹⁸

Globalization affects society and what affects society affects the family. Globalization is an overarching international system shaping the domestic politics and foreign relations of virtually every country, and monoculturizing cultures.¹⁹ It affects peoples' lives as a whole and since it has gone on for sometime now, its manifestations have also increased and spread more widely. In the Philippines, it shows in massive poverty, increasing migration, erosion of cultural values and deteriorating peace and order situation.

Massive Poverty

1. The Definition of Poverty

The word "poverty" has been defined in various ways based on different models.²⁰ The income or consumption model used by the World Bank describes people living in extreme poverty (below poverty line) as those living on less than \$1.00 a day, as of 1987 and 1998. The human poverty approach, as advanced by the United Nations Development Programme (UNDP), identifies poverty as the lack of basic human capabilities and is manifested

¹⁸ Alan Nichols, Joan Clarke and Trevor Hogan, *Transforming Families and Communities: A Christian Hope in a World of Change* (Australia: AIO Press, 1987), 7. The Episcopal Church especially from the Northern Philippines was represented in this case study.

¹⁹ "The era of globalization" is fast becoming the preferred term for describing the current times... globalization describes the political, economic, and cultural atmosphere of today. "What is globalization? New Era replaces Cold War and Space Age". <http://globalization.about.com/library/weekly/aa080601a.htm>.

²⁰ *Bank Watch Bulletin*. Vol. 1 No. 1, May 2001, 12.

in conditions of illiteracy, malnutrition, shorter life span, poor maternal health, and illness from preventable diseases. Indirect measures of poverty include lack of access to goods, services and infrastructure, (e.g. energy, sanitation, education, communication, drinking water) necessary to sustain human capabilities. The social exclusion approach, as articulated by the International Labor Organization, views poverty or deprivation as a lack of resources required to participate in activities and enjoy living standards that are customary or widely accepted in society. A participatory approach evolved in social deprivation model that focuses on other aspects of well being and quality of life aside from income, health, security, self-respect, justice, access to goods and services, family and social life. The Presidential Commission to Fight Poverty (PCFP) describes the poor as those upland farmers, lowland and landless agricultural workers, lowland and small farmers and cultivators, artisanal fisherfolk, and urban poor e.g. industrial laborers, hawkers, micro-entrepreneurs and scavengers.²¹

2. The Poverty Situation in the Philippines

Poverty appears to be the biggest issue that faces Philippine society today, the result of a continuing crisis since the 1980's.²² Professor Leonor M. Briones said that, "the crisis in the Philippines is a continuation of the earlier crises, particularly the global debt crisis of the eighties."²³

²¹ *Patmos A Vision for Our Times*. A Publication of the Institute for Asian Church and Culture. Vol, 9 No. 3, 1993. "Philippines 2000: A View from the Farm" by Evelyn Miranda Feliciano, 23.

²² Stella P. Go, *The Filipino Family in the Eighties* (De La Salle University, Manila: Social Development Research Center, 1993), 42. "Perhaps the biggest issue that faces the Filipino family today is the economic crisis."

²³ Leonor Magtolis Briones, "Crisis Upon Crises: The Experience of the Philippines". Paper read at the "International Symposium on the Asian Economic Crisis and Alternatives", organized by the Pacific Asia Resource Center by Professor Leonor Magtolis Briones. Professor Briones is Vice President for Finance and Administration and coordinator of Social watch Asia and chair of Focus on the Global South. March 15, 1998, Tokyo, Japan, 7.

That global debt crisis brought more issues, such as massive debts, structural adjustments for privatization of government properties,²⁴ increased unemployment and worsening levels of poverty.

Fifty nine percent (59%) of the 75.5 million Filipinos live below poverty line²⁵ and 15.3 million wake up without food on the table.²⁶ Rafael Mariano reiterates that liberalization or the free market economy is instrumental in the rapid growth of poverty in the country. Since the World Trade Organization (WTO) agricultural agreement was ratified in 1994, one million jobs in agriculture have been lost. This number represents about one tenth of the economically active population in the agricultural sector, causing 47 percent of rural residents to live in poverty.²⁷

Instead of liberalization on trade, there is a monopolization of the rich countries evident in unfair trade relations. Poor countries are at a losing end. More cheap imports are flooding in the country and more production of export crops is given priority to offset the increasing trade deficit. Many studies show that trade liberalization has led to more land and resources being devoted to export crops and less to domestic production. There is eroding food sovereignty. The Philippines whose staple food is rice, is becoming increasingly dependent on imported rice to feed its population. Most of its lands produce bananas (370,000 hectares),

²⁴ *Institute of Political Economy Journals*, "Crisis and Privatization" by Antonio A. Tujan, Jr. and "The Context of Privatization and Neo-Liberal Policies" by Patricia Ronald, No. 17. September 1998. 6-8. "As in the case with the Philippines, privatization is linked with their debt crises... Part of these bankruptcy sales includes major utilities like the MWSS; the national public switch telephone network... the National Power Corporation (NAPOCOR)... Also, privatizations of social services like education, health, and housing, among others."

²⁵ *IBON Features 2002-07*, "In a Precious Shape, The Public Health System, Not Erap's Condition". Also, *Migrant Focus Magazine*, *Four in Ten Filipinos Live on Less than 74 Cents a Day*. February 2002, 8. Government statistics: 46.9% rural poor families and 8.2% of families in Manila and suburbs are poor. These people live on less than 74 cents a day (P38.00 =74 US\$ cents). National Statistics Coordination Board (NSCB). *IBON Facts and Figures*, Vol. 24, No. 11, 30 June 2001, 9. The Cost of Going Global says, "Two out of every five families are living in poverty. In countryside, one in two families is poor."

²⁶ "Anti-poverty campaigner rally", *South China Morning Post*. Vol. LVII No. 297, Hong Kong, October 26, 2001. Rafael Mariano, chairperson of Kilusang Magbubukid ng Pilipinas (Peasant Movement of the Philippines and chair of BAYAN, New Patriotic Alliance), 4.

²⁷ *Ibid.*, A comprehensive study on the effects of globalization in terms of income inequality is well-presented by Raul V. Fabella in the book *Causes of Poverty: Myths, Facts and Policies. A Philippine Study* by Arsenio M. Balisacan and Shigeaki Fujisaki (eds.).

pineapples (41,000 hectares), mangoes (113,000 hectares), and asparagus (1, 4000 hectares) for export. Rice imports peaked at 2.2 million metric tons in 1998, more than one fourth of local consumption. Because rice makes up such a large share of poor farmers' incomes and poor consumers' expenditures, unstable prices can lead to large and abrupt swings in purchasing power for these individuals. Such risk and uncertainty contradict the very notion of food security. There is the increasing landlessness as poor farmers are left with the option to sell the land they own if any. As a consequence, landlessness is on the rise and farmers have to sell their labor power as farm workers, pursue odd-jobs in the cities or simply remain unemployed. More than one million jobs in Philippine agriculture have been lost since 1994 representing about one tenth of the economically active population in the agricultural sector. There is the worsening poverty in the country.²⁸

The Philippine economists Arsenio Balisacan, Solita and Toby Monsod, Raul V. Fabella, Edita Tan, and writer Evelyn Miranda–Feliciano enumerated the root causes of poverty of which some are known to ordinary Filipinos:²⁹ (1) lack of employment due to low and unsustainable economic growth exacerbated by high population growth rate; (2) inequality in distribution of wealth, incomes and access to resources; (3) low productivity of labor; (4) poor access to services, particularly primary health care and quality basic education; (5) poor or degraded resource base; (6) unresponsive and graft-ridden politics and bureaucracy; and (7) political immaturity among people and political power in vested interest groups.

3. The Impact of Poverty on the Filipino Family

Poverty results in very low living conditions, a lack of justice, a passive acceptance of criminal activity that includes corruption³⁰

²⁸ "The Impact of the Agreement on Agriculture on Third World Agrarian Systems and Economics". A paper presented by Rafael Mariano at Asian People's Solidarity Forum in Hong Kong, October 27-29, 2001.

²⁹ *Patmos*, 23. See also Ansenio M. Balisacan and Shigeaki Fujisaki's book on Causes of Poverty: Myths, Facts and Policies.

³⁰ Corruption is one of the top three issues named through text messaging sent to Dr. Nestor Bunda, anchorman of a television program of CPU. Also, "*Philippine Corruption Rating Improves Slightly*", Agence France-Presse. 10 March 2002. The level of corruption in Philippines was described by the political and Economic Risk Consultancy (PERC) as "bad" scored 8.0 in a survey of foreign businessmen. In 2001 it scored 9.0. Based on Commission on Audit's (COA) report, the unliquidated cash advances of all government agencies in 2000 reached P34.16 billion. This reflects the national government's poor handling of its finances. By Donna S. Cueto. Inquirer News Service, 15 October 2001. www.inq7.net/nat/2001/oct/15/text.

in the government (red tape/bureaucracy) and other criminal acts. Fidel V. Ramos, a former president of the country, commented that “poverty could be a reason for the proliferation of radicals and extremists, the breeding ground of these people is there in the poorest countries.”³¹ The insurgency in Mindanao, the grip of narcotics on the Philippines, murder and rape cases, robbery, etc., are terrifying warnings and threats to families. Mrs. Teresita Ang, a member of the National Anti-Crime Commission, described the crime situation in the Philippines in 2001 as “the worst in the years” and extremist critics have branded the Philippines as the “kidnapping capital of the world”.³² The Philippines continues to be devastated by criminals and terrorists while its people watch helpless to the situation. Poverty increases insecurity of individuals and families while the elected officials and military seem powerless and have little effort to combat and stop the problem.³³

Poverty also results to a lack of educational opportunities, social opportunities, and basic needs, and to low morale, and poor nutrition. The study conducted by the *Ibon Facts and Figures* on “The Filipino Child in “Global” Philippines”, puts in perspective how children are affected physically (malnourished and sick and used in hard labor), mentally (poor or no schooling), socially (detached from normal activities of non-working children), emotionally and psychologically (disturbed by demolitions or war, prostituted and turned into law offenders). These are “children of the crises”.³⁴ Poor families have no stable or adequate source of income to send their children to school. The National Statistics Office (NSO) reported that one of every five Philippine children had no early education. Only 77% (17.3 million) of the 22.5 million school-aged children (5 to 17 years old) were reportedly enrolled in school year 1999-2000.³⁵ This means that about five million Philippine children did not attend school at that time.³⁶ This shows that there is also poverty in education as “it is deemed to be a lower basic priority than food and shelter.”³⁷ Poverty also causes child labor as

³¹ Stephen Seawright, “Ramos Wants Rich to Help Poor”, *South China Morning Post*, 26 October 2001. The same is said in the recent meeting of First World countries with the concern on alleviating poverty.

³² *Kilosbayan*. An Independent Non-partisan magazine for reflection and action. Vol. IX, No. 5, Dec. 2001, 20.

³³ A summary of a *Philippine Daily Inquirer* discussion of readers and visitors. Undated.

³⁴ *Ibon Facts and Figures*. Vol. 24, No. 11, 30 June 2001, 6.

³⁵ *Ibid.*, 3.

³⁶ *Ibid.*

³⁷ Arsenio M. Balisacan and Shigeako Fujisaki (eds.), *Causes of Poverty: Myths, Facts and Policies, A Philippine Study* (Diliman, Quezon City: University of the Philippines, 1999), 185.

parents are forced to send their children to work rather than to school or to play in order to augment their family income. Insufficient food in the family results in underweight and undernourished children. About 34.7 million children are in a sorry state."³⁸

Increasing Migration of Labor

1. The Definition of Migration of labor

Migration is the departure of women and men from their place of origin to work in cities within the country (internal migration) or overseas (external migration) to earn a living. Migration becomes imperative "if they cannot find such employment at home, or what they find at home is not sufficient to meet the requirements of themselves and their families".³⁹ Migration of labor is also 'trade in labor services'. Based on Raul Fabella's analysis, skilled workers in the country are exported to countries with more affluent economies thus, reducing labor supply and unemployment in the country of origin. Trade in labor also raises the Gross National Product (GNP) share of labor as wage rates rise, thus, lowering the effective income inequality in the less developed countries. Particularly, the dollar remittances of OCWs raise the capacity of the economy to finance growth and reduce poverty incidence as the growth quickens.⁴⁰ On the other side, as export of skilled labor and engineers rises, a shortage of skilled laborers in the country of origin is felt and the capacity to run power plants and factories is impaired. Also, impairment in relationships follows as more and more individuals are detached from their families. The Philippines is a developing country that has embraced migration as a solution to its economic problem.

2. Migration in the Philippines

Filipinos face a worsening state of poverty resulting from unemployment and underemployment.⁴¹ Industrialization and

³⁸ *Ibon Facts and Figures*. Vol. 24, No. 11. This is following United Nations definition.

³⁹ *Human Rights Solidarity*. "Migration as a Human Rights Issue", Vol. 10, No. 11, November 2000, 4. The editor noted that this article was submitted to the Asia – Pacific Seminar of Experts on Migrants and Trafficking in Persons with Particular Reference to Women and Children that was held in Bangkok, Thailand, from September 5 - 7, 2000.

⁴⁰ Arsenio M. Balisacan and Shigeaki Fujisaki (eds.), See Raul V. Fabella, "Globalization, Poverty and Inequality", 134.

⁴¹ *Ibid*. Migration in Asia is very much linked to issues of poverty. The following factors are linked: the poor are increasingly becoming wage laborers while in the past more people may have made their living from agriculture or other

liberalization of trade and industry have left people out of job and small farmers and entrepreneurs unable to compete with huge factories and enterprises, respectively. The shift from agriculture to industrialization leaves many rural folks and youth unemployment despite their training from colleges and universities. The jobless rate in Manila at the last quarter of 2001 was 16.1 percent and 10.7 percent in Southern Mindanao. This is seasonally high in April when new graduates join the labor force.⁴² These are the major factors to overseas migration.

The Philippine government intensified the 'Labor Export Program' to earn funds from dollar remittances of overseas compatriots. OCWs remittances now total no less than P5.5 billion per year. This dollar remittance contributes to the economy of the country and the paying of debts amounting to about 1.13 trillion Philippine pesos to the International Monetary Fund (IMF), World Bank (WB), Asian Development Bank (ADB), and Japan Development Bank (JDB).⁴³ OCWs constitute the Philippine's highest export overseas, remitting about 53 percent of the total dollars coming to the country every year.⁴⁴ Hence, they are called "bagong bayani or new economic heroes and heroines". The promulgation of laws for overseas Philippine workers has encouraged the proliferation of private recruitment agencies across the country. Applicants are encouraged to go abroad not only to solve the problem of unemployment or underemployment, of poverty in the family, but, also for the love of the nation expressed in terms of remittances.

The recorded external migration started as early as 1920 when 21,031 Filipinos went to Hawaii as plantation workers. They went to work without any contract. Only a handshake determined

forms of traditional employment... the former peasants become dependent on money for everything, and the rural safeguards which the poor had in the past disappear... Meanwhile, globalization reduces social safeguards, such as health and education, which now have to be purchased, and consequently, the pressure to make more money for survival becomes urgent.

⁴² *Philippine Star*, "Jobless Rate Rises to 10.3% in January", 14 March 2002.

⁴³ *Kilosbayan*, Vol. IX, No. 5, 57, and the *New Migrant Focus*. Mission for Filipino Migrant Workers, Issue No. 15, December 2000, 8. P1.13 trillion foreign debts as of October 2001. *Now based on World bank data: In 2004, OCWs remittances and compensation of employees, received in US\$ is 11.6 billion.*

⁴⁴ Lucila L. Salcedo, Ana Maria R. Peralta, Adelaida C. Ronquillo, Socorro C. Espiritu. *Social Issues* (Manila, Philippines: Katha Publishing Company, 1999), 70. According to the findings of the World Bank, worldwide remittances of migrant workers is second only to the earnings of crude oil trading and bigger than combined developmental aid in the world. *Migrant Focus*. "The Economic Dimension of LEP". Vol. 1, Issue 2, October-December 2000.

their labor assignment.⁴⁵ The push factors and the intensification of migration by the establishment of the Philippine Overseas Employment Agency (POEA) in 1982, led to a massive movement of people seeking jobs overseas. They seek all sorts of jobs, as skilled laborers, engineers, entertainers, professionals and domestic helpers on contract basis. Their foreign destinations are global, namely, the Middle East (16 states), Asia (30 states), Europe (46 states), Americas (46 states), Africa (48 states), Trust Territories (25 states), Oceania (5 states) and other unspecified countries.⁴⁶ An estimated seven million Filipinos are now working abroad, 155,200 of them are currently employed in Hong Kong.⁴⁷

Women who used to stay at home to care for their families have also found migration as the only solution to economic problems. The average proportion of male to female land based Overseas Contract Workers (OCWs) in 2000 alone is 30% males to 70% females.⁴⁸ This was because overseas jobs need more women than men, as there are traditional service jobs such as nursing, care-giving, house helping, and the like. External migration has been a solution offered by the government to underemployment particularly in 1974.⁴⁹ Today, one out of two employments offered by the government is overseas migration.⁵⁰

3. The Impact of Migration on the Filipino Family

The negative effects of migration on families cannot be underestimated. Migration results in separation of families that creates vacuum in relationships between husbands and wives, parents and children. The short or long-term separation creates loneliness and dislocation of families. When a parent works or when both parents work abroad, children are left in the care and

⁴⁵ H. Baricante, 15 March 2002, Interview.

⁴⁶ *Philippine Overseas Employment Administration*, "Deployment of Overseas Filipino Migrant Workers by Country, 2000-2001". www.poea.gov.ph. Trust Territories follows: Commonwealth of Northern Mariana Islands: Rota, Saipan, Tinian, Marianas; Federated States of Micronesia: Chuuk, Pohnpei, Yap, Micronesia, Republic of Marshall Islands: Majuro, Marshall Island; Republic of Belau Melanisea: Cook Island, Fiji, Solomon Island, Vanuatu, Melanesia, Polynesia, Samoa and unspecified territories.

⁴⁷ Hong Kong Immigration Department Release as of 2001, and estimated number of OCWs by the Philippine Overseas Employment Agency (POEA). *Now: There are more than 8 million OCWs recorded, more or less ten percent of the total Philippine population in 2005 that is 83.1 million.*

⁴⁸ "Deployment of Land Based Newly-Hired OFWs by Skills Category and Sex", Based on 2000 Statistics. POEA.

⁴⁹ Stella P. Go, 44.

⁵⁰ *IBON Foundation*, "Economic Crisis Rages On" by Arnold Padilla. No. 08, 20 February 2002, 3.

supervision of grandparents, relatives, nannies or neighbors. There have been cases of children not properly looked after. There is also the tendency of absentee parents wanting to make up for their absence by buying their children material goods. The effects of migration upon the children may vary ranging from over-indulgence to neglect. In some cases, these result in delinquency, poor health and malnutrition, child abuse, incest, unwanted pregnancy, drug addiction, poor school performance, poor values and increased materialism, lack of affection, breakdown in communication, and broken relationships. The lengthened migration and separation between husband and wife, in many cases, lead to marital infidelity - the husband or wife having illicit relationship that could lead to more serious separation. Migration therefore heightens the misery, the loneliness and dislocation of Philippine families. There is also a developing chain of migration among women already working abroad, especially in Hong Kong. Their daughters, sisters, or relatives follow the path of overseas migration because of unemployment or underemployment, poverty and massive pressures in the country.⁵¹ The overall result could lead to a disorganization of the family.

Erosion of Cultural Values

1. Definition of Cultural Values

Culture is the complex whole which includes the material and non-material aspects of life. It includes ways of life that a person has learned as a member of society. The material culture is represented by artifacts of a society. The non-material culture refers to knowledge, beliefs, art, law, morals, and all the capabilities an individual has acquired by living in communities. It was noted that most of the discussion on culture refers to the non-material aspects of life because the material culture may be destroyed but the non-material culture can be reproduced and even improved.⁵² Cultural values are learned by transmission from generation to generation of a certain group. They are adaptive to developments. Today, many of the good traditional cultural values are diminishing especially among young people and children. The shared norms, folkways and mores of the community are threatened.⁵³

⁵¹ A general observation of the writer based on her personal interaction with OCWs in Hong Kong before and during the course of research.

⁵² Lucila L. Salcedo et al., 12 – 23.

⁵³ *Ibid.*, Norms are those shared rules about acceptable and unacceptable social behavior (e.g. working, playing, eating, dating, visiting, and fighting). Folkways are customary ways of behaving ... has binding nature (e. g. eating,

2. The Satellite and the Mass Media in the Philippines

Technological development has turned the world into a global village. Nations are integrated into the world economy as banking and finance are at the click of a mouse or just a call away, and products and people are likely to follow. The satellite development follows a cultural exchange between countries but developed countries have more to give than developing or underdeveloped ones like the Philippines.⁵⁴ Ramon Tuazon's research shows that most of the 753 cable TV operators in the country rely heavily on imported satellite channels as local programs are very limited. Although only 430,000 households nationwide have access to cable TV, 1.8 million households have been categorized as "home passed", meaning they can be immediately connected to a cable TV operator. Cable TV and other forms of media, can be a source of positive and negative influences.

The mass media, including newspapers, tend to prefer stories with sensational and controversial slants on women's and children's issues, namely, child abuse, prostitution, child labor, and similar stories. They also tend to exaggerate and magnify reports especially on the Abu Sayyaf kidnapping cases and other crimes in the country that cause insecurities and uncertainties.

Multimedia in the country is undergoing development. The internet technology is subject to abuse or misuse. Its effects on Philippine families e.g. interracial dating and marriage through internet are yet to be discovered.

The telecommunications system in the country has changed rapidly from landline to mobile phones in 1990's. The latter is more practical and affordable for users who have tight budget to spend for communications or for those without budgets but could sacrifice other needs like food.⁵⁵ The arrival of mobile phones has

fighting, dressing, marriage, birth, death, art, etc.). It is called mores when folkways or customs gain wide acceptance and importance in the community (mores in modern society: respect for authority, sex and marriage behavior, private ownership of property, division of labor, and anti – slavery).

⁵⁴ Most of the succeeding comments are based on the research paper of Ramon Tuazon, vice president of the Asian Institute of Journalism and Communication (AIJC) and president of the Philippine Association of Communication Educators (PACE). "A children's cartoon show that was banned in Japan is shown in Philippine television." comments M. Vicente in an Interview, 2002 January 17.

⁵⁵ This is especially true for student users. Now: According to National Statistics Office, the spending pattern of Filipino families moved towards lesser food consumption expenditures. They spend more on transportation and communication, fuel, light and water, personal care and effects, clothing, footwear and other wear, medical care, durable furniture and equipment and

introduced a new mode of communication among Filipinos. Its wide acceptance from cities to villages has earned the Philippines the reputation as 'the texting capital of the world'.

The use of mobile phones for text messaging makes communication faster although quite shortened and coded as letters are limited to 160 only.⁵⁶ This limit requires the user to intentionally misspell or cut words. The public outcry for mobile phone manners in schools, hospitals, churches, driveways and other public places shows how seriously this gadget is disturbing. They believe that improper use of cell phones can "endanger the lives of people ..."⁵⁷

3. Impact on the Family

The proliferation of advanced technology -Satellites and Mass Media, and Communications System has contributed to the problems of Filipino families. Although mass media may be tools in delivering information, entertainment and relaxation, the uncritical use of the same has often brought more harm than good.

The latest research in the USA on "Children and the Media Violence" shows that children are very much influenced by the mass media. "Children are affected at any age since they are more easily impressionable. They have a harder time distinguishing between fantasy and reality, they cannot easily discern motives of violence and they learn by observing and imitating."⁵⁸ Their behaviors and attitudes are affected by mass media in different forms. The aggressive behavior of children is seen as related to or caused by the video games they play and the movies or programs they watch. Concerning video games and its effects on children, a research of six prominent medical groups in the USA mentions the following: Children will increase anti-social

miscellaneous such as those for special family occasions and gifts and contributions.

<http://www.census.gov.ph/data/sectordata/fie03frtx.html>.

⁵⁶ Smart Talk and Text service only. The writer intentionally used mobile phone service during her stay in the country to test this general opinion. *Now: From then on, telecommunications services in the country have advanced to include camera and internet services, making information-dissimination much easier and easier access to pornography or porno-animations.*

⁵⁷ Margie Quimpo-Espino, "What does it takes to create an award-winning ad?" http://archive.inq7.net/bus/2001/dec/14/text/bus_11-1-p.htm

⁵⁸ <http://www.mediaandthefamily.org/research/fact/vlent.shtml>. Fact Sheet on Children and Media Violence. 61% of television programs contain some violence, 43% of violent scenes contain humor, perpetrators of violence were depicted as attractive, 44% of the time, no immediate punishment was depicted in nearly 75% of the violent scenes, and many of the violent scenes depicted no harmful consequences.

and aggressive behavior, may become less sensitive to violence and those who suffer from violence, may view the world as violent and mean, become more fearful of being a victim of violence, desire to see more violence in entertainment and real life, or view violence as an acceptable way to settle conflicts.⁵⁹

Similarly, researches in the Philippines have suggested that the deteriorating moral values of Filipinos, evident in the increasing number of heinous crime incidents, rape cases, teenage pregnancy, drug addiction, juvenile delinquency and adultery, may be the result of the influence of mass media.⁶⁰ Medina, on her research on the effects of mass media, says that "Sex crimes consisting of sexual harassment, sex trafficking, and rape are on the rise. This is partly due to sex stimulation provided by mass media."⁶¹

A study conducted by the Anglican churches reveals that mass media and multimedia create a consumerist approach to life and relationships.⁶² Very often mass media present the following values: the fittest survive; happiness lies primarily in the acquisition of goods and services; consumption is a social obligation; progress and efficiency are inherently good; property and power are more important than other people; individuals are more important than social responsibilities and relationships; and that the individual is autonomous and free.⁶³ These are completely opposite to the cultural values that Filipinos treasure as national ideals.

The constant exposure of children to violence at home, on streets and mass media may normalize the violence around them. As the United Nations Children's Fund (UNICEF) report indicates, many of the victims still have the sense of security in spite of their experience.⁶⁴ Furthermore, it is observed by many that, "Children

⁵⁹ *Ibid.*

⁶⁰ "There are no real scientific studies to back up all these but they are common expressions especially in the urban areas. Most surveys conducted on this area used Western standards, and therefore not reliable". Lucila L. Salcedo and others on *Social Issues*. See also B. T. Medina, 130.

⁶¹ Belen T. G. Medina, *The Filipino Family*, Second Edition (Quezon City: University of the Philippines Press, 2001), 131.

⁶² Alan Nichols, Joan Clarke and Trevor Hogan, 24-26. See also Salcedo on *Social Issues*.

⁶³ *Ibid.*, Philippine Episcopal Church was represented in the case study. The Philippines is indeed becoming a 'permissive society', a comment among elders in CPBC churches.

⁶⁴ *Philippine Daily Inquirer*. "Our Battered Youth" By Michael L. Tan, October 15, 2001. The sense of security or confidence develops as the individual gets acquainted with violence in society or at home. The individual learns either to free himself/herself from danger, tolerate violence, or respond violently.

of lower class families are socialized to regard violence as an acceptable method of resolving conflict. This behavior is carried to their adulthood and over to their marriage.”⁶⁵

Concerning the use of mobile phones, the following behavioral changes were observed: People tend to become mobile and dependent on technology.⁶⁶ There is greater demand for mobile phone products even at the expense of other necessities. The use of it is time-consuming and costly. People tend to become impersonal in their relationships. Most students in urban areas have stopped sending letters to their parents in rural areas.⁶⁷ Many relatives have stopped exchanging mails or cards on special occasions. There is a deterioration of students’ English grammar, spelling and talking abilities, attention span and study habits.⁶⁸ People tend to become frank in text messages rather than in personal communication. People have become more inattentive to surroundings but attentive only to the texting partner. Mobile phones are also becoming a channel of pornography especially among male users through a download service of sexy pictures of women on 3G mobile phones.⁶⁹ The use of the internet brings and encourages global knowledge and culture, virtual relationships, and more dependence on it for study and research especially among students.

Deteriorating Peace and Order Situation

1. Definition of Peace and Order

“Peace is a concept with two distinct meanings. On the one hand it can be defined negatively as the absence of war and

⁶⁵ Salcedo, 68.

⁶⁶ Joey G. Alarilla, Feature Generation.

www.inq7.net/inf/2001/nov/20/text/inf_4-1-p.htm. 3G is more than the enabling technology. It is about connecting people, enabling people to reach out each other anywhere, anytime, anyplace. Also, see: Cherish Garcia-Hernandez, *Say Hello to the mobile revolution*. www.inq7.net/lif/2001/dec/07/text/lif_5-1-p.htm. Mobile phones to people: fashion accessory, communication gadget, status symbol, radio, digital voice recorder, entertainment, and several others.

⁶⁷ *Philippine Daily Inquirer*. “Philippine Post Office Complains”. Undated.

⁶⁸ Ronaldo Dizon, “Schools concerned over text grammar”. www.inq7.net/reg/2001/jun/06/text/reg_7-1-p.htm. For instance, “D a10tion gvn 2 rqst of prsnr wuz L8. It reads: The attention given to the prisoner was late. Seven out of 10 examinees in entrance tests failed in their English language ability test.

⁶⁹ Erwin Oliva, “Porn on 3G Phones”.

www.inq7.net/inf/2001/nov/27/text/inf_3-1-p.htm. Providers of such entertainment are keen on moving on some of that content to the wireless world.

hostility; on the other hand it suggests the idea of harmony and wholeness achieved through a proper relationship with God"⁷⁰, with one another, with culture and religions. The fight against global terrorism aims to achieve peace through military strength of combined nations.

Peace as "the belief that no violence can be justified - has been central to many faiths including Jainism, Buddhism, and the Quakers. The Jain concept of ahimsa, respect for all living things, was an influence on Gandhi. For Muslims and Jews, peace is an ideal of social wellbeing as well as an aspect of the Godhead, and their respective word for it, *sala'am* and *shalom*, is the customary greeting between the faithful".⁷¹

Actually, order refers to the very regulated way of governance and control in order to keep "peace". The achievement of peace and order depends largely on the situation of the nation and how people respond to it. For the participants in the "Forum on Peace Education" sponsored by IBON Partnership in Education for Development, peace is:⁷²

... Not just the absence of war. Peace is when the country's economy is free from foreign domination and control. ... when our farmers, who comprise the bulk of the population, are given lands of their own and allowed to enjoy the fruits of their labor. ... when our workers are given just compensation for the wealth they create... Peace is access to education, home for the homeless, absence of discrimination, respect for women and children, proper nutrition, health, no forced migration and separation of families, good social services and protection of economy, natural and human resources from foreign monopoly capitalists.

2. The Peace and Order Situation in the Philippines

"The peace situation in the Philippines is generally affected by two factors, namely, foreign meddling and domination, and

⁷⁰ Helicon Publishing Ltd, printed from the Hutchinson Educational Encyclopedia, 2001. CD ROM.

⁷¹ Ibid.

⁷² A Summary of the meaning of peace from the "Unity Statement in Support of the Ongoing Peace Negotiations Between the Government of the Republic of the Philippines and the National Democratic Front of the Philippines", 7 September 2001.

extreme economic and political deprivation of citizenry.”⁷³ The general peace and order situation in the country is unstable as police and military cannot at all times prevent crimes, as they too, sometimes, are implicated in particular cases. The worsening economic poverty and diverse political interests in the country makes peace and order difficult to achieve. A vendor in Quiapo, Manila, said that “There’s too much uncertainty in the country, that persistent rumours of imminent coups are bad for trade.”⁷⁴

Peace and order has not really rested for Muslims in Mindanao and perhaps for all Muslims in the country. There is a growing social discrimination and suspicion of all Muslims in the country because of the series of kidnapping incidents in the last few years, including bombings in Mindanao and the capital region.⁷⁵ A series of direct encounters and killings of Muslims and Christians were reported over the radio and local televisions in Mindanao especially beginning in the months of July and August of 2000.⁷⁶ The presence of 660 American battalions to train Filipino military men how to annihilate the Abu Sayyaf ‘bandits’ or terrorists in Sulu and neighboring islands, creates more tension among the people in the areas and the whole nation. And, while the country is experiencing a worsening poverty situation, the fight against terrorism required a 40 percent hike in military budget.⁷⁷

The Communist Party of the Philippines (CPP), the National Democratic Front (NDF), and the National People’s Army (NPA) are groups that evolved to be a sophisticated form of guerrilla struggle against the government. Their strong disagreement with

⁷³ National Council of Churches in the Philippines, *A Public Faith, A Social Witness. Policy Papers and Study Documents in the Philippines*. Volume II. (NCCP: Quezon City, Philippines, 1995), 6.

⁷⁴ *Far Eastern Economic Review*, “All things to all People”, 7 February 2002.

⁷⁵ Comment by Dr. Aurora Parong, Director, Task Force Detainees of the Philippines.

⁷⁶ The writer was in Mindanao when violent and gruesome encounters were reported over the local and national mass media. Not all gruesome local incidents were covered in national press. Prior to these reports were a series of bombings in the city of General Santos where the writer’s family resides.

⁷⁷ Antonio Tujan, “Poverty to Worsen with War on Terrorism”. *IBON*, 26 March 2002. The president Gloria Macapagal Arroyo before the graduating class of the Philippine Military Academy said: “the fight against terrorists is also the fight against poverty.” Out of the P780.80 billion national budget for 2002, P359.80 billion service the country’s foreign debt, P11.36 to health and P95.29 billion to education. Foreign creditors will get P986 million a day. The 75.40 million Filipinos will have to divide among themselves P31.12 million and P261.07 million for health and education services, respectively, each day. 35 centavos goes for health and P3.46 for education for each Filipino per day. The military budget is P60.24 billion, a 40 percent hike.

the government has created more tensions and unstable peace situations for common people in their area of operation. For instance, direct encounters of the NPA and the Armed Forces of the Philippines (AFP) in the past years have implicated civilians especially children and women.⁷⁸

Multi-national mining companies operations in the country have colonized the indigenous peoples' territories. Such operations threaten the integrity of the indigenous peoples' culture and their means of livelihood. It also means losing their right to own their land. The gradual disintegration of their culture and community follow as they seek for a place to survive in villages, towns, and cities. There is no peace for them.

3. The Impacts of the Deteriorating Peace and Order Situation on the Family

Militarism is a family and community issue when governments use their defense forces and arms against their own peoples in the name of national security. The effects of these activities can be devastating to humanity and the environment in totality not only in Mindanao but in the whole country. What was rejected in 1991 as the RP – US Bases Agreement comes back again in the form of the Visiting Forces Agreement (VFA).

Ms. Sharon Rose Joy Ruiz Duremdes, current general secretary of the NCCP said that:

“Under the VFA, Philippine courts shall have no jurisdiction over erring US servicemen. They can rape our women and children like they did before. They can shoot to kill local people like they did to some Aetas in Olongapo then. .. Where there is concentration of US military soldiers, there sexual exploitation exists. This social phenomenon used to be found in the cities where the bases were. The VFA grants US military vessels access to 22 commercial ports in Luzon, Visayas, and Mindanao. The whole country now becomes one US military base!”⁷⁹

⁷⁸ National Council of Churches in the Philippines, *A Public Faith, A Social Witness Policy Papers and Study Documents of the National Council of Churches in the Philippines* (Quezon City: NCCP, 1995), 14.

⁷⁹ “A Biblico-Theological Reflection on the Visiting Forces Agreement”. Presented by Ms. Sharon Rose Joy Ruiz Duremdes at the Forum on the VFA, National Council of Churches in the Philippines, August 31, 1998. Ruby Barcelona – Lavarias said that, “... at the end of the day, we may once again see the Philippines , mushroom with cabarets and night spots, Amerasian babies born out of stolen romances between American military personnel and Filipina dames, the travesty of Philippine territory and its laws and the mocking of our courts of justice. “RP – US Ties, Once Bitten, Twice Shy”. *Courage to*

The hard-earned democracy of the Philippines from American domination was short-lived now that the VFA operation is in full force in the country.⁸⁰ The former US state secretary, Madeline Albright, assured that the VFA would be beneficial to both the Philippines and the US. However, based on experiences and the Balikatan - 02 ongoing operations, people see this to be far from happening. The so-called terrorism in the Philippines cannot be countered by another militant attack since the problems in Mindanao have a long history unrelated to global terrorism.⁸¹ The presence of American military makes the Philippines more vulnerable as a target of terrorism and a breeding ground of terrorists. More and more families are displaced and suffering without food, shelter, education, security, and the like.

The figures of Filipino youth being robbed and assaulted are much higher than in many other Asian countries.⁸² This validates the suspicion that the Philippines has a deteriorating peace and order situation. The recent survey conducted by the United Nations Children's Fund (UNICEF) of 500 Filipino youth and other Asian countries reveals that 27 percent within the age of 9 – 17 have been victims of robbery, 13 percent of assault, 50 percent of fighting and 25 percent of threats. Twenty percent of these youth claimed that they were beaten by their parents or guardians when they committed mistakes.

Traditionally, Philippine culture approved of physical punishment as a means of disciplining the child, and believed that this was an effective way to correct mistakes. "Child-beating is seen as connected to the feudal Asian concepts where parents see themselves as having full control over their children. Asian parents, many themselves beaten up when they were children, think it is their right, maybe even their obligation, to discipline their

Live these Days, Editorials that Matter (Diliman, Quezon City: Institute for Studies in Asian Church and Culture, 1999), 119-120.

⁸⁰ The RP – US Bases Agreement was just rejected in 1991. "The large number of US troops in the country is a clear violation of constitutional provisions banning the presence of foreign military troops in the country after the RP – Us Military Bases Agreement in 1991 was abrogated. Worse, it is an insult to the Filipino people's unified will to reject the said bases treaty. "US Intervention in the Philippines: Travesty Against God's Will". A letter from the NCCP denouncing the entry of 660 US military troops... 1 February 2002. See also: "Cry Out Now!!! Church People Cry: Out with the US Troops Now!" by Central Methodist Church, Manila, 4 February 2002.

⁸¹ This subject will not be discussed here. See: *Documentation for Action Groups in Asia (DAGA)*. "The Struggle in Mindanao", September 2001.

⁸² Michael L. Tan, "Our Battered Youth". *Philippine Daily Inquirer*. 15 October 2001.

children by beating them up.”⁸³ Other reasons for parents’ violent temper outbursts would be the increase of children to care for among poor families, conflict between husbands and wives, unemployment and external pressures.

Conclusion

Globalization implements the policies of liberalization, deregulation and privatization worldwide. It intensifies poverty for a developing country like the Philippines. Liberalization of trade is not new in the country, however, its institutionalization and intensification through the World Trade Organization (WTO) leaves farmers and small and medium scale enterprises incompetent and bankrupt.⁸⁴ Filipinos now depend on cash to buy the necessities and services that have been privatized, such as education, health, and utilities at an expensive price for the poor majority. This means poor health, poor education, poor living conditions, low status, and the widening gap between the poor majority and the elite. Globalization advances poverty rather than welfare of the common people, and worsens the situation of the already poor majority population in the country.

The technological advancement and industrialization in the country has left huge numbers of unemployed and underemployed Filipinos. Many workers have been laid off from their jobs so that many of them have moved to being overseas contract works, casual employment. Those who remained in the country have become self-employed or helpless. Those who opted for overseas migration may have improved their living standards. Their children, siblings or relatives are able to receive education, basic needs and extra wants. Durable house and possession of furniture, appliances and household conveniences are other visible effects. Their dollar remittances contribute to Philippine economy especially for the settling of debts to the International Monetary Fund (IMF), the Asian Development Bank, Japan Bank for International Cooperation, and the World Bank.

⁸³ *Ibid.*

⁸⁴ “What Does Globalization Mean for Our Society?” Globalization existed for centuries: from the time of Marco Polo, explorers opened new markets for trade. What made the present wave different is its sheer pace and scope. Nations were being integrated into the world economy at amazing speed. Arnold Padilla. “Economic Crisis Rages On”, *IBON Foundation*, No. 08, 20 February 2002. “Such depressed prices of the country’s major crops can be attributed to the influx of cheap agricultural imports, one of the ill effects of the WTO.” The depressed prices of the country’s major crops are because of the influx of cheap agricultural imports, one of the many ill effects of WTO. Arnold Padilla, “Agreement on Agriculture”.

On the other side, the country's ability to run its plants and operate factories is often impaired as more and more skilled and professional workers go overseas. Also, the impairment of families rises while overseas migration continues. The migration of women has changed the traditional practice of Filipino families where women did the unpaid work of homemakers who looked after their children, while their husbands were the breadwinners. The absence of one or both parents in the family has often led to irregularities and disorientation in child-parent, husband-wife and family-community relationships, and therefore encourages external alternatives to parenting. To say it more briefly, overseas migration may be a solution to economic problems but, is also a cause of economic and economic-related problems in the country.

The development in technology has brought about cultural changes in the Philippines. The cultural changes in the country are shaped and made up by the mass media in different forms, such as movies, music, games, telecommunications, reading materials, and the like that shows people, fashion, styles, idioms, lifestyles, among others. Globalization of Western culture is also brought about by the spread of transnational food chains like McDonald's and KFC's, and other outlets for brand-name goods. Like other Asians, Filipinos are bombarded and pre-conditioned by the dominant First World culture so that they will continue to seek for the same style and quality in the country. The local mass media productions either owned by international companies or locals, have to adopt the dominant style in order to survive. The result is the development of a consumerist society and a homogeneous culture. The Philippines is made inferior and marginalized as culture itself is converted into a commodity.

The unstable peace and order situation in the country is caused by several factors, such as, poverty, violation of human rights, poor parenting, negative effects of mass media and foreign meddling in political and economic affairs of the country. The active participation of the Philippines in the so-called global fight against terrorism heightens the unstable peace and order situation in the country. To be in a state of peace and order in the country is difficult to attain without addressing the above-mentioned problems.

Globalization being an overarching system is indeed an economic, political, sociological and cultural issue that affects the Philippines. Unfortunately, the Philippine government has become the implementing partner of globalization in the country. It lacks the political will to safeguard the welfare of its people. The Non-Government Organizations (NGOs), churches and families will

need to pool their resources together in order to challenge the negative effects of globalization.

IMPACT OF GLOBALIZATION ON THE FILIPINO FAMILY

An Overview of the Traditional Filipino Family

Traditionally, Philippine families are classified as nuclear, extended and expanded. "The family which is referred to as *mag-anak* is basically the nuclear or elementary group of husband, wife and unmarried children, whether natural, born or adopted."⁸⁵ This is the primary unit of all types of families and is considered the basic building block in family structures, the basic unit from which all other forms evolve.

The linking together of nuclear families by virtue of the kinship bond between parents and children and/or siblings is called the extended family. This extended family includes relatives from both sides of husband and wife. According to Castillo, the Philippine family (*pamilya*) in its extended form includes the families of orientation and procreation.⁸⁶ The family of orientation consists of the individual, her/his parents, and all her/his siblings. The family of procreation consists of the individual, his/her spouse, and all his/her children. Just like the nuclear family, the extended family is characterized by a strong sense of solidarity. Castillo, Medina and Go would classify Philippine family as residentially nuclear but functionally extended. The modal household is nuclear but the family is extended insofar as relationships are concerned.

The expanded family has a kinship structure that is wider and forms a big community. It includes relationship based on descent, marriage, and pseudo-relationship.⁸⁷ This larger kin group consists of consanguine, affine, and spiritual relatives. The consanguine kinsmen are relatives by blood that includes all direct descendants from grandparents to parents and all descendants from children to great grandchildren, and collateral relatives, such as siblings, cousins, parents' siblings, and grandparents' siblings.⁸⁸ The affine relationship is brought by marriage where the wife and all her relatives becomes an affine kin of the husband's family of orientation and the husband, of the wife's. The spiritual or

⁸⁵ Belen T. G. Medina, *The Filipino Family*, First Edition (Quezon City: University of the Philippines Press, 1991), 14.

⁸⁶ *Ibid.*, 16.

⁸⁷ *Ibid.*, 26. The term "community" is a concept that dominated sociological thinking in the first half of the 20th century and inspired the academic discipline of community studies.

⁸⁸ *Ibid.*

ceremonial kin is acquired through child Christening, baptism, wedding, among others. By these, the sponsors (godfathers and godmothers) are considered members of the kinsmen. The number of ritual kinsmen depends on the number of children in the family. This expanded family regulates much of the Filipinos' relationships and behavior where mutual help and reciprocity are reinforced, and preserve kinship solidarity and cohesiveness.

"The family as the basic unit of society is very significant to the Filipino. It demands his (her) interest and loyalty more than any other institution in the larger society. Its influence is far-reaching for it pervades every aspect of his (her) life, be it social, political, religious, or economic. Community life is organized around the family."⁸⁹

This family provides tangible and non-tangible needs of the individual member. The tangible needs are food, shelter, clothing and the like. The non-tangible needs are emotional, mental, social and spiritual aspects which are nurtured through interaction and sharing of experiences and stories, love and respect expressed in service and care, and consistent observance of rituals in the home.⁹⁰ The sense of identity, purpose, companionship and the sense of belonging and acceptance are developed and sustained through life as these needs are provided. Because of these, the Filipino family is one of the major sources of security in society; it is supportive and protective of its members even in the case of grown up and married children.

The Filipino family cultural values were born and nurtured in the home through the provision of tangible and non-tangible needs. These cultural values have been carried over from one generation to another through the following characteristics of the family before the spread of globalization:

1. Very close family ties – The very close family ties maintained solidarity in the family. This solidarity was fostered in activities such as, playing, working, going to church together and "salo-salo" (get-together food) after church, usually at the grandparents' house where stories were told as a way to recapitulate the whole week's events. Also, family prayers and

⁸⁹ *Ibid.*, Second Ed., 12.

⁹⁰ Charles M. Sell, *Family Ministry*, Second Edition (Michigan: Zondervan Publishing House, 1981), 91. C. M. Sell calls this the redemptive realm of parenting while the other is the creative realm which includes task-oriented matters, such as providing food, shelter, clothing, and other necessities for children.

devotions,⁹¹ reunion of families, picnic, and special occasions marking a family member's birthday, anniversary, graduation, Christening, baptism, Christmas, New Year, Holy Week, All Saint's Day and other religious functions throughout the year, helped to nurture the very close family ties.

2. Closeness to Nature - The natural agricultural landscape and archipelagic setting of the Philippines explains why Filipino families were so close to nature. Agriculture and fishing were two main sources of livelihood to majority of the Filipinos. The natural environment is therefore the source of living and recreation for the family so that land and waters are treasured and protected. Family picnics were spent in farms, rivers & beaches.⁹² Children play with things from nature. They climb trees and enjoy their fruit. They create toys, name tags, miniature house, and blocks from wood, plants, mud, shells, sand and the like.

3. Simplicity in lifestyle – This simple lifestyle was reflected on the things families do together and the way they behave in life. Their slow-paced lifestyle meant that they have more time for relaxation and for one another. Their recreations and celebrations were inexpensive and full of fun because they were held in community plaza and food were shared by the community. They sang and played stringed instruments, told stories, and played indoor and outdoor games. The games played were replicas of daily happening in rural areas.⁹³ The celebrations were inexpensive and ingenuity in gift-giving was very much appreciated.

4. Religiosity – Filipino families were predominantly Christian and religious in practice. The altar at the center of the family's living room or an open Bible symbolizes the centrality of God in the family.⁹⁴ Nightly rosaries are heard among the Roman Catholic families and family altar is to the Protestant - Evangelical groups. Every good thing that happens to a person is attributed to the Creator and not to his/her own ability. The experiences of pain, suffering and joy are brought to God in prayers, sacrifices and banquets.

5. Valuing Discipline – Filipino families were very much concerned about child discipline. Parents are the main enforcers

⁹¹ A slogan was developed by the Roman Catholic Church: "A family that prays together stays together".

⁹² The writer recollects her childhood memories in this setting.

⁹³ Games Filipino children played were: Bahay-bahayan, Lutu-lutuan, Pusa at Aso, Trumpon or top, Luksong Tinik, Sipa, Piko, Siklot and Sungka among others.

⁹⁴ The writer grew up in this traditional design of the Filipino house. On this altar were food, candles, picture of the Holy family and a big wooden rosary.

of discipline as well as elder members in the family and the community. Discipline was taken seriously and shared within the wider community. Farming as a family occupation and the household chores being divided among all members of the family were nurtured ways in bringing up disciplined children.

These are characteristics of the Filipino family which have embedded good cultural values in both rural and urban areas that are treasured as national ideals.⁹⁵ *Paggalang* (respect for the individual) for members in the family is the essence of local discipline that extends to the wider community. Particularly, respect given for elders in the family and the community is outstanding. *Pagbabahala* (concern for work and other people) is showing concern over the welfare of other people, not to violate human rights and not to neglect social responsibilities to the community. *Pananagutan* (accountability for actions taken) is close to *pagbabahala* which is more on being accountable for whatever actions taken. This has harnessed Filipinos' willingness to work hard and to strive hard in all their commitments. *Pagbabalikatan* (sharing the burden of the other members of the group) is one way of expressing the sentiment of accountability where sharing of burden becomes a reality. *Pagbabayanihan* (cooperation) represents the concept of teamwork and cooperation in work, in play and in community activities. *Pagmamalasakit* (to give solicitous concern to others) is considered the highest ideal in Filipino culture that highlights the meaning of integrity, justice, and responsibility.

Stella Go's research on the "Filipino Families in the Eighties" gives an overview of the Philippine family facing challenges of modernization and urbanization. While the institution of the family had remained stable in the sixties and eighties, economic difficulties plagued the country and forced the family to find innovative ways of meeting its economic needs. More wives and children worked outside the home. More women joined the waves of labor migration. Working children were deprived of their childhood play and their right to protection and provision by their parents. Social problems, such as, marital infidelity, marital breakdown, and various forms of delinquency among the youth became more common. Go sees families in transition and in disparity in interregional modernization and urbanization due to regional inequities in the share of industrialization and

⁹⁵ Aurora E. Perez (ed.), *The Filipino Family: A Spectrum of Views and Issues* (Diliman, Quezon City: UP Office of Research and Coordination & UP Press, 1995), 7-12. See F. Landa Jocano. "Filipino Family Values".

development inputs.⁹⁶ She concluded that "changes on family are induced by external factors, such as, urbanization, the demographic processes of fertility, mortality and migration, as well as the prevailing economic and social conditions in the country."⁹⁷

The extended family remained supportive especially in times of emotional or financial crisis.⁹⁸ The presence of grandparents in the nuclear family made it possible for "the mother to have more time on psychological and emotional needs of the children or work outside the home." For Overseas Contract Workers (OCWs), the extended kinship system provides support when difficulties arise in the family. This system keeps the wives of OCWs from psychological breakdown. Overseas Contract Workers' family ties are nurtured and maintained by visits, and by the regular exchange of communication and financial remittances. The "kumpadre – kumare" (male and female godparents of children) system works especially in times of crisis.

In 1990's, the Philippine families continued to change in size and composition, in roles, in parent-child relations and in functions as socio-economic-political issues worsened. The Council for the Welfare of Children stated that, "the values of the Filipino family have been affected by industrialization and urbanization, technological changes, new gender roles and altered perceptions of marriage. There are pressures on the family stability and even indications of the increasing numbers of solo parents."⁹⁹ The Filipino family is beset by issues of poverty, armed conflict, abuse, disability, neglect, and the like. Breakdown of marriages is becoming common because of the long separation brought about by overseas migration that accustoms couples to live alone or with another partner. On the other hand, early sexual relationships among young people also lead to unplanned marriages or unwanted pregnancies.¹⁰⁰

The unstable peace and order situation in the country as well as the influence of mass media and technology are high. Television shows are mostly vulgar and movies are a disgrace but the present generation patronizes them avidly and uncritically.

⁹⁶ Stella P. Go, 3.

⁹⁷ *Ibid.*, 3.

⁹⁸ *Ibid.*, 62. According to a clinical practitioner, "The extended family can sometimes create stressful situations for children seeking to find their rightful place in the family that may lead to maladaptive behavior and psychosomatic illnesses"

⁹⁹ "The Filipino Children: 2000 and Beyond, A Philippine Plan of Action for Children", Council for the Welfare of Children, 3.

¹⁰⁰ M. Vicente. Interview.

Furthermore in mass media, violence and sex are the usual fare and the more of it the better for the current audience.¹⁰¹

Changes in the Filipino Families

1. Size and Composition of Household

Based on Medina's analysis, "the growing number of single-member household could be an adult child separating from parents that could have been triggered by necessity rather than willful breakaway from tradition and decreased centrality of the family."¹⁰² Insufficient income in rural areas is seen as a push factor for adult children to leave parental home and search for a better living in the cities. Furthermore, National Statistics Office (NSO) data shows the trend of nuclearization of families in rural areas as family members move to the cities to work or to study. Majority of women who work as house helpers in cities have siblings who rely on them for schooling, ailing parents who need a regular supply of medicines, a family to feed, etc.¹⁰³ urban families continue to extend family membership.

The decline in the number of children per family is due to several factors. Women now have the option to have fewer children with four as the average number in 1993 compared to six in 1973.¹⁰⁴ Education has been an important factor which influences family size,¹⁰⁵ college educated women tend to have lesser children than women with little or no education. Family planning education has also affected fertility rates. The distance and temporary separation of husband and wife due to work in cities or overseas has also contributed to this. Medina concludes that the reducing of children is "economic", depending on the socio-economic status of the family.¹⁰⁶

There is also the rise of the solo-parent family. A solo-parent family is composed of only one parent and his or her child or children. This could be in different forms, namely, of a widow or

¹⁰¹Isagani Cruz, "Vanished Values". http://archive.inq7.net/archive/2001-p/op/2001/nov/25/opi_iacruz-1-p.htm . Cruz said that, "The increase in the crime rate has been correctly traced to the slew of unwholesome films that have glutted the market and formented the rash of robberies, kidnapping and rapes. The entertainment industry itself has refused to display its civic spirit by curbing its greed for profit at the expense of the public morality."

¹⁰² Belen T. G. Medina, Second Ed.

¹⁰³ Maricel Laxa-Pangilinan, "Helping Our Helpers Help Themselves". *The Philippine Star*. 12 March 2002.

¹⁰⁴ Task Force Detainees of the Philippines. "Trends and Issues", Gender and Human Rights Seminar-workshop, Manila, November 22-24, 2001, 42.

¹⁰⁵ Belen T. G. Medina, Second Ed., 53.

¹⁰⁶ *Ibid.*, 52.

widower and child/children; a single man or woman and adopted child/children; separated parent and his/her child or children; an unwed woman and her child/children; a mistress and her child/children by a married man.¹⁰⁷ Recently, the government recognized this type of family and was required through the Department of Social Welfare and Development and other related agencies, to draw up a “comprehensive package of benefits which include tax breaks, housing benefits, and health and education insurance”.¹⁰⁸ The single parent is the lone breadwinner in the family who is responsible for everything concerning his/her child/children.

There are also other emerging types of families, such as the step-or blended families. These are families that are formed by homosexuals, or by siblings who have been orphaned or whose parents are away as overseas contract workers.¹⁰⁹

2. Roles and Responsibilities

The traditional headship of the home has changed as the Filipino family moved from agricultural to industrial age.¹¹⁰ There has been a shift from the self-sufficient to the monetary type of family economy that undermines the traditional authority of the father or the eldest brother, making them no longer the “decisive-authority” but the “milder-authority”.¹¹¹ Belen Medina’s research shows that gender roles and responsibilities have changed although men (87.7 %) still remain the head of the households according to the 1995 census.¹¹² Men are no longer the lone breadwinners as was traditionally the case since only 53 percent of the male heads surveyed were found to be sole breadwinners. More and more households today, particularly in the urban areas, depend on the employment of multiple earners considering the minimum wage of an ordinary office worker at P297.00 in Metro Manila. As of November 2001, the estimate daily cost of living for the family of six is P518.7 for Metro Manila. Outside Metro Manila,

¹⁰⁷ *Ibid.*, 41, 42.

¹⁰⁸ *Ibid.*, 41. This will be called the “Solo Parents Welfare Act” that covers those who lost their spouses to death, those who are legally separated, parents who choose to raise or adopt children on their own, victims of rape or prostitution, and temporary single parents whose spouses are either abroad, in prison or in exile.

¹⁰⁹ *Ibid.*, 42.

¹¹⁰ Stella P. Go, 67, and Belen T. G. Medina, Second Ed., 38.

¹¹¹ Belen T. G. Medina, Second Ed., 38

¹¹² *Ibid.*

it is P413.47 for those in agriculture and P392.99 for those in non-agriculture.¹¹³

Generally, mothers work for economic reasons. Only a minimal number of mothers work solely for career purposes and psychological satisfaction.¹¹⁴ Because of the economic crisis, many Filipino mothers who were traditionally expected to stay home and serve their family, now have to go out to work to augment family income or to act as the breadwinner of the family. In fact, many women and mothers have joined the ranks of OCWs. "First, it was an internal migration from the countryside to the cities but, because of the persistent systemic poverty; women were forced into working overseas."¹¹⁵

Mothers and wives who work outside the home but have remained in the Philippines, find double or triple responsibilities as they remain the keeper of the house and children except when they have a helper or some relatives at home. In the case of OCWs who work as domestic helpers elsewhere, they leave their children under the care of others in order to take care of other people's children. The OCW parenting becomes impersonal and indirect as it is done through telecommunications or letter writing.

Among the low income families, children are forced to join the labor force. The January 1999 survey of the National Statistics Office (NSO) showed that about 800,000 minors aged 10 to 14 years old were part of the country's labor force.¹¹⁶ In city streets, children doing some odd jobs have become a norm. They sell cigarettes, car rags, mineral water, newspapers, candies and snacks, do scavenging, watching cars, etc. Children in rural areas could be working in somebody's field, in the market selling fish and vegetables and some become drivers' assistants. Their meager income help augment family income, if there is any. This lessens socialization with their family and friends, and leads to poor school attendance and performance.¹¹⁷

3. Religious Practices in the Family

Among Roman Catholic families, "the traditional practice of praying together at Angelus time and the reciting of the nightly

¹¹³ *IBON Foundation, Inc.*, "Filipino Workers Shortchanged..." Press Release No. 2002-01, January 9, 2002.

¹¹⁴ "Trends and Issues", 36. Fifty nine percent (59.5%) of women in the labor force are married and twenty nine percent (29.8%) are single.

¹¹⁵ *Migrant Focus Magazine*, "Still a Long Way to Go". "There's more to Migration than Money Problems. Jan-March 2001, Vol. 1, Issue 3, 15.

¹¹⁶ "Children in Distress", *IBON Facts and Figures*, Vol. 24, No. 11, 30 June 2001, 4.

¹¹⁷ *Ibid.*

rosary is seldom followed today. There are several reasons why this is seldom done in families: (1) no common time of arrival at home, (2) no parents at home, (3) there are many TV shows and other activities outside the home, (4) lack of drive to do it, and (5) lack of knowledge how to do it. On the other side, family members who still have some involvement in religious activities through formal church institutions such as Bibliarasal (Bible study groups), Eucharistic League, Legion of Mary, Catholic Women's League, replaced the idea of nightly rosary with the family."¹¹⁸

The Convention of Philippine Baptist Churches, Inc. of which the writer is a member has also designed its religious family practices based on the protestant-evangelical missionaries' way of setting activities for families. The family altar that includes Bible reading, sharing and prayers used to characterize family gatherings. The family cottage Bible study used to draw all family members, invites neighbors and church families to come together not only for study but for fellowship and sharing. This is gradually changing as family members become busier with making a living, and as family religious activities become more church-centered. The different auxiliary divisions and special activities in church consume much of the individual's time that could have been spent at home.

As parents and adults face the pressure to work, there is change in their traditional role of providing religious education at home. Christian education has shifted the center of religious learning from home to the church. Parents have now relied on schools to provide socialization and education to the young. The school and church are seen to have taken over the role of the family in providing family education starting from nursery age.¹¹⁹

4. Child Rearing, Entertainment and Family Time

The mass media in different forms and modern technology, such as, Radio, TV (MTV and Cable TV programs), VHS, CD, VCD, computer games and toy guns, have replaced traditional ways of children's entertainment, toys and family leisure time. Some of these old ways were already cited in this chapter under the characteristics of the Filipino family. For the out-of-school children at home, most likely, the television has become a way of keeping them to behave while the parent or any adult minder is doing household chores. Video TV has been a way to keep

¹¹⁸ Belen T. G. Medina, *Second Ed.*, 69.

¹¹⁹ Usually, nursery or kindergarten school is enjoyed by families who could afford tuition or poor families who have close access to church-sponsored kindergarten schools otherwise early education is not possible for poor children.

children in church too.¹²⁰ This is especially true of big churches in order to keep children entertained while their parents are in worship. Western video tapes are used for educational purposes. The easy or close access to mass media and entertainment, “malls and fast foods”, move family time outside the home.¹²¹

Gleaning from the interview conducted by the writer, the mass media and modern technology appear to have changed children and families. These expose families, regardless of their economic standing, to places they have not been to, to fashion, language, people they have never met, and to western culture among others. Neville Jayaweera calls this an achievement of the mass media in the “psychic level” of individuals. While farmers, ordinary people and children remained physically at home they could travel in their minds to the ends of the earth and recreate themselves at a psychic level, a complex that is an external reality.¹²² TV screen personalities could easily become children’s role models in speech, manners, clothing, accessories and the like. The changes in children’s attitude and behavior toward family members and community, in study habits, in temperament, in relationships with siblings, parents, friends and the opposite sex are often blamed on the mass media.¹²³

Communication and behavior patterns in the family change as well. Values of individualism, competition, consumerism and materialism influence the young and old. This explains why respect for parents and elders is gradually diminishing. In short, the cultural values of Filipino families are at stake as children gradually absorb and practice mass media’s culture. Parents are also affected as they interact with their children. Family discipline is becoming difficult to impose with family members having very little time together.

Among parents who have little money to survive, family time is even more impossible. They have to work extra hours to provide for the family. Sometimes children misunderstand this arrangement since they perceive that the love of parents is seen in praying and playing together.¹²⁴ “Poverty is seen as a cause of

¹²⁰ N. J. Fran, 2002, January 23, Interview.

¹²¹ M. Lucas, 2002, January 17, Interview. “Malls like SM have everything inside for entertainment.”

¹²² Christian Conference of Asia, *The Communication Revolution and New World Information and Communication Order: The Challenge to the Churches*. Bible Studies and other presentations from a CCA Seminar on Communication in the Service of a New Heaven and a New Earth and Resource Papers on background, issues and implications of NWICO, (Singapore: CCA, 1985), 94.

¹²³ See appendix on Effects of Mass Media and Modern Technology.

¹²⁴ N. & G. Cornel, 2002, January 17, Interview.

conflict between husband and wife and children even among Christian families. It is also leading to spiritual poverty and poor church giving.¹²⁵

The Impact of Globalization on the Filipino Family

Globalization is centered on three main aspects, namely economic domination, political imperialism and cultural aggression. The economic domination requires restructuring or transformation in the political framework of all countries particularly in the Third World in order to achieve its aims. The pro-globalization policy of the Philippine government means that the rule of law becomes dominated by the international norms and standards so that multinational companies can operate unhindered in the country.¹²⁶ This arrangement includes foreign military interventions. These provisions limit the democratic culture in the country as it displaces consultative processes with the people. People become mere recipients of the so-called developments of the multinationals and not as partners and equal beneficiaries in the development. Multinational companies operate in the country in vast extent.¹²⁷ They pay much lower wages than they do in developed countries.¹²⁸ Culturally, there is the monoculturation and homogenization of ethics¹²⁹ ideas and behaviors, consumer tastes, styles and the like as technology develops. Dennis Arroyo said: "When foreign companies and products flow in, nations get exposed to modern technology. Cars, television sets, computers, VCRs and electronic devices, (fashion, food and several others) all came from industrialized countries."¹³⁰

Globalization has caused many changes to the Filipino family. What used to be the strengths of the families have now been undermined by the forces of globalization.

-Instead of the traditional closely-knit family ties, there is the disorganization of families. In order to survive many families have to be separated and the physical separation can lead to more

¹²⁵ *Ibid.*

¹²⁶ "Christianity, Colonisation and Globalisation", *Human Rights Solidarity*. The Newsletter of the Asian Human Rights Commission. Vol. 8, No. 7, July 1998, 28.

¹²⁷ For instance in Mindanao alone: DOLE, Del Monte, Stanfilco, Various canneries, Nestle among others.

¹²⁸ Dennis Arroyo, "Does globalization help fight poverty?" http://archive.inq7.net/archive/2001-p/bus/2001/dec/10/bus_15-1-p.htm.

¹²⁹ Professor Hans Kung calls this "global ethic" in a lecture delivered at the Hong Kong Baptist University in 2000.

¹³⁰ D. Arroyo.

serious problems in relationships between spouses and between children and parents. The cultural value of *pagbabalikatan* or the sharing of burden among extended family members is already becoming a burden rather than a joy because monetary incomes run short for a single family of four or five.

-Instead of the traditional closeness to nature, there is more detachment from nature because modern technology has privatized and converted lands into golf courses, malls, high rise buildings, subdivisions, factories, among others. Interactive entertainment is readily available in malls and special places. Artificial games and entertainments develop fantasy in the young mind so that life and relationships could be seen in different perspective, apart from the lived realities of life. There is more conflict between the old and the young, the rich and the poor, the privileged and the dispossessed.

-Instead of simplicity in lifestyle, globalization has accelerated the adoption and use of new technology and the influence of mass media that encourages consumerism, materialism, and senseless accumulation of wants. The spirit of cooperation for the common good is replaced by competition and individualism. Life becomes self-centered by the craving to own more than others. The concern for others is no longer true in the spirit of individualism. One could take advantage of others for self-interest.

-Instead of family religiosity, there is more of an individualistic religiosity that is linked to the desire for one's blessing and property. Religiosity or spirituality becomes self-serving, which is truthful to the message of globalization, not the Good News.

Browning and Browning (1991) and Vos (1991) presented a view of the family as existing to serve the mission of the church. Thus the major task of families is seen as raising children for the Kingdom of God.¹³¹

Churches also tend to focus itself on church growth because of external competition to pull people away from the church. Gone are those days when business establishments were closed on Sundays so that people have time for rest and church. People tend to be more restless due to the pressures and rat-race of life under globalization. Malls, instead of churches, are becoming the sanctuaries of countless Filipinos in this generation. Trust in God is replaced by trust in self through educational and monetary achievements. Also, the integration of faith to daily life in and

¹³¹ Jo Lynn Cunningham and Letha Dawson Scanzoni, *Religious and Theological Issues in Family Life Education* (in Handbook of Family Life Education, Vol. 1, New Delhi: Sage Publication, 1993), 3-17.

outside the home is being challenged because of competitive employment and work ethics.

-Instead of family discipline, good manners and right conduct are dictated by role models in mass media, peer groups, schools and churches that promote their own beliefs and standards also in response to globalization. Respect for elders, law and order are overcome by the rule of mass media, technology and these institutions.

Globalization causes the deterioration of cultural values of the Filipino families and the nation as a whole. All of the 15 interviewees believe that "going back to the basics", which means, a review of the lost cultural values in the face of globalization is a must for nation building.

Conclusion

Changes in the family are brought about by the changing socio-political-economic and modern technological development in the country which are parts of the phenomenon of globalization. The changing size and composition of families, the changing patterns of authority in the family, the working mothers and children, the changes in religious functions in the family, the changes in child rearing, care for the elderly and family time, are primarily because of the economic conditions of families. The high mobility of families to work overseas or in urban areas naturally incapacitates parents in the non-economic aspect of parenting, such as, "bonding, discipline, education and guidance, general protection, responsiveness to specific needs and the display of sensitivity".¹³² The influences of modern technology are becoming difficult to control by absentee-parents who are busy working to eke a living.

The Philippine family remains the basic unit of society but is no longer as influential as before because many children are raised without sufficient attention from one or both parents.¹³³ The significant persons in the nuclear family, whose values and spirituality are deemed influential, are no longer the mother and the father. The modernized life in an industrial society has shifted concerns from needs to wants. Children find consolation through material comfort, the use of modern technology, peer groups and through extended and expanded families. Problems in the family

¹³² David C. Benner and Peter C. Hill, *Baker Encyclopedia of Psychology and Counseling*, Second Edition, (Michigan: Baker Books, 1999), 829.

¹³³ ISAAC, 22. "This is an emerging phenomenon in Philippine family life today..."

and infidelity among spouses are on the rise as results of long separation.

Instead of the family being the source of early education, there is more dependence on the schools especially as both parents have to be in the workforce. Likewise, the family has weakened in its role of providing religious education and has depended on the church for it. The emergence of more solo-parents, absent parents, third sex parents, separated husbands and wives, has changed traditional meanings and structures of the family. The family cultural values that are considered as national cultural values are gradually diminishing as globalization intensifies in the country.

RESPONSES OF DIFFERENT GROUPS TO GLOBALIZATION

This chapter focuses on the responses of various groups - government, the non-government organizations and churches. This will guide the writer to assess current family educational ministry and to think of more alternative and appropriate forms.

1. Government Responses:

To Massive Poverty

President Gloria Macapagal Arroyo's government pledged to eradicate poverty in 10 years. The recently endorsed *Kalahi Caravan* program is for the poor. This program consists of land distribution, scholarships to poor families, housing and soft loans.¹³⁴ The government also promotes locally-made products to boost the local textile and garment manufacturing industry and generate jobs for Filipinos.¹³⁵ Ironically, however, the government pursues globalization and follows "conditionalities" set by the World Bank, the Asian Development Bank and the Japan Bank for International Cooperation among others. These loans are used to finance the government's multi-billion deficit in 2001 and reform

¹³⁴ Lira Dalangin, "Macapagal Taps Showbiz to Promote Programs". http://www.inq.net/brk/2002/mar/25/text/brkpol_1-1-p.htm.

¹³⁵ Marianne Go, "Buy Pinoy Movement to boost garment in", *Philippine Daily Inquirer*, 12 March 2002. Malacanang issued Memorandum Circular 20 requiring all government agencies to use locally produced materials for uniforms... The Phil. Textile industry is languishing in the doldrums due to stiff competition from imported fabrics. See also, Sonia Zaide. *The Philippines: A Unique Nation*, 295. Also, it can be recalled that the Philippine Chamber of Commerce in August 1934 sponsored the "Made in the Philippines Week" to popularize native products.

programs set by the government, such as, the Grains Sector Development Program (GSDP) and the power restructuring program.¹³⁶ The “conditionalities” mean further opening up of the economy to foreign investors and privatizing government agencies.¹³⁷ This scheme of assisting government programs to eradicate poverty is strongly opposed by NGOs, farmers and small entrepreneurs since it is experienced as the culprit of the worsening economic poverty situation in the country. What was presented in chapter one of this paper enumerates the reasons for their resistance.

The Population Commission notes that the present 76.5 million Filipinos would double to 113 million in 29 years. Speaker Jose de Venecia urged the government to make an “unequivocal” policy on birth control, to make a decision on whether it would actively promote the use of artificial methods of contraception or follow the Catholic Church stand to allow only natural methods, such as rhythm, among others. He believes in the government’s intervention to keep population growth under manageable levels opposite the economic growth rate. The 2.36% or 1.7 million annual birth rate in the Philippines has to be reduced gradually to 2 percent, until a 1 percent birth rate is achieved.

A memorandum of agreement was signed between the government and the Roman Catholic Church in Pangasinan to pursue the Natural Family Planning (NFP) program. Bishop Oscar Cruz stressed in one of the Catholic Bishops Conferences of the Philippines that the church was never against population control but is for responsible parenthood, to multiply responsibly. Lay leaders were trained as lecturers on NFP methods to educate people in the community about the advantages of having children. The governor of the province reiterates the need for every institution to cooperate in the population program and that the church is “an effective medium to bring the program to the people.”¹³⁸

¹³⁶ Arnold Padilla, “Economic Crisis Rages On”. *IBON Foundation*, NO. 08, 20 February 2002.

¹³⁷ The eradication of global poverty was expressed in The United Nations World Summit on Social Development in Copenhagen, Denmark in 1995. The United Nations therefore commits to create full employment and to counter social injustice in developing countries like Philippines. It urged industrialized nations to reduce the debt burdens of developing countries and to allocate 20% of the foreign aid to basic social needs.

¹³⁸ Juliet L. Javellana. De Venecia, “Bats for a Clear Policy on Birth Control” www.inq.net/nat/2001/nov/15/text/nat_10-1-p.htm, 23 November 2001

To Increasing Migration

The Magna Carta for Overseas Filipinos addresses the welfare and protection issues of migrant Filipinos and families. This is called the Republic Act 8042 signed on June 7, 1995 by the Ramos administration. This is “an act to institute the policies of overseas employment and establish a higher standard of protection and promotion of the welfare of migrant workers, their families and overseas Filipinos in distress, and for other purposes.”¹³⁹ However, this Magna Carta is criticized as an outright lie by the Migrante International since the government continues to neglect its duty to protect and promote the rights and welfare of Filipino migrants and families. Worse, the Philippine government intensifies the export of Filipinos as human commodities to be sold and bought as a cheap docile labor in advanced and developing countries.”¹⁴⁰ Through the Labor Employment Program and the POEA, candidates for overseas jobs receive seminars, trainings and necessary documents before departure.

To Erosion of Values

The government responds to the ills of mass media by providing guidelines on the Coverage of Crimes against Women and Minors. Guidelines prepared by the Center for Media Freedom and Responsibility have been distributed to newspapers to help ensure a more gender-sensitive newspaper reporting. Likewise, the Department of Justice prepared a guideline for Media Coverage of Children.

To Deteriorating Peace and Order Situation

The Philippine congress is again proposing to amend the 1987 constitution in order to effect change for a “more responsive” parliamentary system. This change is believed to be an alternative to a highly centralized government structure and a legal and constitutional way to solve problems in Mindanao. Aquilino Pimentel said that federalism would “provide an equal opportunity for the development of the regions in the country, to counter the perception that Metro Manila is favored over the other regions in the matter of development.” On the other side, Representative Augusto Syjuco believes that, charter change would amount to nothing unless what he called the “ABC of our national nightmare,”

¹³⁹ “Position Paper on Migrante International on Republic Act 8042 or the Migrant Workers and Overseas Filipinos Act of 1995”. *Migrant Focus Magazine*, Volume 01, Issue 02, October – December 2000, 26-27.

¹⁴⁰ *Ibid.*, 26.

which he listed as the “Abu Sayyaf, Bad infrastructure and Corruption,” was eradicated.¹⁴¹

The Philippines is among the countries in Asia to show support for the United States’ so - called fight against terrorism. The Abu Sayyaf kidnapping gang then was labeled “terrorist”. The support for the war against terrorism was an open invitation for the come - back of the US military operation in the country. This is strongly opposed by many Filipinos since militarization and intervention of foreign countries in internal affairs of the country, based on past experiences, can leave long lasting negative effects. In spite of this, the Visiting Forces Agreement (VFA) has come into being through the presence of more than 600 military men in the country with aims to end the so - called terrorism and its network.

2. Non-Government Organizations Responses:

To Massive Poverty

“Tabang Mindanaw is a humanitarian project instituted by multi - sectoral groups - the church, business, military, NGOs media, and a large number of volunteers - to address the needs of the nation’s largely forgotten citizens of Mindanao. Its message is hope for a land that seemed to have been forgotten by time and almost everybody else.” It responds through emergency relief operation covering 24,000 families in Cotabato, Maguindanao, Lanao del Norte. It had also launched the Integrated Return and Rehabilitation Program (IRRP) which helps the evacuees to return to their villages razed to the ground, and rebuild their lives, homes and communities. An important objective is for the tri-people of Mindanao (Lumads, Christians and Muslims) to respect each other, and develop commitment that can lead to justice, peace and real understanding among them.”¹⁴²

More than four million Filipino families are either homeless or live in substantial homes. The Jubilee Homes for the Poor is a program that puts up homes for the poor.¹⁴³ This is run by the

¹⁴¹ Dona Z. Pazzibugan and Juliet L. Javellana, “Focus on Poverty. President Against Charter Change”. *Philippine Daily Inquirer*, 3 April 2002. With reports from Rocky Nazareno and Jhunnex Napallacan. Miriam Defensor Santiago in the New Philippine Family Code opposed charter change as federalism would further fragment the nation and militate against national unity. The country is too small to be federal. It can also add more layers of bureaucracy to existing ones.

¹⁴² From the Souvenir program of Ateneo de Manila University Academic Convocation, 2001.

¹⁴³ <http://www.philstar.com.jubileehomes>.

Council of the Laity of the Philippines and the Catholic Bishops Conference of the Philippines in cooperation with Habitat Humanity Philippines.

The Ayala Group is one of the many Filipino companies that have been working in the last few years in the areas of education and leadership building through a school program. The Center for Excellence is a fully funded elementary school for very gifted children from the poorest families. Ayala groups believe that the elementary phase is a critical formative period for a student. It is expected that these gifted children will receive from this specially designed program, the necessary educational foundation to compete with the best students in the country. This is a response to the global economic imperative to improve the quality of Philippine mass education to be truly competitive in the world.¹⁴⁴

IBON Partnership in Education for Development (IPED) recognizes that educators are faced with many issues on politics, economics and culture. It aims to promote further the principle of "Transformative Education" vis-à-vis the issue in the new millennium. It has partner schools where conferences are held. Various topics promoting transformative education and values related to peace are discussed. IPED considers itself a poor NGO "as it is a self-liquidating project whose mission is to promote Transformative Education."¹⁴⁵ The program is concerned about trends in education: new and high technology and computerizing education by expanding utilization of the internet to move subject areas, new sciences and new skills needed, promotion of English proficiency and English as a medium of instruction and the internalization of education, networking with and becoming alternative partners of transnational schools in the first world countries. IPED believes that the best response and preparation for the Third Millennium is in strengthening the capacity of basic education to provide wholistic and sound preparation, and removing weaknesses (and even error) in content, strategies and methods." ... such as "rectifying the feudal and colonial slant and hollowness in our curriculum and our schools."¹⁴⁶

Some independent authors and The Institute for Development Education Center for Research and Communication have been actively publishing books on values, current and social issues and family. Current Issues include social responsibility,

¹⁴⁴ Zobel Ayala reiterated that, "People are at the heart of the great issues today of national development and modernization, of productivity and product quality, and of competitiveness in the new global economy."

¹⁴⁵ Gilbert Roland M. Sape, "Let's Talk IPED!" *IBON Education for Development*, Quarterly, March 1999, 38.

¹⁴⁶ *Ibid.*

complexities of human living, rewards and punishments and sanctions. Social Issues include development, culture and society, values, family, sexuality, ecology, etc. Issues on family include crisis, customs and traditions, case studies of Filipino children and their families.

Advocacy programs and campaigns, networking and lobbying with the government and NGOs in and outside the country are growing. Their drive include education campaigns on the implications of globalization in the total life of the nation, its people and the whole creation, information dissemination, dialogue and awareness forum on current issues, Seminar-Workshops on Trends and Issues in Philippine Society, trainings, etc.¹⁴⁷ There is also a call for rich countries to help alleviate poverty by bridging the gaps through greater access to technology at affordable price.¹⁴⁸ The agricultural sector calls for a concerted effort among third world countries to put up an unwavering resistance against the World Trade Organization (WTO) to bring about a just and democratic society where genuine land reform, national industrialization and the other anti-imperialist and democratic demands of the people will be satisfied.¹⁴⁹

It is important to note that the NGOs' continuous lobbying with the government has produced laws pertaining to the protection of women, children, environment and natural resources. An example is the New Philippine Family Code which reflects protection for women and children and has proposed solutions to poverty. The following proposals pertain to the correction of the basic socio-economic defects that make hunger a persistent threat to the Filipino people:¹⁵⁰ Right political attitudes and economic policies; permission of labor unions' industrial actions that are related to the welfare of the members.¹⁵¹ Priority service should be given to the poor, and more investment in the most reliable

¹⁴⁷ For instance, Seminar-Workshops by the Task Force Detainees of the Philippines, Bayan and Anniversary Seminars of the Freedom from Debt Coalition Groups.

¹⁴⁸ The former president, Fidel V. Ramos wants rich nations to help poor nations. Anthony Dickson. "Ramos Wants Rich to Help Poor". *South China Morning Post*, Vol. LVII No. 297, Hong Kong, October 26, 2001.

¹⁴⁹ R. Mariano.

¹⁵⁰ Florencio B. Abad, "Why Filipino Families Cannot Feed Themselves", 72. Note: Footnotes nos. 153-155 are parts of a book which title is not available at the moment of printing. The writer needs to connect back to Philippines to fill this in.

¹⁵¹ Miriam Defensor -Santiago, *Political and Economic Challenges Facing Filipino Families*, 65. Her "vision for the country is its transformation from poverty -wracked, disorganized and pathetic basket case, to a prosperous, self-confident and productive nation..."

strategy for ensuring a healthy, well-nourished and well-educated people.¹⁵²

To Increasing Migration

Migrante International is a global alliance of 72 overseas Filipino organizations in North America, Europe, the Middle East and Asia Pacific. This global alliance of overseas migrant workers puts forward agenda to the government that shall succeed the current immoral, corrupt, anti-migrant regime. The Overseas Contract Workers believe that "to migrate is a human right, however, based on what is happening today, Filipinos are already regarded as commodities for export for much needed dollars. The Labor Employment Program, having been projected by the government as a stop-gap measure to address unemployment and underemployment, became a permanent program, a sort of an export industry, a pillar of the Philippine economy. From the former presidents Marcos, Aquino, Ramos and Estrada, the country has seen the intensification of migration for the economic recovery program of the country, for the internationally shared human resources. Overseas migration will never cease as long as the Philippines remains unable or ill equipped to absorb the ever-growing labor force. The task or objective of all migrant workers is to change this situation."¹⁵³

To Deteriorating Peace and Order Situation

Responses to Peace Negotiations between the government of the Republic of the Philippines and the National Democratic Front of the Philippines, the issuing of statements of support for the comprehensive resolution of the armed conflict, and the attainment of a just and lasting peace in the country, are expressions of support to peace negotiations between the two.

The IBON Partnership in Education for Development (IPED) joins "the rest of the Filipino people in clamoring for the comprehensive resolution of the armed conflict and the attainment of a just and lasting peace in the country... It also affirms the work of educators in the pursuit of peace."¹⁵⁴ IPED recognizes that the "school community" has traditionally been an important constituency and advocate for peace. It is an institution for molding values among the youth i.e. to be peace loving, to seek

¹⁵² Jonathan Flavier, "Access to Food: The Filipino Family's Dilemma, The Philippine Socioeconomic Situation", 71.

¹⁵³ *NewMigrant Focus*.

¹⁵⁴ Unity Statement in Support of the Ongoing Peace Negotiations between the Government of the Republic of the Philippines and the National Democratic Front of the Philippines, 7 September 2001.

peace and make peace. The school's capability to influence society in matters where it makes a stand has long been proven.¹⁵⁵ The incorporation of peace and justice into school curriculum points to the fundamental issues of injustice, the understanding of the framework and context of peace and unpeace that promotes a lasting solution to war and conflict. It requires educators to be peacemakers. IPED concludes that peace is not just the absence of war but freedom from foreign domination and control, land for the farmers, workers' just compensations, youth's access to education, home for the homeless, indiscriminate attitude to Muslim and indigenous people, proper nutrition and health care, family unity (not forced migration), freedom from corruption, protection of national economy, and good social services.¹⁵⁶

Concerning the VFA, Malacanang and the military are called to clarify provisions in the Terms of Reference on the *Balikatan 02-01* (shoulder to shoulder) exercises.¹⁵⁷ A statement of unity named "The call to uphold Philippine sovereignty" is endorsed by many organizations in the country. Cause-oriented groups conduct indignation rallies and mass actions in and outside the country to denounce the interference of the United States in its internal affairs.¹⁵⁸

3. Church Responses:

To Massive Poverty

The National Council of Churches in the Philippines (NCCP), comprising of 11 mainline Protestant-Evangelical churches in the country, provides cooperative programs for the poor, deprived and the marginalized sectors of society.¹⁵⁹ This is a nationwide project in cooperation with its member-churches and other Development Ministries (DM) to improve people's economic condition.¹⁶⁰

¹⁵⁵ *IBON Foundation*, "Educators as Peacemakers", IPED National Educators' Festival, Mindanao Training Center, Bakada, Davao City, 13-17 May 2002.

¹⁵⁶ *Ibid.*

¹⁵⁷ "Uphold Philippine Sovereignty!" A statement. University of the Philippines, Diliman, Quezon City, 6 February 2002.

¹⁵⁸ *Migrant Focus*, February 2002. Protests were held in major Canadian cities during the visit of President Gloria Macapagal Arroyo. These rallies showed strong "opposition to the massive reentry of US soldiers into the country. The same rally was staged at the Philippine consulate in San Francisco.

¹⁵⁹ NCCP, Volume 2, 117.

¹⁶⁰ *Convention of Philippine Baptist Churches, Inc.* "100 Years of Baptist Mission. Centennial Celebration and 65th Annual Assembly", Iloilo City. May 16-19, 2000. See Report on Development Ministries.

To Increasing Migration

The phenomenon of migration was seen by the Philippine Independent Churches (PIC) on a national scale. PIC Cavite and Pangasinan resolved that migrant families should receive topmost attention in its ministry. "Migrant workers cross international boundaries; they are and should therefore be responsibilities of the sending and host governments and churches."¹⁶¹ Fr. Dwight was sent to Hong Kong to serve as a parish minister to Filipino migrant workers in Hong Kong, and at the same time chaplain for the Mission for Filipino Migrant Workers (MFMW). His active involvement in the mission made him realized how Christianity could be enslaving rather than liberating. His search for ways and means to make this ministry for migrant workers effective has led to the study of the Bible in context and the creation of liturgies that speak to the situation. He believes that worship should be continuous with life and that praying for relief from anxiety and exploitation is not enough.¹⁶²

The presence of Filipino pastors in Hong Kong is a display of the growing concern and response of several Philippine churches concerning the need to uphold the Filipino OCWs morally and spiritually. Philippine Churches from different traditions, such as, the Roman Catholic Church, Protestant – Evangelical Churches, and Charismatic - Pentecostal Churches, are mostly represented in Hong Kong. The Hong Kong Catholic Church authorities¹⁶³, the Methodist Church, the Baptist groups among others have been doing their best to provide Filipino OCWs with adequate spiritual assistance and pastoral services.

The Hong Kong Mission for Filipino Migrant Workers "dream of a society where families are not torn apart by the need to survive. It dreams of, and will actively work for, a homeland where all can live decently and with dignity."¹⁶⁴ The mission believes that migration of Filipino workers could be temporary and when to end migration is an open question unless there is a significant change in the economic situation in the Philippines.

¹⁶¹ *Migrant Focus Magazine*, "Ministry Alongside Migrant Workers". Volume 01, Issue 01. Hong Kong: Mission for Filipino Migrant Workers, July-Sep. 2000, 20. Also, Visit the Ministry to Migrant Workers Desk Social Services-Diocese of Western Pangasinan, IFI, Galvan St., Dagupan City.

¹⁶² *Ibid.*, 20-21.

¹⁶³ Ticozzi, Sergio Pime. *Historical Documents of the Hong Kong Catholic Church*. (Hong Kong: Hong Kong Catholic Diocesan Archives, 1997), 216.

¹⁶⁴ *New Migrant Focus*. Issue No. 15. Mission for Filipino Migrant Workers, Hong Kong. Dec. 2000, 8.

To Erosion of Values

A movie review is one of the programs by the Catholic Bishop's Conference of the Philippines which serves as a traffic or sensory board. This is called the CBCPs Catholic Initiative for Enlightened Movie Appreciation.¹⁶⁵

The NCCP, through its Mass Media Commission, calls for the use of mass media that creates community, a communication that is interactive and participatory, a communication that liberates people to articulate their own needs and act together to meet these needs, and a communication that supports and develops culture.¹⁶⁶ The NCCP and the Philippine Alliance Against Pornography (PAAP) conducted an advocacy Forum with the topic "The Dangers of Pornography," on July 17, 1997. The program challenged the participants from churches, church-related schools, seminaries and institutions to boycott pornographic materials as a good start since pornography cannot be fought in the legal arena alone.¹⁶⁷ The following is NCCP's special call to media and advertising:

"...we (NCCP) therefore, call on all Christians and people of other persuasions to stand vigilant in promoting an advertising industry that inspires and encourages our people to work towards a future and where our nationhood and identity is affirmed."¹⁶⁸

The Anglican group sees media problems as global so that solving them in one area will not really solve the problem. Several member-churches of the Convention of Philippine Baptist Churches clamors on the effects of mass media to children and youth but have no written statement against it especially for individual church guidelines.

To Deteriorating Peace and Order Situation

Meetings on Christian-Muslim dialogue have been facilitated by ecumenical groups to address the peace and order situation in Mindanao. The need to reflect on religion and violence becomes more and more important knowing that violence is not grounded in religious texts but in the history of the people who interpret the texts. "The discussion on violence needs to be a discussion on the

¹⁶⁵Armand N. Nocum, "Catholic 'muggles' warned vs. "Potter witchcraft", 27 March 2001. www.inq7/ent/28/text/.

¹⁶⁶ NCCP, 264-266.

¹⁶⁷ Lecture on Advocacy Opens Media Advocacy Forum Series. On the Celebration of the Centennial of Protestant Christianity in the Philippines. *NCCP Newsmagazine*, Vol. 38 Number 4, July-August 1997, 10-11.

¹⁶⁸ NCCP, 268.

history of violence, and it should not start from the assumption that it is religious tradition that legitimates violence," Mitri said.¹⁶⁹

The WCC Decade to Overcome Violence (DOV, 2001-2010), is supported by the NCCP through the "General Program of Action for Peace". This program calls on the "government and other warring parties to adopt an equivocal and firm policy on negotiations, and to avoid technicalities so that talks can start on substantive issues of the conflict. The Council member –churches were called to offer their good offices to facilitate the negotiations between parties in conflict."¹⁷⁰

Analysis of the Philippine society today and the causes of the nations' problems and the possibilities of the VFA are subjects discussed and reflected on by several Christian writers and leaders in order to bring about prophetic messages to Filipinos.¹⁷¹ The ailing political situation of the country has pushed a number of individuals to armed struggle as the only way to liberate the masses from oppression and to bring about transformation. For them, armed struggle is inspired by the natural law that teaches citizens to love and to fight for their country. To them, freeing neighbors from oppression is a display of love. This therefore brings about the cycle of violence in the country. The NCCP continues its call for peace and justice and opposes the US military intervention in the country.

The CPBC Christian Education Department has held a Consultation-Workshop on Family Violence for Iloilo churches in November 1999 for ministers and lay leaders. Its linkage with the Family Wellness Center of the College of Theology, and the NCCP, make occasional activities on Peace and Violence possible, especially with this year's Vacation Church School on "Overcoming Violence". The Family Wellness Center and the CPBC have been working closely during the last four years with the aim "to strengthen families".¹⁷² One of the Family Wellness

¹⁶⁹ The World Council of Churches, *Violence is not grounded on religious texts*, 21 December 2001.

¹⁷⁰ NCCP, See Policy Paper on Peace. 1. This commitment was reiterated at the 16th General Convention in November 1993. Also, the Ecumenical women in the Philippines resist all forms of violence against all women. They denounce all forms of abuse, such as, prostitution, migration, rape and other forms of domestic violence, as they "carry on with their quest for peace and abundant life".

¹⁷¹ See for instance, Feliciano Cariño in *Protest and Beyond: Reflection on the Philippine Situation Today*, *Doing Theology Today* and Melba P. Maggay's books: *Courage to Live These Days and Transforming Society* and Ms. Sharon Rose Joy Ruiz Duremdes' BTR on the Visiting Forces Agreement.

¹⁷² Margaret M. Sawin, *Family Systems: How They Work* (Iloilo City, Philippines: College of Theology, 1989), 83.

Center programs is the ministry to Muslim and Christian communities in General Santos City, Mindanao. Health and education are integrated as a way of evangelization. "...the medical-dental efforts are short lived because they prove to be very expensive as a ministry".¹⁷³ Also, the CE department of the CPBC attempts to work with the Department of Social Welfare and Development (DSWD) concerning domestic violence or child abuse and attend theological forum focusing on children's rights and concerns.¹⁷⁴

4. Analysis

Responses are very much focused on particular issues that directly and indirectly respond to globalization and its impacts on families. The government and NGOs' responses range from policy making, monitoring and implementation of service - oriented programs. These responses range from being curative, such as those in humanitarian services, to intervention and prevention through advocacy and information dissemination programs. Among the church bodies, responses need to be reinforced and coordinated in local churches in order to reach families in crisis situation.

The responses coming from the NCCP are from its issue-based programs rather than from specific Family Ministry programs of the Program Unit on Family Ministries (PUFM). PUFM aims to equip families but its approaches are for individuals, their self- development and enhancement of relationships with members of their family and with significant others; and, for specific sectors/members of the family, such as, couples, women and children.¹⁷⁵ Not many activities for the entire family were undertaken when interventional programs could have been possible, such as, counseling, family dialogues, family conflict resolutions, and other service-oriented programs. Unfortunately, there is an absence or lack of support from the local church leadership which is usually due to the unfavorable attitude of some church members toward ecumenism.¹⁷⁶

Member-churches of the CPBC have no separate family ministry programs but consider other related activities as ministry to individual family members, such as Sunday School, Bible Study, Cottage Prayer meetings, Auxiliary group meetings. On the other side, there are very few churches that conduct or encourage family

¹⁷³ Evangelization through Health Program. L. Buison.

¹⁷⁴ T. Padojinog. Interview. 17 January 2002.

¹⁷⁵ The Program Unit on Family Ministries in Focus: An Evaluation Report, NCCP. Quezon City, December 1995.

¹⁷⁶ *Ibid.*, IV.

activities occasionally. These activities are: family altar, reading family magazines, celebration of family Sunday and family fellowship and discussions. The CPBC CE department ties up with the Family Wellness Center of the College of Theology, Central Philippine University, in order to offer couples' enrichment seminars, violence and peace issues and other concerns in the family to its member-churches. CPBC CE had integrated Family concerns in Sunday school materials in 1999. The recent proposal to revive the CPBC family ministry is aimed to respond to the abovementioned issues. Its mission statement is "dedicated to strengthening CPBC Churches and their families to the end that they will be able to model Christian principles and teachings in their communities". Seminars, consultations, workshops and production of materials for family enrichment will be the general activities of this proposed program.

The different responses are aimed at transforming the nation and families from their present state. One of the very significant findings is the transformation of individuals from a very young age. This transformation is possible through collaboration of different agencies in the government, the NGOs and churches which is best exemplified in the following:

The Philippine government echoes the United Nations' Declaration of the Rights of the Child and professes to aspire for a Child-Friendly Society (CFS).¹⁷⁷ The Philippines is one of 88 countries committed to the Convention on the Rights of the Child and the World Declaration on Survival, Protection and Development of Children (CRCWDSPDC). This declaration was signed on 10 December 1990. On the same day the framework for National Plan for Children in the 1990s, and the Proclamation 672 on the short term National Plan for Children 1990-1992, were launched. This Plan of Action for the 1990s sees local government and the people assuming greater responsibility for the child's survival and development. The church and non-government organizations are to be fully mobilized in partnership with the government.

The community is expected to participate through the following: early identification of and intervention for children-at-risk, critical analysis of their problems and use of resources, participation in planning, implementation and monitoring of programs and services for children, preservation of the environment for sustainable development and mobilization of children for community participation. The organizers believe that, "it is only through a coordinated and concerted effort of both the

¹⁷⁷ *IBON Facts and Figures*, Vol. 24, No. 11, 30 June 2001.

government and non-government agencies as well as international organizations that every Filipino child shall enjoy his/her rights to live.¹⁷⁸ In response to this, the NCCP Vacation Church School 1999 materials focused on "Children's Rights".

This program envisions the following: stronger family ties founded on egalitarian relationship; that the Filipino child actively participates in community life and nation-building; is healthy and has the right to life and identity, proper parental guidance, living within a peaceful environment, provided with basic requirements for a healthy existence, basic education, leisure and recreation, and social security measures.

The fulfillment of the vision of the Filipino child requires government policy adjustments for social development, economic development and political stability. Advocacy for increased budgetary allocation of child survival protection and development is necessary. So is a more humane solution to the peace and order situation. More responsive policies and programs are to be made through a continuing in-depth research on child-related concerns.

Conclusion

Globalization can undermine everything that affects life but, people being the brain of globalization can do something about it. The most significant response that the government can do is to examine its pro-globalization stand that aggravates the situation of the majority population before any programs, such as the eradication of poverty in the country is possible. The other responses may serve as provisional restoration and alleviation of poverty, as they only treat the symptoms of the real problem. Also, a common understanding between the government, the NGOs and churches – local churches, will bring a collaborative and effective response to problems besetting the nation.

In this line of thinking, the church's participation becomes all the more important and relevant. It can begin to see itself, families and communities, its teachings, and understand its missions and

¹⁷⁸ *The Filipino Children: 2000 and Beyond: Philippine Plan of Action*. Council for the Welfare of Children, United Nations Children's Fund (UNICEF), 1-12. Children's Rights: Equality, regardless of race, color, religion, sex or nationality, Healthy mental and physical development, A name and a nationality, Sufficient food, housing and medical care, Special care, if handicapped, Love, understanding and care, Free education, play and recreation, Immediate aid in the event of disasters and emergencies, Protection from cruelty, neglect and exploitation; and, Protection from persecution and to an upbringing in the spirit of worldwide brotherhood and peace.

important contribution to nation building. It can challenge the government, however it is formed and however it operates, to review the impacts of globalization, its economic and cultural implications that are squeezing families, marriages and communities towards better policies for the masses. At the same time, the church can provide alternative ministries to families today and empower them as a way of challenging the undermining impacts of globalization.

TOWARDS ALTERNATIVE FAMILY MINISTRIES

The Filipino family in the midst of changes remains relevant today. It is still considered as the foundation of the nation¹⁷⁹ and the strength of society¹⁸⁰ in spite of the negative consequences of globalization that undermine families, disorganize them, break their traditional patterns and separate them. They remain as consumers, reactors, victims, hence, participants of globalization. Whatever changes they experience, they remain the focus, the reason and the context for family ministry and all ministries of the church.¹⁸¹ Family Ministry is to strengthen and help families discover their strength, support and empower domestic and communal families to act towards attaining the fullness of life in this present reality and the days to come. Family Ministry is “not just a set of programs that address family issues but everything a church and its representatives do that has an impact on its founding, development and ministry of families.”¹⁸² This is best expressed in the five-fold ministry of the church namely, koinonia, leiturgia, didache, kerygma and diakonia. These ministries will compose the whole curriculum of the church to be done in domestic families, in communal family and with other families in the wider community.¹⁸³

¹⁷⁹ Jose N. Nolleto, *The Constitution of the Republic of the Philippines Explained*, Article XV, Section 1, (Mandaluyong City: National Bookstore, 1992), 299.

¹⁸⁰ Jaime L. Cardinal Sin. Letter of the Roman Catholic Archbishop of Manila endorsing the book: *Family: The Seat of Education*, 1990.

¹⁸¹ The church is becoming more oriented to itself evident in the programs it creates without serious consideration of the needs of the family.

¹⁸² D. Garland, 374.

¹⁸³ Maria Harris, *Fashion Me a People: Curriculum in the Church*, First Ed. (Louisville: Westminster John Knox Press, 1989), 63. Curriculum means one that consciously incorporates other facets of ministry and not only courses to run in the church. The curriculum content is the life experience of the people.

This chapter endeavors to seek alternative ways to usher in family ministries to local churches in terms of approaches and perspectives.

Traditional¹⁸⁴ Perspectives and Approaches in Family Ministry

Family Ministry perspectives express the relation of the situation of families who need to be ministered to, in view of the person's or group's beliefs in relation to the purpose of being. These perspectives determine approaches and limit to Family Ministry. The following perspectives and approaches have gained popularity and usage, and have always been the basis for Family Ministries by most local churches in the Philippines especially under the Convention of Philippine Baptist Churches, Inc.

1. The Separation of the Sacred and the Secular

The traditional view that the role of the church is in purely moral and spiritual matters undermines Family Ministries in local churches.¹⁸⁵ Different traditions have different levels of awareness of and participation in political and economic realities. This dichotomy of the *sacred* and the *secular* allows individuals and families to live differently outside the church. This is best explained by the phrase “double-standard or split-level Christianity”. God's presence in all creation is not clearly taught in the church so that living according to the values of the reign of God in and outside the church is difficult to attain,¹⁸⁶ or hardly preached about.

The church is considered as a “private sphere”, a set-apart place, a place where problems of the world can be set aside, a haven of rest from the public sphere of economic pursuits and political demands.¹⁸⁷ This has accustomed churches to be

¹⁸⁴ Traditional means common approach and perspectives that have been widely used in churches for a long time or ever since it began.

¹⁸⁵ Charito L. Planas, “The Church in Context: Philippines”. *The Church and Political Reform. A CCA – IA Consultation Report. “The Church and Political Reform in Asia: Theological Bases for Participation”* Bangkok: 26-29 October 1988. Hong Kong: Victor Typesetting and Printing Company, 1989, 35. Similar to J. Santiago's comment in the introduction. J. Santiago is the present General Secretary of the CPBC. This point may imply the doctrine of salvation.

¹⁸⁶ Marjorie J. Thompson, *Family the Forming Center: A Vision of the Role of the Family in Spiritual Formation* (Nashville: Upper Room Books, 1989). She sees the secular and the sacred as “God who is sacred came to human who is secular.”

¹⁸⁷ Jerry G. Pankhurst and Sharon K. Houseknecht (eds.). *Family, Religion, and Social Change in Diverse Societies*. (New York: Oxford University Press, 2000), 2. “Shaped in the 18th and 19th centuries, modernization theories have continued to dominate public opinion and much social scientific discourse. In general, according to these views, both family and religion (church) are

separated from the affairs of the people. Families who at the same time have their own private sphere and consider the church as a “public sphere” may find taking their brokenness to the church awkward since it is a set aside place for the righteous. The manner churches treat “imperfect” or dysfunctional families is also the reason why many families would rather leave the church than look to it as a refuge especially in times of crisis. For instance, broken marriages, illegitimate children, adopted children, and the like are not welcome openly and with joy in the church. Families in crisis are usually treated as trauma victims or bizarre people. Church members’ reactions may vary from insensitive interrogation to “I don’t care attitude”, to gossiping and magnifying issues. Ironically, churches always seem to promote the ideal family but have failed to offer families in crisis adequate support for the dimension of the families’ vocation related to the spiritual (and developmental) growth in the home.¹⁸⁸

2. Church traditions vs. radical discipleship

Different interpretations of the scriptures confuse families concerning the call of Jesus to radical discipleship (Matt. 10:35-37). There is an understanding that celibacy is the highest expression of the Christian faith. This understanding causes families to take lightly their responsibilities in parenting. Different church traditions have different interpretation of the family’s responsibility in relation to spirituality. For instance, the patristic thought in the wider context of the Greco-Roman family remains that the ascetic life is the only way one could serve God fully.¹⁸⁹ Therefore, a pastor or a priest member in the Filipino family gains more honor and respect for the family, especially the parents.

The patristic thought also explains why the family is not the central concern of the church. Most likely, the appeal of the church is always to win the individual to follow Christ with a single mind and heart to the point of disregarding family life. Filipino families regard priesthood as the highest calling so that only few can really follow Jesus Christ. Whatever comes next to priesthood is second best. The patristic thought also gives the Filipino father power and authority over all members of his family. This is now being challenged by the feminist thinking and by the new economic

relegated to the “private” sphere, are set apart from the broader social processes, and thus are less significant than those broader processes.”

¹⁸⁸ M. Thompson.

¹⁸⁹ Stephen C. Barton (ed.), *The Family in Theological Perspectives* (Edinburgh: T & T Clark, 1996), Carol Harrison’s Essay, “The Silent Majority: the Family in Patristic Thought”, 88.

arrangement in the family where more mothers are becoming breadwinners instead of fathers. Also, the common notion that families receive spiritual nurture only at church (where the priest is) develops a passive attitude among members in the family concerning spirituality in the home.

3. It is God's will that we suffer vs. God's will for fullness of life

The belief or theology that suffering is God's will keeps people immune to poverty and injustice. It actually reflects a fatalistic outlook, *suwerte* (fate) in Tagalog. This *suwerte* can lead a person to think that whatever happens to one's life is the will of God. Poverty, violence, and other forms of human rights violations then seen as part of God's will for people. Yet how can resignation to fate bring about the reign of God? There is a need for families to grow in awareness of God's will for fullness of life. This however entails their active participation and responsible involvement in solving life's problems or changing the present order.

4. Sector-based Approach

This approach separates children and parents. Considered a traditional approach, this approach is shown in separate auxiliary programs for men, women and children. The age-graded curriculum is a strong characteristic of the present church education and other ministries.¹⁹⁰ This compartmentalized approach is based on developmental theories in the 19th and 20th centuries advocated by Jean Jacques Piaget, Sigmund Freud, Lawrence Kohlberg, Erik Erickson and James Fowler, among others. Although there are instances when separation of family members was needed for instruction¹⁹¹, there has also been a felt need to bring the family together. However, majority of Family Ministry programs in the past and until today have been age-based or sector-based. This is also true of the NCCP PUFM

¹⁹⁰ The age-graded curriculum was patterned after the United States of America Sunday School materials being the first and model of Christian Education in Philippines. Intergenerational teaching in the CPBC small-sized churches happens unintentionally because of lack of resources. Majority of the CPBC member-churches are poor and have inadequate educational ministries. See M. Catolico's thesis. *Administering Christian Education in Small Churches of the CPBC, Inc.*

¹⁹¹ Gloria Durka's optimistic remark was, "there is no crisis in the family" and marked the need to further research on the following subjects: Education of children by parents, education of parents by parents, education of parents by children, and a systems approach to family ministry. Iris V. Cully and Kendig Brubaker (eds.), *Harper's Encyclopedia of Religious Education*. (San Francisco: Harper and Row, Publishers, 1990), 254.

programs. In spite of its excellent aims to help families, it failed in recent years to serve families who are the main target of the program. The ten-year evaluation of the NCCP-PUFM concluded that the activities and programs that were carried out were generally for self-development of individuals, and for participants to become better members of their families. Furthermore, only a few individual members from different member-churches were reached by PUFM programs because of distance and limited human and financial resources.

Re-Imaging the Family and Its Roles

In times of crisis, families, churches and communities seem to break farther away from one another instead of getting closer to one another for support. The following images and relationships of the family are not new. They just need to be retrieved in this “era of globalization” in order to find support while endeavoring to change the situation.

1. The Family as Vocation

Diana R. Garland picked up the idea of Ernest Boyer that “the twelve disciples were not the only ones called to serve Jesus” but, God called Mary and Joseph as parents of Jesus with accompanying responsibilities.¹⁹² This gives the image of the family as a vocation. Instead of families becoming mere recipients of the church’s ministry, they become co-laborers in the church’s ministry within their families. Kathleen and James McGinnis believe that the family is the first school of social virtues so that their home became a laboratory for parenting for peace and justice.¹⁹³ In spite of their busyness, they managed to integrate family ministry and social ministry at home, an affirmation that parenting for peace and justice still is possible today. Their book is intentionally designed for families who have to spend more time for survival, for families in low living conditions, for comfortable and isolated families to become sensitive to others’ needs, and for those who lack imagination and information and who often misunderstand others’ actions for peace and justice.

¹⁹² D. Garland, 307 – 308.

¹⁹³ James and Kathleen McGinnis, *Parenting for Peace and Justice* (New York: Orbis Books, 1990).

This book is gaining popularity in churches, schools and NGO circles. See also, Maria Harris and Gabriel Moran’s views on Doing Justice. Doing justice is always relational. *Reshaping Religious Education: Conversations on Contemporary Practice and Fashion Me a People: Curriculum in the Church.*

2. The Family as Domestic Church

Families compose the church and community and serve as the foundation and witness for the church, school and community.¹⁹⁴ The Vatican II calls the family as the domestic church. This name was based on the earliest Jewish tradition of family gathering around the table for prayers, for meals and feasts on holy days. Every occasion in the family was celebrated around the table or the sacred place (altar or the hearth). The eldest parent in the family has the power to give blessings to children long before the establishment of institutional priesthood. The absence of the temple makes the family the spiritual center. The Christian family as a domestic church is a partial gathering of the communal church where there is consistent Christian formation. It is called to function as a church in the home, to serve as a vehicle to live out the new creation reality found in the relationship with Jesus Christ.

The image portrayed here is usually that of a nuclear or extended family where parents or grandparents assume the work of the priest to bless the rest of the family members. Today, because of the soaring number of working mothers and fathers overseas, many families are composed differently. Nevertheless, the challenge is for them to perform family rituals even on special occasions. The family may be one with grandmother or grandfather and children, aunties or uncles, helper or relatives instead of the father, mother, and children. Filipino families need to reclaim and affirm the importance of the extended family for support and representation in the absence of the children's parents. There is need to encourage relatives to assume the spiritual, moral and other responsibilities they could give in the best way possible. These relatives are like surrogate parents who will bring the child to the "Communal Center" (the church) where a gathering of families is present and a support system exists.

The image of the church as a family of families will provide a sense of security for incomplete or dysfunctional families. The relativism of all believers in Christ makes one big family of God.¹⁹⁵ This view of the gathered Church being the family of God includes

¹⁹⁴ Robert E. Clark et al. (eds.), *Christian Education Foundations for the Future* (Chicago: Moody Press, 1991), 574.

¹⁹⁵ Although "God the Father" is refuted as an image of God by feminist theologians, and may have negative connotation to families with problem fathers, the father image remains important in the church that seeks to function as a family. M. Thompson sees this as a redefinition of family that is, "a true family is one whose center is unswerving allegiance to God alone and whose parameters expand to include everyone who delights in God's will." Eph. 2:19.

all who obey the will of God and all in need of care and understanding. Its ministry is to serve families to have deep experience of God; provide a caring atmosphere for all families regardless of their social standing and troubles as a way of shedding God's love to them. The communal church is a place for common worship and prayers, gift-giving, fellowship, learning and understanding, sharing of burdens and joys, and common services for everyone in need. In this regard, the church's role as a sanctuary of families, a source of strength, inspiration and enabling, the priesthood of all believers is reemphasized and reintroduced to families today.

The family, being part of the wider community, is never alone to take care of its children. Philippine families are communal in nature as membership extends from consanguine to affine to ritual and associates. The birth of a baby in the family can lead people in the village to visit the family.¹⁹⁶ This gesture leaves the community feeling responsible to discipline (admonition and correction) and care for the child.¹⁹⁷ The community has always considered child-rearing a shared responsibility. It is a way of reinforcing communal life that encourages service and sharing. The community also stands in place of parents, brothers, or sisters so that paying respect is also important. There is therefore a need to retrieve this communitarian or communal task of raising the family. From this point of view, families can start to cooperate and work with the community, schools, churches, NGOs, and other peoples' organizations for common agenda for everybody's welfare. This endeavor will open opportunities of changing the present situation in schools, public places, political arena, and the like. It is also the community's duty to examine the role of the government and its expectations in ensuring family welfare as stipulated in the Philippine Constitution.

The Philippine government recognizes the right of children to assistance, including proper care and nutrition, and special protection from all forms of neglect, abuse, cruelty, exploitation, and other conditions prejudicial to their development...¹⁹⁸ Parents have the intentionality of providing stability and coherence in the primary culture of the child but, how is this possible in the face of globalization? The pursuant of these provisions in the Philippine

¹⁹⁶ *Asia Journal of Theology*. "Images of Christ in Filipino Culture and Atonement Experiences. A Case in the Contextualization of the Gospel Message" By Alan J. Delotavo, Vol. 15, No. 1 April 2001, 141.

¹⁹⁷ This justifies why Filipino folks talk about their neighbor or neighbors' children. Also, the communal discipline of a child is similar to Jewish and South African families.

¹⁹⁸ J. Nolleddo, 299.

Constitution needs review by the government together with corresponding agencies for the protection of families. The privatization and liberalization of trade policies with their impact on families are unconstitutional based on the abovementioned articles. On the other hand, the Philippine Constitution provides families their right to participate in the planning and implementation of policies and programs that affect them.¹⁹⁹ Therefore, families have the right to complain against policies that hinder their development. Families need to see this right of expression as a way of transforming their deteriorating condition. The seriousness of the matter is taken when parents or surrogate parents consider the family as their vocation.

Although Filipinos believe that the home is the first school of social virtues, this role is gradually undermined by the mass media. Families now depend on schools for this. Yet the rapid change in the school curriculum to match technological developments falls short of the parents' expectation of schools. The current situation calls parents or surrogate parents to seriously consider their responsibility towards their families through an informed participation in the church, community and the government; to use every possible means to know and understand the situation.

New Perspectives and Approaches for Alternative Family Ministries Today

Since the impact of globalization encompasses the total life of families and communities, it is proper to consider new perspectives and approaches for alternative family ministries that will affect their total life and relationships today.

1. Holistic Life and Ministries instead of the Separation of the Sacred and the Secular (dichotomy of church and society)

A holistic life is a shared life with others in the family, church, wider community, and all creation. Indifference to other relationships will not help attain God's design for the interdependence of all creation. Although, globalization seeks to form a global village, a global economy and culture, it failed to bring about holistic life for the majority Filipinos because only very few were able to integrate and reap its positive effects. The holistic life for Filipinos implies recognition of the interrelation of resources that bring life to all, the domino effect of a single action to another, and the impact that is experienced by all. The family, church and

¹⁹⁹ *Ibid.*

wider community are linked together so that responding to problems must be a holistic effort.

Holistic ministries seek alternative ways which consider families' overall health and lifestyle instead of the spiritual need only. Furthermore, it deals with significant needs that may be the symptoms of more problems in the family and the society. This holistic ministry considers the emotional and relational or social (*koinonia*), moral, physical, spiritual (*leiturgia*), intellectual needs (*didache*), and service needs of families (*kerygma and diakonia*). The emotional and relational or social ministries²⁰⁰ mean intentional counseling, listening and sharing of joys and sorrows. It is involving families in different church and community activities to develop a sense of belonging and importance. It is a fellowship of members of the domestic and communal families. The physical aspect will involve sports and dynamic activities, proper nutrition planning, health tips, and the like. The spiritual ministry includes worship, prayers, retreats and family altars. The intellectual ministry will provide education for all and awareness building. The service needs of families mean an avenue for families to be of service to others. The preaching ministry is not just to share food for the spirit but also those issues affecting family life and which are interpreted in words and actions in and outside the family. The church for all people means a holistic view of what it can do for others expressed in the stewardship of creation and resources, stewardship of time, stewardship of relationships, and stewardship of culture.

2. Living Faith or fullness of Life instead of Fatalism

Living faith was exemplified by the Israelites in their journey to the Promised Land. The journey was beyond comparison since transportation was not as sophisticated as today. The Israelites struggled. Their complete obedience and constant adherence to God's instructions made their journey a success. God, being personal, journeyed with them and participated in their daily life struggles towards the Promised Land where abundant life was experienced. Food, water, land, and the source of livelihood were provided. God as omnipresent, omniscient, omnipotent, works in all creation so that life in its fullness can be attained by the active participation of all believers to change the present situation. The continuous struggle to change the situation is an expression of a

²⁰⁰ Eric Swanson, "Is Your Church a Good Neighbor? Why some communities resist churches – others welcome them" *Leadership*, Spring 2002, 78. A ministry of relationships is more than shelter and clothing. People need someone to believe in them.

living faith; a faith that brings courage to challenge the impact of globalization, and to be able to seek for alternative ways to survive in the midst of poverty and marginalization.

3. Intergenerational and Multi-Sectoral instead of Sector-based

These are two familiar approaches to gather all family members together in various activities of the church. These approaches may be common to few churches in the country but not to the Convention of Philippine Baptist Churches and the National Council of Churches in the Philippines in particular.

1. Family Cluster²⁰¹ – The Family Cluster is a group of four or five family units (living units) that agree to meet together periodically for shared learning experiences related to the concerns, questions and problems of their lives. The purpose is to help all family members to engage in educational experiences in order to nurture specific behaviors. The result is mutual support and skills development that facilitate living in the family relationships and celebrations. Group dynamics being the means is an action-reflection-action²⁰² method that encourages family members to speak in the light of their present experiences and beliefs.

2. IGRE – Intergenerational Religious Education is a coming together of two or more different age groups of people in a religious community together learning/growing/living in faith through in-common-experiences, parallel-learning, contributive-occasions, and interactive-sharing.²⁰³ It is built on social analysis on changing families, and institutions that foster separation. The analysis showed that the church as an institution can bring people together as its very nature is binding people who come voluntarily. This voluntary membership gathers people regardless of age, sex, culture, color, aspirations, social and family status, education, among others. Its theological perspective encompasses the call of God toward growth in lifelong process, the person as God's image,

²⁰¹ Margaret Sawin, *Family Enrichment with Family Clusters* (Penselvania: Judson, 1979). This family cluster method was developed in 1970 at the First Baptist Church, Rochester, NY under the leadership of M. Sawin. She was sent to the Philippines by the United Board for Christian Higher Education in Asia. She taught at the Central Philippine University and have conducted seminars on family systems from 1985-1991.

²⁰² Action-reflection method is also known as "praxis" to Thomas Groome. It is a term which means "a reflective action, and a practice that is informed by theoretical reflection, or conversely, a theoretical reflection that is informed by practice.

²⁰³ James W. White, *Intergenerational Religious Education: Models, Theory, and Prescription for Interage Life and Learning in the Faith Community* (Birmingham: Religious Education Press, 1988), 1 – 15.

Christian love as essential in intergenerational experience, and the Christian community as the context where dependency on God and on one another is recognized.²⁰⁴

The purpose of IGRE is to foster interaction among, and appreciation of persons from two or more generations; to create awareness in style and activities of concerns and characteristics of the generations involved; to encourage participation by each member of a group; and to give opportunity for dialogue among generations.²⁰⁵ This approach reinforces church curriculum and gains more participation within the congregation. Since it is people-oriented approach, it is open to new ideas and variety of interpretations of faith, life and experiences. This interpersonal relationship in the intergenerational mode generates opportunities to show love, respect and common concerns for self and others.

IGRE has been desirable to churches who want to build a strong community. Gabriel Moran, an advocate for peace and justice and one who said that “doing justice is relational”, argues that “the church should demonstrate IGRE for the society”.²⁰⁶

Family Ministries Addressing Specific Issues

The issue on globalization is not new among the Protestant-Evangelical bodies. Issues on poverty are a major issue that sends parents overseas and affects the family’s solidarity and stability. There is single parenthood and the changing roles of parents, erosion of values that are attributed to the strong influence of mass media, advertisements and culture of consumerist society, value formation/value re-orientation, relational issues and other related problems such as drug addiction, child abuse/child labor, child prostitution and plight of street children, kidnapping, and other forms of violence and crimes in families and the wider community. The pressing overarching issues that are shaking families today need specific responses as a way of challenging the impact of globalization.

1. On Poverty

Dr. Domingo Diel, Jr., current president of the NCCP and CPBC, reiterated the important programs of CPBC namely, Christian Education and Social Service Development.²⁰⁷ The 100

²⁰⁴ Marguerite R. Beissert, *Intergenerational Manual for Christian Education: Shared Approaches*. (Philadelphia: United Church Press, 1977), 11–12.

²⁰⁵ *Ibid.*, 8.

²⁰⁶ *Ibid.*, 15.

²⁰⁷ This is based on Dr. Nestor Bunda’s interview with Dr. Diel, Jr., for his dissertation. Dr. Bunda asked: “In your opinion, what were the important

years written history of the CPBC unearthed several programs that are relevant to the context.²⁰⁸ These include the Health and Aid to the Needy for Development (HAND) – health improvement of families; New Frontier Ministries (NFM) – a child care development project; Veterans' Village Family Community Center (VVFCC) – a semi slum ministry for low income families that exist until today; Christian Centers that provide holistic activities (to be renamed as Community Center), scholarship grants, and several other projects for all ages. These are ministries that understand the needs and aspirations especially of the poor majority church members and the wider community. The present development projects of the CPBC that provide skills training and capital for livelihood projects and other income generating programs, need stronger support to reach more people in need. Special programs, such as animal raising, soap making, cooperatives, and other cottage industries have to be reinforced intentionally for the purpose of augmenting family incomes and alleviating poverty. The church can also provide job placement or act as a reference, and appeal to government for it not to pursue its import liberalization and privatization policies.

To overcome poverty churches and families may gather to plan feasible projects, design church curriculum, design church building, and examine untoward conducts of the church among poor members and the community, and the like. Above all, a common theology on poverty, fullness of life, and social ministries is important as the church seeks to concretize some old or unfamiliar and resisted ministries.

2. On Migrant Workers' Families

OCWs wish that churches and other agencies tell the truth about migration through advocacy programs.²⁰⁹ Overseas migration is not as simple as it may seem to appear to OCWs families especially among children, and the community. Generally, they believe and project that overseas job is good and rewarding so that families and the wider community do little to change the situation. Indifference to irregularities or issues concerning

program priorities of the CPBC?" Nestor Distor Bunda. *A Mission History of the Philippine Baptist Churches 1898-1998 from a Philippine Perspective*. (Aachen, Germany: Verlag Ander Lottbek; 1999), 394.

²⁰⁸ *Ibid*. See Social Concerns Projects, 300 – 311, and review of different socio-economic-political issues within CPBC from 1972-1998, 239 – 288.

²⁰⁹ Cynthia and Jun Tellez. Interview. 2002 February. Cynthia and Jun Tellez are staff of the Mission for Filipino Migrant Workers in Hong Kong. Cynthia is the director.

overseas migration, individualism, consumerism, increasing dependence on OCWs financial contribution or pledges to churches, relationship crisis, insecurities, social crimes, are unconsciously developed instead of the mutual support, encouragement, knowing the real situation of OCWs, and stewardship of resources.

Advocacy programs through open fora, counseling, organizing OCWs kids and parents' fellowship or association for mutual sharing, support, and relationship building, will strengthen relationships of OCW families and their communities. The work is not only to tell the truth about migration but, it is also supporting the church, extended families and the community in their role as substitute/surrogate or extended family to provide nurture, childcare, development, security, support, a sense of identity, and encouragement for healthy relationships. For instance, to maintain the good relationship between husbands and wives, and children, a number of Iglesia ni Cristo churches (Church of Christ) have a weekly monitoring program to assist OCWs' families. They take direct responsibility to follow up the OCW member in case of failure or miscommunications with her/his families. The Philippine Independent Churches believe that it is the responsibility of the sending church to take care of its members in overseas jobs and their families. Also, the work of the Family Wellness Center on marriage enrichment can be expanded to include solo parents' and surrogate parents' enrichment programs, and special programs for children who are left behind. The enabling of fathers to do household chores and childcare through workshops and seminars will empower them to become more responsible parents and husbands. All of these will empower OCWs' families to maintain good relationships and common understanding and support within families and communities, and a better response to related issues of overseas migration.

3. On Erosion of Cultural Values

Modern technology has brought about changes in families and communities' cultural values. In order to counter negative effects, churches need to pursue programs that encourage members to talk about events, observations or experiences they encounter daily. These will enable and guide the church to respond appropriately and formulate guidelines for the use of technology. Like the national church bodies, local churches can initiate and conduct monitoring and evaluation mechanisms. For instance, a local church may come up with recommendations of movies, TV programs, and goods that promote healthy recreation,

entertainment, lifestyle, and therefore, healthy life and good cultural values.

The development of a clearer set of ethical values and theological perspectives about development and Christian family life is important for developing attitudes on the proper and wise use of technology, such as mobile phones, internet, movies and other forms of entertainment, and foreign goods. This will begin the conscientious and responsible use of technology. Individuals have to have a good understanding of this issue through education and awareness building since the use of technology cannot be controlled by parents or elders at all times. The retrieval of the good Philippine cultural values that contribute to building communities, upholding family intimacy and affection, support for all instead of for self alone, good communication, responsible action, mutual trust, and fidelity and dependability will then become possible.

The following practical suggestions encourage simplicity of lifestyle that is very much needed today:

1. Children's participation in planning, preparing, planting (vegetables/fruits) and decision-making creates awareness, education, concern and responsibility toward anything that the family wishes to accomplish.
2. Never be a passive recipient of inert ideas, peer groups or advertisements. Ask and reflect before committing or making a choice.
3. Recycle and save energy
4. Make things available for others' use
5. High concern and protection for others' property
6. No impulse buying
7. Openness to strangers – have "Christ Rooms" in our homes
8. Model respect, love and care for nature – spend time with nature
9. Make special occasions opportunities to give rather than receive. Give meaningful gifts out of the work of your hands and thoughts.
10. Keeping visual aids that project love, respect, unity, service, simplicity, and nature in the home
11. Keeping memories of parents (especially OCWs) and telling stories of their experiences and struggles.

4. On Peace and Order

To attain peace and order is to make peace with God, with neighbors and with all creation. Positive peace is built on justice

which is the harmony, cooperation, unity of groups and individuals, and of nations for the common good. The work for peace has been a call since the Old Testament times. Jesus Christ called for love not hate, justice not oppression, and peace not war. Parenting for peace is a weighty task. It is helping children understand and coping with violence in their immediate community and seeing alternatives to that violence. It is helping them grow in an understanding of the “war mentality” of mass media and finding ways to counter it in the family. It is exploring ways to build peace within the family and communities.

The following activities will help build peace and order in the family and communities: Parents or surrogate parents’ attitude towards war or unpeace, may influence the attitude of the young. They have to tell children and discuss with them how they feel about the kind of environment, toys e.g. guns, different forms of war toys, and other play stations with violent games. Also, discussions with children about militarization and arms will bring about some awareness about the realities of war. Discussion about life and relationships will also help children treasure the sacredness of life. The numerous global issues on violence shown in mass media need counter images for children. Parents or adults need to provide guidance and critique on the availability of TV programs or films in the market. Peace is not the absence of conflict in the family. It is the process of working to resolve conflicts in such a way that both sides win, with increased harmony as the outcome of the conflict and its resolution.²¹⁰ Allowing children to resolve their conflicts based on love, respect, humility, and service, will let them discover and experience their strength and capabilities in resolving them. A mutual participatory style of family living is a commitment to peace and justice in family and communities.

CONCLUSION

Globalization is an overarching international system that shapes the Philippine politics and foreign relations, culture, and family life. It had transformed the economic conditions, livelihoods and lifestyle of Filipino families. Globalization is experienced in the privatization of social institutions and other services, the liberalization of trade and industry, and the technological developments in various forms of mass media. It brings opportunities and benefits but disadvantages for Filipino families

²¹⁰ K. and J. Mc Ginnis, 23.

considering that the Philippines is a developing country, and is ill-equipped to participate in the level of multi-national companies.

Globalization had made communications, information-dissemination easier and faster than ever before. It had made travel, business and banking more convenient and faster. The satellite made television, movies, computer games and the like more accessible to all people down to the remotest village. The airwave is filled with music and entertainment from the West. Imported goods made readily available in the market are cheaper than locally produced products as well as the availability of distance schooling in the net made education easy. The country gets integrated into the world and even when families are inside their homes, they can easily be connected to the world by simply watching television, listening to radio or using mobile phone and internet. Agricultural technology has made farming easier without much need of manpower. Globalization allows laborers, skilled workers, academics, and many others to work on a global stage.

On the other side, globalization had created economic and cultural pressures as well as a host of interrelated problems on the Filipino family and society. In the Philippines, globalization is seen in massive poverty, increasing migration, erosion of cultural values, and deteriorating peace and order situation. The privatization of social institutions and other services deprived families health services, education, housing, and the like. The liberalization of trade and industry has caused the agricultural and fishing sectors to go hungry, mostly indebted, and empty-handed. Small and medium enterprises experience the same. The indigenous people have lost their territory, source of livelihood, and culture to cater to the demands of multi-national mining corporations. More and more children are deprived of their rights to enjoy their childhood life as they too have to work to augment family income if there is any. The poor majority population is helpless. The rising unemployment and underemployment in the country sends millions of skilled, unskilled, and professional workers overseas leaving their families behind. Even when technology keeps them connected, there is nothing to replace their presence and care. Such separation of families is alarming as it can lead to serious separation among spouses, and delinquent and insecure children.

New roles and new modes of family life are experienced since parents especially mothers need to work away from home to earn a living. On the other hand, they are unable to attend to their children's emotional, social, educational, moral, and spiritual needs. Their poor living conditions undermine good cultural values. The mass media in various forms now shape the formerly

diversified culture of Filipino families. TV, MTV, computer games, and the Western culture that dominates the mass media transmit values that are opposite to the many good cultures of Filipino families, such as, cooperation and mutuality vs. individualism, fair play and spiritual values vs. competition and subordination, simplicity vs. consumerism and materialism, among others. Respect for the individual, concern for work and other people, accountability for actions taken, sharing the burden with others, cooperation and teamwork and solicitous concern for all are diminishing through the constant bombardment of the mass media. Furthermore, studies concluded that mass media and multimedia affect individual's behavior and attitude towards work, studies, language, food, lifestyle, relationships, war, and the like. The deteriorating peace and order situation in the country is a complicated matter since it is rooted in politics that affect the socio-economic situation of the country.

These pressing issues that are shaking families today need specific responses as a way of challenging the impact of globalization. However, the responses from the government, the NGOs and church bodies, are sporadic and provisional restoration and alleviation of poverty as they only address the effects of globalization and not the real cause of the problem. The welfare and future of Filipino families rely much on the political will of the government to change its policies related to globalization. Its commitment to transform the nation can be worked out together with the NGOs and national church bodies, local churches, and families whose commitment is also for the transformation of the nation. The situation demands common perspectives, common action, common beliefs or theology especially among local churches for greater participation and recognition of the social dimension of the mission of God for families to attain fullness of life.

The Filipino family cannot be viewed traditionally, such as nuclear family. There are more solo-parents, absentee parents, surrogate parents nowadays. However, they are still considered families and the basic unit and foundation of the nation. Therefore, the need for immediate attention before anything worse could happen. Just as globalization encompasses the total life of families and communities, churches need to have a Family Ministry that is holistic. This holistic Family Ministry is not just a set of programs that address family issues but everything a church and its representatives do to support families in their growth into wholeness. This is best expressed in the familiar ministry of the early church: *koinonia* (fellowship), *leiturgia* (worship), *didache* (teaching), *kerygma* (preaching), and *diakonia* (service). The

traditional approaches to Family Ministry have done little to the growth of families. The sector-based approach based on age-graded curriculum and developmental theories have been separating family members, and more focused on activities by auxiliary organizations. This approach develops the individual to become a better member of the family but not all family members are included and informed. Therefore, the development is limited. Aside from this, traditional perspectives, such as the dichotomy of the sacred and the secular and other church traditions concerning discipleship have hampered possibilities towards dynamic Family Ministries.

The following needs consideration. Firstly, the re-imagining of family and its roles that will gather more support within the family and families, to communities. The family needs to consider family as a vocation, taking seriously its roles to counter the undermining influences of mass media and poverty. The family as a domestic church is one that nurtures Christian life and virtues. In the absence of parents, the extended family has to assume this responsibility. The church becoming a family of families provides a great sense of security especially for incomplete or dysfunctional families for its caring atmosphere and supportive nature. It can empower, enable families to actualize their faith. The community being a part of families is a support group to encourage and share with the responsibilities of rearing children. The retrieval of these images will bring tremendous support to all families that will lead to the transformation of communities.

Secondly, the move towards alternative Family Ministries would require a shift from some theological perspectives or beliefs, and approaches that have influenced our attitude towards church ministries particularly those with social dimension. Instead of the dichotomy of the church and society, a holistic life and ministries; instead of fatalism, a living faith or fullness of life; and instead of sector-based approach, an intergenerational and multi-sectoral approach. These will lead to making every family a part of the transformation of families, therefore affecting the macro issue of globalization.

This “era of globalization” demands vigilance on the part of families, churches and communities. Their commitment, their faith in the living God, and their determination to change the present order can change the situation towards fullness of life for all.

HEALING IN THE NEW TESTAMENT

Rev. Dr. Nathaniel M. Fabula

INTRODUCTION

Old Testament Background

An interest in physical healing was common to the nations of the ancient world. In most instances, healing was closely related with the religion of the people and often mixed with magic and superstition. Those who practiced medical healing were also versed in divination and magic.¹ Since secular and religious practices of healing were closely tied together, it appears that both were not encouraged among the Hebrews. Unlike in other ancient writings,² the secular practice of medicine is barely mentioned in the Old Testament. Physicians are hardly referred to except in a derogatory way.³ When King Asa was afflicted with a severe disease, "he did not seek the help of the Lord, but only from the physicians" (2 Chr 16:12). The physicians here probably refer to pagan practitioner, the only ones to whom the early Hebrews could turn.

In the Old Testament, health is presented as more important than healing. Health, in the Old Testament concept, means the well-being of the whole man. For the purpose of the prevention of sickness and epidemic, practical guidelines on diet, sanitation, and the isolation of infectious disease were given by Yahweh to his people. Remarkably, 213 of the 613 commandments in the Old Testament are of medical nature, especially concerning leprosy.

¹ M. Kelsley, **Healing**, p.39; K. Bailey, **Divine Healing**, p.24. Cf. H. van der Loos, **Miracles**, p.295f; Amundsen & Ferngren, "Medicine and Religion: Pre-Christian Antiquity," in **Health/Medicine**, ed. Marty & Vaux, pp.53f.

² The Persians, Chaldeans, and Egyptians wrote about medicinal treatment and use of prayer and even mentioned the fee given to the physicians. M. Kelsley, **Healing**, p.39; Amundsen & Ferngren, "Medicine and Religion: Pre-Christian Antiquity," in **Health/Medicine**, ed. Marty & Vaux, pp. 56-61.

³ In the apocryphal book of Ecclesiasticus (38:1-15) the physician is mentioned in a non-derogatory manner.

To protect the public health of the whole community, hygiene and prophylaxis were strictly observed as religious dogma.⁴ The priests were responsible for endorsing the injunction pertaining to social hygiene and public health. This role of the priest evidently continued in the New Testament times. Cured lepers were sent to them for examination and observance of the required religious sacrifices for purity reasons.

A major strand of belief about sickness and healing in the Old Testament is concept that Yahweh is the sole source of both sickness and health.⁵ This point of view is clearly and consistently developed in the book of Deuteronomy.⁶ Health and wealth are seen as God's rewards while sickness and misfortune are considered punishments for man's sin.⁷ Many historical references show how God's power is manifested in punishing and directing men by striking them with sickness. Yahweh punished the people of Israel when they rebelled against Moses and Aaron (Nu 14:11-12,36-37; 17:12-15; 25:3-9,17-18; 31:16). Miriam was stricken with leprosy for slandering Moses (Nu 12:10). Because of avarice, Gehazi was stricken with the same disease (2 Ki 5:26-27). Leprosy was also inflicted on Uzziah because of his pride (2 Ki 15:3-5; 2 Chr 26:16-20). Jehoram was struck down by an incurable disease for deserting Yahweh (2 Chr 20:14-15). Numerous other examples included even those outside the covenant community.⁸ The Deuteronomic theory of illness as coming from the Lord himself is expressed in several ways in the Psalms. The Psalmists expressed despair about illness and prayed for deliverance (e.g. Pss 6,22,38,39,78,88,101,102,106). The same recurring theme is found in the Proverbs (e.g. 3:7-8,11-12).

Yahweh is described in the Old Testament not only as the one who caused sickness to fall upon his people. He is also presented as the only one who could bring real healing. After the

⁴ S. Ailon, **Faith Healing**, p.45.

⁵ Cf. Dt 32:39; Ex 4:11; Am 3:6; Is 45:7.

⁶ The Law lists details about the kind of diseases that God would send upon those who willfully violate his commandments (see Dt 28:22,27-29,59-61; Lv 26:16,25).

⁷ Cf. O. Witt, **Krankenheilung**, I. p.17f. Since sickness represented a breach between God and man, no man could serve before the Lord as a priest who was deformed or ill (cf. Lv 21:18-23). The illness and physical handicap which were attributed to sin made a person unworthy to approach holy things.

⁸ The household of Pharaoh was struck down by severe plagues because he had taken Sarah into his harem (Gn 12:17f. Gn 19:10; 20:18). The Egyptians suffered from plagues which included physical illness and culminated with the death of their firstborn because of the hardness of Pharaoh's heart (Ex 9:8-10; 12:29. Cf. 2 Ki 6:18-20; 1 Sam 5:6-6:1-12).

Exodus from Egypt, while in the desert, God gave the Israelites a promise of healing on the condition that they obey his commandments (Ex 15:25,26). A remarkable healing provision in the context of the covenant relationship with God is further verified by a revelation given to Moses on Mount Sinai (Ex 23:25). The theme of a healing God is found scattered through the Psalms.⁹ God is blessed for healing diseases (Ps 103). Other Psalms express confidence in God as healer (e.g. 41,46,62,74). The Old Testament healings were considered manifestations of divine power. Healing was completely in the hands of Yahweh. Therefore, it is hardly logical that secular healing would be considered effective or be encouraged.

Yahweh healed in the Old Testament through some of his prophets.¹⁰ Elijah and Elisha healed children through the power of Yahweh (1 Ki 17:17-23; 2 Ki 4:18-37). Elisha was also instrumental in cleansing Naaman of leprosy (2 Ki 5:1-14). By sending Naaman to the Jordan to do seven dips in the river, Elisha wanted that Naaman recognize God and not the prophet as behind the healing. Here, obedience was a necessary factor for healing. The prophet Isaiah who announced to Hezekiah the fatal nature of his disease also delivered God's message to the king that he would further live for fifteen years (2 Ki 20:1-7; cf. 2 Chr 32:24-26; Is 38:1-22). In some stories of healing, prayer was a means by which physical healing came (cf. Ps. 30:2-3). Elijah prayed for the power of healing.

Provisions were also made for the purpose of healing. A fig poultice was prescribed for Hezekiah's boil which saved him from death earlier decided by Yahweh (2 Ki 20:7). While the Israelites were still in the wilderness, a bronze serpent was fashioned that saved anyone bitten by the venomous snakes Yahweh had sent (Nu 21:8,9). To obtain healing, the Philistines had to deliver to the people of Israel five golden models of tumours and five golden models of rats Yahweh had inflicted on them (1 Sam 6:4-5). A plague was halted when Aaron offered incense and made atonement for the grumbling and rebellious Israelites (Nu 16:46-48). David built an altar to the Lord and offered sacrifices there so that the plague on Israel might be stopped (2 Sam 24:25).

⁹ To be healed in the Psalms is always spoken of as the privilege of the believer in a redemptive context. K. Bailey, **Divine Healing**, p.77.

¹⁰ Israel's expectations of healing were also part of their Messianic hope. The Messiah will be the healer when he comes (cf. Is 61:1-3, Mal 4:2).

Another strand of belief about healing in the Old Testament is found in some healing stories¹¹ which do not support the Deuteronomic theory of sickness and healing. For instance, in the story of the healing of the Shunammite's son, there was no sin imputed to the child or his mother (2 Ki 4:18ff.). No sin was also attributed to Naaman who was cleansed of leprosy through Elisha (2 Ki 5:1ff.). But the great protest against the orthodox Old Testament view of sickness and healing is exemplified in the life of Job. Job was a righteous man but was struck down by adversity and serious illness. The reactions of his wife, friends, and neighbors represented the actual attitude of those days. They thought that Job had lost God's favor because of his own fault and wickedness. Maintaining his innocence, Job was in the end justified and healed by God. This strand of experience and belief about physical healing was obviously not the accepted code which directed the Jewish people at the time of Jesus. The conviction that sin is the root cause of illness continued to be the attitude in the rabbinic schools of later Judaism.¹² However, in the less orthodox region of Galilee, where a rich demonology had grown up, the unpopular strand of belief had its influence.¹³ The Galilean people understood sickness, in part at least, as the work of evil spirits rather than as coming solely from God. It was this element upon which Jesus based his teachings and actions.¹⁴ It put him at odds with the strict guardians of the Jewish official religion.

Healing in the Greco-Roman World

In the Greco-Roman world, people were familiar with religious healings. Healing cults, such as those of Seraphis, Amphiaraus, Trophonius,¹⁵ and the well-developed cult of Aesculapius,¹⁶ attracted many followers. Archaeological evidences

¹¹ M. Kelsey sees this strand of belief also in some of the Psalms (e.g. 73,94) and in the hopes of certain passages in Isaiah (e.g. 26:19, 29:18; 35:56; 61:1-11). **Healing**, p.42.

¹² For instance, Rabbi Jonathan is quoted as saying: "Plague comes from seven sins, for bloodshed, perjury, unchastity, pride, embezzlement, pitilessness, and slander" (Babylonian Talmud, Arakin 16a).

¹³ M. Kelsey, **Healing**, p.45.

¹⁴ *Ibid.*, p.42.

¹⁵ See C.A. Meier, **Antike Inkubation**, pp.53ff., 87ff.

¹⁶ According to Greek mythology, Aesculapius was the son of Apollo and the human princess Coronis. His father entrusted him to the care of the wise centaur Chiron, who taught him the art of healing. As a physician, he surpassed his teacher and could even restore the dead to life. Because of his healing ability, he drew the anger of the gods. Zeus unleashed a thunderbolt that killed him. See C. Kerényi, **Asklapios: Archetypal Image of the**

proved the popularity of Aesculapian healing in the Hellenistic period. Plato is said to have accepted the kind of healing that took place in the temples of Aesculapius. The Aesculapian shrines¹⁷ where the god was worshipped were also places of healing. The principal rite involved was that of "incubation." A sick person came to the temple, slept within its confines and asked for a vision or dream from the god to heal him or to show him the way of healing.¹⁸ Other activities included various symbolic acts such as the sacrifice of small animals, ritual bathing, programs in stadiums and gymnasiums which stressed the importance of the physical body, and drama in great amphitheatres designed for healing effect.

The idea that sickness is caused by the gods was prevalent in ancient Greece and Rome.¹⁹ Like Yahweh of the Old Testament, the gods caused disaster and suffering. The persons afflicted by the gods were, for the most part, considered unlucky people to be shunned and avoided, just like what the Jews did with the lepers. But unlike the Judaistic view of sickness as punishment for sin, the Greeks connected it with fate or destiny. This was due to the belief that they were subjects to the gods, but maintained no relation with them by way of agreement or covenant. Thus, sickness is seen as a matter of fate rather than as punishment resulting from failure to live according to the provisions of a covenant. The gods were also believed to have turned about and brought healing. The shrines of few minor gods were the only appropriate places to seek relief from sickness.

In the days of Jesus, there was a particularly strong wave of demonism that had broken over the world of Palestine.²⁰ Belief in the existence of demons became deeply rooted in the Jewish people, especially in Galilee.²¹ Some Greek authors admitted the

Physician's Existence (New York: Pantheon Books, 1959), pp. 38f. Cf. C.A. Meier, **Antike Inkubation**, p. 29.

¹⁷ Later many of these shrines were transformed into Christian churches. M. Hamilton, **Incubation (or the Cure of Disease in Pagan Temples and Christian Churches)** (London: Simpkin, Marshall, Hamilton, Kent & Co., 1906), pp. 109ff. Cf. C.A. Meier, **Antike Inkubation**, p. 29.

¹⁸ C.A. Meier, **Antike Inkubation**, p. 59-68. Cf. McGill & Ormond, **Mysteries**, p.68.

¹⁹ R. Passian, *Neues Licht*, p. 47.

²⁰ R. Otto, *Reich Gottes*, p. 29; L. Köhler, *Theologie des Alten Testaments* (Tubingen: Mohr, 1947), p. 147. On the demonic in Hellenistic thinking see W. Foerster, "dai, mwn," TWNT 11.6-9; F. Hauck, "kaqaro, j, ktl," TWNT HI.416f.; H. Kleinknecht, "pneuma, ktl," TWNT VI.333f.

²¹ H. Loewe, "Demons and Spirits (Jewish)", ERE IV.613; A. Neander, *Das Leben Jesu Christi*. 6. Aufl. (Hamburg: Perthes, 1862), p. 249.

existence of possession by unclean or evil spirits.²² The demons were also recognized in intertestamental literature as agents of disease.²³ Various factors brought about this prevalent belief in demons. Heavy political pressure, poverty, mental and physical degradation, apocalyptic speculations, and their messianic expectation contributed to the development of the Jewish belief in spirits.²⁴ The sickness of a person was often ascribed to a demon and the type of ailment was determined by the type of demon causing it. A certain demon caused deafness, another blindness, still another leprosy, etc. (cf. Mk 9:25; Lk 13:11).

Among the Jews in Jesus' time, there was healing in spite of the fact that rabbis looked upon incidents of cures with great suspicion.²⁵ There were also rabbinic healings performed in answer to prayer,²⁶ but these were occasional incidents because healing was not a characteristic activity of their ministry. A sect of religious purists called the Essenes was believed to have medical knowledge.²⁷ Their name was sometimes interpreted as *asaya* which means "healers." It is suggested that Jesus had contact with the Essenes before he started his public ministry.²⁸ If this were true, did he derive his inspiration from the sect to incorporate healing in his ministry? This, however, cannot be supported by evidences. Although there are similar elements in the teachings of Jesus and the Teacher of Righteousness of the Qumran community,²⁹ they are no proof that Jesus had been associated with or had been influenced by the Essenes. As M. Kelsey puts it, "If Jesus saw himself as the Messiah, then he represented the essential nature of God himself and was his specific messenger, and his healings, therefore, sprang from the essential nature of God."³⁰ Jesus' concern for the salvation of man is an expression of his very nature and name (cf. Mt 1:21).

²² E. G. Socrates, *Ajax* 244; Eusebius, *Praeparatio Evangelica* IV.xxiii.4.

²³ D. A. Carson, *Mt*, EBC, p. 205. Cf. E. Mally who says, "In antiquity sickness was ascribed to evil spirits" (Mk, JBC, p. 26).

²⁴ G. Traub, *Die Wunder im Neuen Testament*. 2. Aufl. (Tubingen: Mohr, 1907), p. 34: Cf. J. Klausner, *Jesus von Nazareth*, p. 266.

²⁵ M. Kelsey, *Healing*, p. 40.

²⁶ R. H. Fuller, *Miracles*, p. 33.

²⁷ S. Allon, *Faith Healing*, p. 45; H. P. Chajes, *Markus-Studien* (Berlin: Schwetschke & Sohn, 1899), p. 36.

²⁸ Cf. M. Burrows, *More Light on the Dead Sea Scrolls* (London: Becher & Warburg, 1955), pp. 107-110.

²⁹ See S. E. Johnson, *Jesus in His Homeland* (New York: Charles Scribner and Sons, 1957), pp. 48ff.

³⁰ M. Kelsey, *Healing*, p. 59.

THE HEALING MINISTRY OF JESUS CHRIST

The earthly ministry of Jesus is characterized as threefold - a ministry of teaching, preaching, and healing. "Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the Kingdom and healing every disease and sickness" (Mt 9:34; cf. 4:23). Much of the life of Jesus was given to caring for the physical ills of the people. Multitudes sought him for healing so that at times he did not even have a chance to eat (Mk 6:31; cf. Jn 6:2). In a message at Capernaum, he said that he was anointed partly to bring healing to men (Lk 4:18ff.). Peter reaffirmed this in his sermon at Cornelius' house when he said: "How God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him" (Ac 10:38). Jesus made healing a central theme in his ministry, and its great significance is further reflected in his words for Herod Antipas: "Go, and tell that fox, I will drive out demons and heal people today and tomorrow, ..." (Lk 13:32).

There is no evidence in the Synoptics that the critics of Jesus ever disputed the facts of his healings. His opponents did not try to contest the fact that he healed. What they tried to do was to cast doubts upon the power through which he healed, by attributing it to the authority and power other than God. The record of the healings in the Gospels is only partial and numerous of them were expressed only in a number of summary statements (Mk 1:34; 3:10; Mt 4:24; 12:15; Lk 4:40, 5:15 etc. Cf. Jn 20:30; 21:25). Besides the New Testament narratives, an evidence of the healing ministry of Jesus is found in the Jewish Talmud.³¹ The rabbinic tradition reports that Jesus was hanged because he practised "sorcery," which means that he healed through the help of evil forces.³²

1. Healing as Prophetic Fulfilment

Of the three Synoptists, it is Matthew who explicitly connects some events in the life and ministry of Jesus with Old Testament prophecy (1:22,23; 2:5,14-15; 2:16-18; 3:3; 8:16-17; 12:17-21). He alludes to or quotes the writings of Micah, Hosea, Jeremiah, and more often Isaiah. He usually prefaces it with the words: "This was to fulfill what was spoken through the prophet." Sometimes, the

³¹ For other disputed evidences, see H. van der Loos, **Miracles**, pp. 152-155.

³² Tractate Sanhedrin 43a of the Babylonian Talmud. See Strack-Billerbeck, KNTTM 1.631. Cf. H. van der Loos, **Miracles**, pp. 156ff.

name of the prophet is added to his usual formula before introducing a fulfilment quotation.³³ The warning of Jesus to the people not to tell who he was after he healed all their sick³⁴ was interpreted by the evangelist as the fulfilment of what was spoken through the prophet Isaiah (Mt 12:15-21; Is 42:1-4). Here, the Servant passage is quoted not from LXX but from the MT and is translated very freely. The application of this Servant passage to Jesus is probably intended to show a striking contrast to the accusation of the Pharisees in the following passage³⁵ (12:22-29).

Matthew interprets the healing work of Jesus as the fulfilment of prophetic words. One evening while Jesus was in Peter's house, "many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick" (8:16).³⁶ "This was," according to Matthew, "to fulfill what was spoken through the prophet Isaiah: He took up our infirmities and carried our diseases"³⁷ (v. 17; Is 53:4). The author quotes not from the LXX but writes according to the sense of the Hebrew original (MT). The Hebrew *achen cholayenu Hunasa umachoveinu sh'valam* is rendered *avtoj ta.j avsqeni,aj* (LXX: *a`marti,aj*) *h`mwn elaben kai. ta.j no,souj evba, stasen*. The Old Testament passage which pictures the vicarious suffering of the Servant of the Lord is here applied to Jesus' healing work. Jesus took the infirmities and carried the diseases, not in the sense of transferring them to himself, but of removing them, for there is no evidence that he endured physical maladies.³⁸ Although the substitutionary suffering of the Servant

³³ Cf. the exegetical traditions where the fulfilment of the prophecy was expected in the days of the Messiah (Genesis Rabba 95; Midrash Tehilin 146:8).

³⁴ The material from Mark (3:7-12) is sharply reduced by Matthew into a brief summary of Jesus' ministry in Galilee and an allusion to Mark's "Messianic Secret." Similar summary is found in 4:23-25. The purpose of the summary in 12:15ff. was to introduce the quotation from Is 42: 1-4.

³⁵ J. McKenzie, Mt, JBC, p. 84. The quotation refers to the mission of the Servant to the Gentiles and is relevant to the interpretation of 10:5 and 15:24. The quotation is to give an explanation of Jesus' injunction to the people not to make him known before a wider public. Cf. L. Barbieri, Mt, BKC, p. 46; R. V. G. Tasker, Mt, TNTC, p. 126.

³⁶ Cf. the parallel accounts in Mk (1:32-34) and Lk (4:40,41) without a comment about the fulfilment of what was spoken through a prophet. The fulfilment quotation from Is 53:4 is Matthew's addition.

³⁷ Matthew interprets the words *evlaben* and *evba, stasen* as "took away" which Jesus did by healing. J. McKenzie, Mt, JBC, p. 77. Cf. T. Martin, Kingdom Healing, p. 73. Some Jewish Rabbis literally interpreted the whole passage in Isaiah, but most spiritualized it. R. E. Nixon, Mt, NBC, p. 826.

³⁸ R. V. G. Tasker, Mt, TNTC, p. 90. Cf. W. Hendriksen, who sees two ways in which Jesus took infirmities and diseases upon himself. It was by means of his

has its final accomplishment in his redemptive death on the cross, Matthew already saw it being partially fulfilled in Jesus' driving out of demons and healing of diseases. Probably, the evangelist wanted to point out that the healings are not just works of mercy, but are part of the all-out attack of Jesus on every kind of evil which plagues God's creation.

1.1. The Synagogue Sermon at Nazareth (Lk 4:16-21)

After Jesus' baptism by John, he returned to Galilee in the power of the Spirit (Lk 4:14).³⁹ The initial response to his teachings in Galilean synagogues was positive. He was glorified or praised by all (v. 15). His fame spread throughout Galilee including his hometown Nazareth where he grew up. He was known by the inhabitants of that small town as Joseph's son (v. 22) and probably honored him as a perfect man (cf. Lk 2:52). Jesus' visit to Nazareth⁴⁰ could have caused sensation among his fellow Nazarenes who wanted to personally hear his teachings and see mighty works.⁴¹ Jesus' custom (v. 16) to go to the synagogue probably reflected his habit since childhood, but it may also refer to his regular use of the synagogue for teaching⁴² (cf. Ac 17:2). During Jesus' time, the synagogue was not only a place of worship but was also used primarily for teaching.

We have in the text the earliest description of a synagogical service, and Luke gives a picture as to what was done at that time.⁴³ Reconstruction of the Sabbath synagogical service is based on somewhat later practices. Assuming that the pattern was the same in Jesus' time, the service would have included: A public confession of the Jewish faith in the Shema (Dt 6:4-9; 11:13-21;

deep sympathy or compassion and by means of his vicarious suffering for sin. Mt, NTC, pp. 400f.

³⁹ According to Matthew's accounts, the return to Galilee was occasioned by the news of John's arrest (4:12). L. Morris interprets the phrase "in the power of the Spirit" as being filled with the Spirit, Lk, TNTC, p. 105.

⁴⁰ The visit to Nazareth (Lk 4:16ff.) is also described by Mark (6:1-6) and Matthew (13:53-58) who mention of few healings done in that town because of the people's unbelief there. Some scholars are inclined to consider the section as a redaction of Mark by Luke, but examining the two accounts would show that the narrative is from Luke's special source or from Q. Marshall, Lk, NIGTC, pp. 179, 180. Cf. T. Schramm, **Das Markus-Stoff bei Lukas** (Cambridge: University Press, 1971), p. 37.

⁴¹ In the accounts of Mark and Matthew, Jesus has done mighty works before his return to Nazareth. It is significant to note that his authoritative teaching is closely connected with his casting out of demons (Mk 1:27).

⁴² For further explanation of this custom of Jesus see A. Plummer, Lk, ICC, pp. 118f. Cf. E. Ellis, Lk, NCB, p. 97; H. Schürmann, Lk, HTKNT, 1.227,257.

⁴³ L. Morris, Lk, TNTC, p. 105.

Nu 15:37-41; Cf. Lk 10:27); Prayers including the Tephillah, the Shemoneh Esreh (Eighteen Benedictions); Readings from the Torah and from the prophets (earlier or latter prophetic books); an explanation or homily (cf. Acts 13:15); and the Aaronitic Blessing (Nu 6:22-27).⁴⁴ The readings in Hebrew were usually accompanied with an Aramaic translation or paraphrase by the reader or someone else. There were no regular ministers as we presently understand the term. The synagogue leaders appointed or invited people to do the readings and to deliver the sermon. It is not indicated whether Jesus was appointed on that Sabbath to read from the prophets or whether he made a request to do it.⁴⁵ On account of his rising popularity as a teacher in Galilee, it is safe to assume the former.

When Jesus stood up, the *bibli, on* (here means "scroll") of the prophet Isaiah was handed to him (vv. 16, 17). Since it is not established that at that time there already was a fixed lectionary on the reading from the prophets, it is assumed that Jesus himself chose the particular scroll and passage to read.⁴⁶ It is also possible that the scroll of Isaiah may have been selected by the ruler of the synagogue and was given to Jesus when his turn to read came.⁴⁷ Jesus then opened or unrolled the scroll and found the place⁴⁸ where it was written: The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of

⁴⁴ E. Schürer, **Geschichte des jüdischen Volkes im Zeitalter Jesu Christi** (Leipzig: Hinrichs' sche Buchhandlung, 1886), 11.375-386; Strack-Billerbeck, KNTTM, IV.1.154-171; W. Schrage, "synagwgh, , ktl." TWNT, VII. 798-850; P. Billerbeck, "Em Synagogengottesdienst in Jesus Tagen," ZNW 55 (1965): 143-161; L. Morris, **The NT and the Jewish Lectionaries** (London: Tyndale Press, 1964), pp. 11-34.

⁴⁵ H. Schürmann argues that it was the first time that Jesus had stood up to read in the synagogue and that he did it on his own initiative, contrary to the standard procedure. Lk, HTKNT 1.227. Cf. W. Grundmann, Lk, THNT, p. 120. H. Marshall considers this assumption as not sufficiently well grounded. He sees on the other hand, the possibility that Jesus had informally requested permission to read before the service began and Luke did not bother to include the details of the arrangement. Lk, NIGTC, p. 182. Cf. A. Plummer, Lk, ICC, p. 119; A. Leaney, Lk, BNTC, p. 118.

⁴⁶ K. Staab, Lk, EB, p. 38. Cf. Strack-Billerbeck, KNTTM, I.153ff.

⁴⁷ L. Morris, Lk, TNTC, p. 17.

⁴⁸ H. Preisker thinks that the opening of the scroll to a passage in Isaiah was accidental. "euriskw," TWNT IL767f. Cf. W. Grundmann who thinks that it was not accidental, but that Jesus was guided by the Spirit. Lk, THNT, p. 120. Cf. also J. Ernst, Lk, RNT, p. 170. On the other hand, majority of the commentators hold that it was done by deliberately seeking the exact spot. So N. Geldenhuys, Lk, NICNT, p. 167; A. Plummer, Lk, ICC, p. 120.

sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor (vv. 18, 19).

This quotation comes from the LXX version of Isaiah 61:1f. with certain changes. Jesus leaves out three of the lines, i.e. "to bind up the brokenhearted" (v. 1), "the day of vengeance of our God,"⁴⁹ and "to comfort all who mourn" (v. 2b). A line is added from Isaiah 58:6 (LXX), "to release the oppressed" (*teqrausme, nouj evn avfe, sei*), because of its obvious fitness to describe his ministry.⁵⁰

After reading, Jesus rolled up the scroll and gave it back to the synagogue attendant. He sat down taking the position of a teacher⁵¹ while all eyes of those present were focused upon him (v. 20). The worshippers were all expectantly waiting for the exposition of the passage from Isaiah. What was said when Jesus expounded the text is unfortunately not reported by Luke. Surely the hearers were not disappointed for "they all spoke well of him, and were amazed at the gracious words that came from his lips" (v. 22). Luke summarizes Jesus' message in one sentence: "Today this scripture is fulfilled in your hearing"⁵² (v. 21). This statement amounted to a declaration that in his own person the words that were read had come to fulfilment. The functions of the OT figure are fulfilled in Jesus who has been anointed by the Spirit. It is not the identification of the speaker as the messianic figure or a public declaration of his messiahship. Otherwise, the reactions of the crowd would be far more than amazement because of his gracious words, and the questioning of his family background (v. 22).

⁴⁹ The emphasis upon the punishment is deleted by Luke (cf. 7:22). The phrase *kai hmeran antapodosewj* (LXX) which refers to divine judgement on the nations, is probably deliberately omitted in order to stress the grace of God.

⁵⁰ H. Marshall, Lk, NBC, p. 896; N. Geldenhuys, Lk, NICNT, p. 167. The use of the quotation at Qumran is in connection with the work of the Teacher of Righteousness (1 QH 18:14). See H. Braun, **Qumran und das Neue Testament**. 2 Bde. (Tubingen: Mohr, 1966), 1.87.

⁵¹ It was a custom for a reader in the synagogue to stand while reading the scripture and to sit down while making an explanation of the passage (cf. Mt 16:55). G. Schneider, "*ka, qhmai, kt1*" TWNT 111.443- 447; J. Martin, Lk, BKC, p. 214. On other occasions, we find Jesus sitting down to teach (Mt 5:1; Mk 4:1).

⁵² Originally, the context of the prophecy may refer to the self-consciousness of the prophet, that he is anointed by Yahweh to announce the good news of his intervention to help his people, expressed in a variety of metaphors. H. Marshall, Lk, NIGTC, p. 183. It has been interpreted in terms of the Servant of Yahweh. Cf. F. F. Bruce, **This is That** (Exeter: Paternoster Press, 1969), p. 90; C. H. Dodd, **According to the Scriptures** (London: Nisbet, 1952), p. 94. Cf. Qumran's connection of Is 61:1f. with the Servant of Yahweh in A. J. van der Woude, "Ilq Meichizedek and the NT," NTS 12 (1965-66): 301-326.

The ministry of Jesus in helping people in distress, i.e., the poor, the captives, the blind and the oppressed, fulfilled what was foretold by Deutero Isaiah. The word *ptwco, j* without an article refers to a quality or state rather than to individual poor persons.⁵³ It therefore refers to the unfortunate conditions of persons including those who are plagued with physical illness. Preaching good news to them would mean deliverance from their undesirable state of life. Jesus was also sent to bring sight to the blind. The meaning of *tufloij* here, as some interpreters hold, is metaphorical and that it refers to those who were spiritually blind,⁵⁴ as it does in Is. 61. However, Jesus' healings of many physically blind people would also fit well to the literal meaning of the text (cf. Lk 7:22 ;; Is 42:7). Besides, the Messiah was expected to restore sight to the blind (cf. Is 35:5). *Avna, bleyij* presupposes that the blindness referred to here is not from birth. Through Jesus' healing, many received recovery of their sight. "To proclaim freedom for the prisoners"⁵⁵ and "to release the oppressed" might have been fulfilled in Jesus' driving out of demons, if we understand demon possession as demonic captivity and oppression. The acceptable or favorable year of the Lord was to be proclaimed (v. 19). The allusion here is to the "Year of Jubilee" held every fifty years (Lv 25). It is a year when the land lays fallow, people return to their own homes, debts are relinquished and slaves are set free. It is a year of liberation among the Jews appointed by Yahweh. Jesus took the prophet's announcement of proclaiming the year of the Lord's favor as symbolic of his own acts.

1.2. Jesus' Reply to John's Inquiry (Lk 7:18-23)

The correspondence between Matthew's (11:2-6) and Luke's accounts of the story about John's inquiry to Jesus is extremely close.⁵⁶ Although Luke omits that John was in prison,⁵⁷ he has

⁵³ C. Stuhmueller, Lk, JBC, pp. 131, 137. The word *ptwco, j* suggests abject poverty and had always a bad meaning until it was ennobled by the Gospels. A. Plummer, Lk, ICC, p. 121.

⁵⁴ N. Geldenhuys, Lk, NICNT, p. 168. It is suggested that the various acts described in the passage are to be taken spiritually rather than literally (H. Marshall, Lk, NBC, p. 896).

⁵⁵ *Aivcmalw, toij* literally refers to prisoners of war and those living in slavery. Since Jesus did not literally free prisoners of war and slaves, the meaning of the text could be understood as spiritual captivity. Cf. G. Maier, Mt, BK, p. 317; W. Grundmann, Lk, THNT, p. 120.

⁵⁶ This story and the following sayings about John are from Q and are placed by Matthew and Luke in different contexts.

⁵⁷ Luke has already recorded the imprisonment of John in 3:19f. John was imprisoned by Herod Antipas in the palace fortress of Machaerus built by

additions to the common narrative which are absent in Matthew. He adds some details on how John sent his two disciples to Jesus who repeated the question they were commanded to ask him. Moreover, he includes Jesus' healings done in the presence of John's messengers. Matthew's version agrees with Luke's in the rest of the details. This section of the Gospel narratives as recorded by the two evangelists is an "apothegma" or pronouncement-story⁵⁸ which tells of John's question and Jesus' answer.

When the disciples of John reported to him about Jesus' mighty works, John commissioned two of them to make an inquiry on the person of Jesus. "Are you the one who was to come, or should we expect someone else?"⁵⁹ (v. 19) is the question they had to ask him. The question of John has puzzled commentators ever since the time of the early church fathers. It is difficult to determine the reason why John posed this question to elicit an open profession from Jesus. Was it for the sake of his disciples or for his own sake? It is less likely that it was for the benefit of his disciples,⁶⁰ for it would be unnecessary for Jesus to say, "Go back and report to John ..." (v. 22). We are left to assume that the problem came from John himself.⁶¹ It is not clear whether it was doubt or just impatience on his part that led him to raise such

Herod the Great on a desolate heights of Moab near the east central shore of the Dead Sea (Ant IXX.119; Wars VII.164-77).

⁵⁸ W. Manson, **Jesus the Messiah**, p. 38.

⁵⁹ R. Bultmann's historical scepticism led him to maintain that this part of the narrative is a secondary or ideal element supplied by the Christian community for the purpose of upholding Jesus' messiahship against the denials of John's followers. **Geschichte**, p. 22. H. Marshall holds that "even if the pericope reflects the church's discussions with the followers of John, it rests on a historical situation." Lk, NIGTC, p. 289.

⁶⁰ W. Hendriksen, Mt, NTC, p. 484. "It is perhaps the least likely solution ... that John himself had no qualms but his followers did. So he sent his disciples with a message, knowing that Jesus would give a satisfactory answer." L. Morris, Lk, TNTC, p. 141.

⁶¹ It is suggested that John was besieged by a moment of doubt because of Jesus' slow accomplishment of the messianic plans, Jesus' seemingly vague identity, and his own personal discouragement, like Jeremiah (Jer 15:IOff.). C. StuhimueLLer, Lk, JBC, p. 137. Cf. Tertullian who contends that John's own faith was failing because Jesus did not seem to conform with what he and the people had expected and with what he had foretold (cf. Lk 3:17) (Marcion iv.18). Another suggestion is that of John's doubt on the significance of the deeds of Jesus which were reported to him. R. E. Nixon, Mt, NBC, p. 830. It is possible that John was just plain puzzled. His prophecy that the coming One would do striking works of judgment did not find fulfilment in Jesus' works of mercy. He, therefore, wanted to know if someone else would do these works of judgment. L. Morris, Lk, TNTC, p. 142. Cf. N. Geldenhuys, Lk, NICNT, p. 226; E. Ellis, Lk, NCB, p. 119; W. Grundmann, Lk, THNT, p. 164.

question. Scores of suggestions have been advanced to explain John's action. Probably, he was expecting Jesus to do something spectacular and because nothing happened, he sent his two disciples to Jesus to find out why and to provoke some action.⁶² This, however, must always remain a possibility. The most likely solution is that which suggests that he only needed reassurance and confirmation of his belief in the messiahship of Jesus.⁶³ It should be noted, however, that John's messianic concept was different from what Jesus was trying to portray. His heavy emphasis on eschatological judgment (Mt 3:1-10) did not appear in the preaching of Jesus.

Ο ` evrco, nenoj, i.e. "the One who was to come" or "the coming One" is not an attested title for the Messiah in Jewish literature.⁶⁴ The term is thought to have been derived from Mal 3:1, where it designates a figure expected in Palestinian Judaism.⁶⁵ In our text, the term is understood to refer to the eschatological prophet⁶⁶ who will bring in again the paradisaical conditions of the wilderness period. On the other hand, other commentators may be right in maintaining that "the One who was to come" is a messianic designation based on Gn 49:10, Ps 118:26 (cf. Mk 11:9; Lk 13:35) and Mal 3:1⁶⁷ (cf. Hab 2:3; Dan 7:13; Heb 10:37; Rev 1:4). The prophets announced and the nation Israel expected the Messiah who was to come. John himself bore witness of the mighty One who would come (Lk 3:16). Most likely, he used the title with messianic sense. For him, the "coming One" was the Savior of Israel and the hope of all people.⁶⁸

⁶² L. Morris, Lk, TNTC, p. 141. John's expectation was for the Messiah to set up the Kingdom he had been announcing and in his imprisonment he could not understand why the Kingdom still had not come. In his anxiousness concerning the Messiah, he sent disciples to ask Jesus. J. Martin, Lk, BKC, p. 222. Probably he thought that the Messiah would secure his release from prison. R. V. G. Tasker, Mt, TNTC, p. 114; A. Schlatter, Mt, ENT, p. 172; R. E. Nixon, Mt, NBC, p. 830.

⁶³ T. Zahn, Mt, KNT, pp. 141-142; L. Barbieri, Mt, BKC, p. 43; A. Schlatter, Mt, ENT, p. 172; J. Kallas, **Miracles**, p. 84.

⁶⁴ J. McKenzie, Mt, JBC, p. 82; L. Morris, Lk, TNTC, p. 141. Besides the Messiah, others were expected to come. In Jn 6:16 a prophet was to come into this world and in Mt 11:14 Elijah is the one who was to come.

⁶⁵ C. Stuhlmueller, Lk, JBC, p. 137.

⁶⁶ O. Cullmann, **Die Christologie des Neuen Testaments** (Tübingen: Mohr, 1963), p. 25; F. Hahn, **Christologische Hoheitstitel** (Göttingen: Vandenhoeck & Ruprecht, 1963), p. 393f.; G. Friedrich, "profh, thj, kt1."

⁶⁷ K. Staab, Mt, EB, p. 64; L. Barbieri, Mt, BKC, p. 43; R. E. Nixon, Mt, NBC, p. 830; Strack-Billerbeck, KNTTM IV.858,560; W. Grundmann, Lk, THNT, p. 163. Cf. Jn 11:27 where "the Christ, the Son of God" was to come into the world.

⁶⁸ O. Betz, **Jesus und das Danielbuch**, p. 101.

When the two disciples came to Jesus, he was busy performing works of mercy through healing⁶⁹ (v. 21). It appears that Jesus continued healing before he gave a response to John's question. His answer is not a plain "yes" but a reference to his works of healing which were already known to John. The disciples were to report to John what they have seen and heard. Jesus' answer consists of six brief parallel clauses followed by a closing comment.⁷⁰ The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, ... (v. 22). This is not a mere enumeration of Jesus' healings but a description of them in terms derived from the prophecy of Isaiah.

The *tufloi*, *cwloi*, *leproi*, *kwfoi*, *nekroi*, and *ptwcoi*, are the beneficiaries of Jesus' ministry of mercy. The list based on OT language appears to refer to the words and works of Jesus as a whole since it does not correspond to the healings mentioned in verse 21. Jesus quoted the essence of Is 29:18f.; 35:5f. and 61:1. He wanted to show that his actions were signs foretold in the book of Isaiah. The cleansing of lepers has no obvious OT prophecy behind it, but an Elisha typology (2 Ki 5; cf. Lk 4:27) may be evident. The raising of the dead replaces the liberation of captives in Is. 61:1 (cf. Is 26:19). It has also parallel with the Elijah-Elisha tradition (1 Ki 17:17ff.; 2 Ki 4:18-37). Jesus might have thought of his healing ministry not only as a fulfillment of Isaiah's prophecy⁷¹, but also as an analogy of Elijah-Elisha miracles.⁷²

Jesus' reply was to draw attention to his works of healing. He pointed to his mighty works of healing persons of various diseases. The answer is a reminder to John of the Isaianic passages, where these works are mentioned as signs and blessings of the Messianic Age. In effect, these mighty acts of healing demonstrated the fact that Jesus is the Messiah who was foretold by the prophet (Is 61:1ff.).⁷³ The messiahship is not explicitly claimed but its substance is evident in the text. The

⁶⁹ Though not mentioned by Matthew, it is implied in the words, "Go and report to John what you hear and see" (11:4).

⁷⁰ Aramaic original is believed to have a poetic rhythm of six two-beat lines and one three-beat line. Cf. J. Jeremias, **Neutestamentliche Theologie** (Gütersloh: Mohn, 1971), I:25ff.; C. F. Burney, **The Poetry of Our Lord** (Oxford: Clarendon Press, 1925), p. 117.

⁷¹ Cf. H. Schürmann, Lk, HTKNT, 1.411.

⁷² O. Betz & W. Grimm, **Wunder Jesu**, p. 31.

⁷³ A. Plummer thinks that the enumerated healings of Jesus were the clearest signs of his messiahship (Lk, ICC, p. 204). Cf. J. Martin, Lk, BKC, p. 222; K. Staab, Lk, EB, p. 52; L. Morris, Lk, TNTC, p. 142.

healing ministry of Jesus was one basic credential and an evidence that he was the Messiah.⁷⁴

The message of Jesus to John probably gave him comfort and made him realize that he had not preached and baptized in vain. Moreover, by the allusions to Isaianic passages, John was reminded of the type of messiah-ship that Jesus wanted the people to see and understand. It was not the kind of messiahship that he had been preaching. The Messiah was not an eschatological judge who will execute judgment of wrath upon the enemies of God's people (cf. Mt 3:12), nor will he establish a messianic empire over all kingdoms of the earth. The messiahship of Jesus is one which brings healings and confers blessings. John had to be informed that the ministry of the Messiah is one of mercy and not of judgment. Jesus' words to him concludes with tender rebuke and admonition containing a blessing: "Blessed is the man who does not fall away on account of me" (v. 23).

2. Casting Out Demons "by the Finger of God"

The evidence of Jesus' driving demons out is strongly attested not only by the earliest strata in the synoptic Gospels⁷⁵, i.e. Mark and Q, but also by a Jewish source.⁷⁶ Aside from the general statements of Jesus' casting demons out and healings (e.g. Mk 1:39; Mt 8:16; Lk 13:32), the Synoptics bear specific accounts of demon-possessed persons who were healed by Jesus (e.g. Mt 9:32f.; Mk 1:23-27; Lk 4:33-36).⁷⁷ In the NT, demon possession means having a pneuma, or a daimonion/dai,mon,⁷⁸ daimonia or avka,qarton pneuma. It also means that a person is dominated by a demon and tormented by him. Some persons who suffered from physical disease or mental illness (e.g. Mt 8:28ff.; 12:22) are referred to as

⁷⁴ M. Kelsey, **Healing**, p. 58. Cf. D. A. Carson, Mt, EBC, p. 229.

⁷⁵ Driving out demons possessed a peculiar and indeed primary evidential value as part of the early Church conception of the revelation of God in Jesus. This is shown by the obviously popular development and expansion which some of the exorcism narratives have undergone. W. Manson, **Jesus the Messiah**, p. 44. Cf. W. Grundmann, Mt, THNT, p. 237; J. McKenzie, Mt, JBC, p. 85.

⁷⁶ The Jewish Talmud mentions that Jesus practiced sorcery, which refers primarily to his casting out of demons (Sanh. 43a). Cf. Snack-Billerbeck, KNTTM 1.631.

⁷⁷ The conflict between Jesus and the forces of evil is depicted by the Synoptists by showing that he constantly cast out demons. Demon possession is frequent and integral to the Gospel narratives and it should not be discarded as a Hellenistic superstition. W. Liefeld, Lk, EBC, p. 872.

⁷⁸ Dai,mon occurs only once in the Gospels (Mt 8:31).

daimonizo,menoi (“demonized”). The demon is believed to have taken abode in a person and dominated and controlled the possessed individual.⁷⁹ The Gospels show that victims of demon possession suffer from physical illness (Lk 11:14) and some times insanity⁸⁰ (Mk 5:5; Lk 8:27,35). A demoniac in Capernaum had a supernatural insight into the person and purpose of Jesus (Mk 1:24,34; cf. Ac 16:16-18; 19:15).⁸¹ Some demon-possessed in the NT are docile and non-violent but others are violent and even dangerous (Mt 8:28; cf. Ac 19:16).

The Greek word *dai,mwn* in classical writings refers to a god or a divine power, but in the NT it refers to an evil spirit and is used always in a bad sense. The *dai,monej* are agents of Satan who help him in his rebellion against God. The Bible does not provide a clear statement of the origin of demons. Some think they were the disembodied spirits of a pre-Adamic race that were aligned with Lucifer before his fall. Others believe that they were fallen angels⁸² that were driven out of heaven with Satan (cf. Gn 6:1-4). Although these theories have supporting evidences, they are not strong enough to be conclusive and dogmatic.⁸³ It appears that evil spirits in the Gospels are of different kinds. There is a *av,,,lalon kai, kwfo,n pneuma* (Mk 9:25), *pneuma*

⁷⁹ W. Hendriksen describes demon possession as “a condition in which a distinct and evil personality, foreign to the person possessed, has taken control of an individual.” He maintains that demon possession in the NT is not another name for insanity or multiple personality or dissociation, like Dr. Jekyll and Mr. Hyde. Mt, NTC, p. 437. Cf. N. Geldenhuys, Lk, NICNT, p. 174; W. Lane, Mk, NICNT, p. 79. H. Marshall argues against the view that demon possession in the NT is mental illness by saying that demoniacs in the Gospels possessed a supernatural knowledge of things unknown to ordinary man. Lk, NBC, p. 896.

⁸⁰ The case of the lunatic boy (Mt 17:14ff.) shows that demons have the intention to destroy or kill. W. C. van Dam lists in his book **Dämonen und Besessene** 9 symptoms and effects of demon possession in the NT (Aschaffenburg: Paul Pattloch Verlag, 1970), p. 112.

⁸¹ Cf. similar features in rabbinical and Hellenistic literature. See P. Fiebig, **Jüd Wundergeschichten**, 25f. In the Talmud the demons are said to have six properties resembling that of angels and of men. See E. Ebstein, **Medizin**, p. 174. Thomas Aquinas and Calvin believed that demons have natural knowledge exceeding that of man (Summa Theologiae 11.2, qu. CLXXII, art. V; Instit. I.XIV.19). Jesus did not allow the demons to speak “because they knew who he was” (Mt 1:34). It is more specific in Luke: “because they knew he was the Christ” (4:41).

⁸² Origen, *De Principiis*, Praefatio 6. Cf. Tertullian: the demons are “the spirits of the slain sons of the fallen angels” (Ad Nationes 11.13); Calvin, Instit. I.XIV.16; Enoch 15; Book of Jub. 5:1; 10:1

⁸³ Jeter, **By His Stripes**, pp. 108f. Cf. W. Foerster, “*dai,mwn*,” TWNT II. 1ff. People believed that demons were spirits of the departed who were ghosts at first and later became evil spirits. See H. van der Loos, **Miracles**, pp. 342f.

avsqenei,aj (Lk 13:11), and avka,qarton pneuma (Mk 1:23).⁸⁴ In Luke, the terms “demon(s)” occur 16 times and “evil spirit(s)” or “unclean spirit(s)” occur 8 times. The demon is believed to be a “supernatural force.”⁸⁵ Jesus did not deny the existence of demons and evil spirits. In fact, his words and works against them are strong evidences of their existence.⁸⁶

It has been suggested that all of the healings of Jesus were originally casting out of demons,⁸⁷ and certainly there are traces of depicting healings as demon expulsion (e.g. Lk 13:11,16). This theory maintains that Jesus saw the hand of the evil one even in the field of ordinary physical maladies, and that he ascribed these things directly to the perversity of Satan. His underlying attitude, therefore, is one that considers the physically ill as under the influence or control of an evil power.⁸⁸ However, while it is true that many of the healings were effected by rebuking a “spirit of infirmity” or casting out demons (Mk 9:22-24; Mt 12:22; Lk 4:38,39), not every illness was regarded as the work of a demon.⁸⁹ The Gospels clearly made a distinction between physical sickness and demon possession (e.g. Mt 8:16; 10:8; Mk 6:13; Lk 4:40,41). W. Hendriksen rightly says that the evangelists do not ascribe all

⁸⁴ Cf. pla,na pneumatata “deceiving or lying spirits” (1 Tim 4:1; 1 Ki 22:21, 22), and ruach kin-ah “jealous spirit” (Nu 5:14) Avka,qarton pneuma which is Marcan designation is translated “unclean spirit” (RSV) or “evil spirit” (NIV). There seems to be no difference because “an evil spirit is unclean in contrast to the holiness of God, and may well cause both moral and physical filth in a possessed human.” W. Liefeld, Lk, EBC, p. 872. Cf. F. Filson, Mt, BNTC, p. 125; E. Ellis, Lk, NCB, p. 100; R. K. Harrison, “Demon, Demonic, Demonology,” ZPEB 2:92-101. “Among men they are also the instigators of filthy thoughts, words and deeds.” W. Hendriksen, Mt, NTC, p. 449. Cf. A. Leaney, Lk, BNTC, p. 120; H. van der Loos, **Miracles**, p. 351.

⁸⁵ W. Foerster, “daimwn,” TWNT 11.2.

⁸⁶ It has been said that in his teachings Jesus was in conflict with his human enemies and in his miracles he is in conflict with the demons and with sickness. R. H. Fuller, **Miracles**, p. 70.

⁸⁷ It is illustrated by the tendency of the tradition to assimilate all other acts of healing and even nature miracles (Mk 4:39) to the exorcistic form of procedure. S. Mowinckel, **He that Cometh**, pp. 44, 45. Although the healing of Simon’s mother-in-law was originally a biographical reminiscence, for Mark, it is a constitution of the conflict with the powers of evil. R. H. Fuller, **Miracles**, p. 70. Cf. Ac 10:38.

⁸⁸ M. Kelsey, **Healing**, p. 89. Cf. E. Langton, **Demonology**, p. 151; H. Jeter, **By His Stripes**, p. 110. W. Barclay points out that in the ancient eastern world, all illness including mental and psychological illness was ascribed to the malignant power of demons and devils. Exorcism was therefore very commonly practiced (Mt, 11.38). “Disease and disfigurement are ultimately Satan’s work.” W. Wessel, Mk, EBC, p. 639.

⁸⁹ J. McKenzie, Mt, JBC, p. 77. Cf. W. Liefeld, Lk, EBC, p. 874; N. Geldenhuys, Lk, NICNT, p. 174.

physical illnesses and abnormalities to the presence and operation of evil spirits.⁹⁰ He cites the example in Mt 4:24 where demoniacs are distinguished from epileptics, paralytics, and other various diseases. Some afflicted with certain physical illness are demon-possessed (e.g. Mt 12:22); while others who may have the same illness are not (e.g. Mt 15:30). It indicates that the demoniacs were regarded as special victims.⁹¹

In his ministry, Jesus is always in conflict with the forces of evil. This conflict with demons, however, does not affect his attitude towards demoniacs. Notice how he deals with the persons who are victims of demonic power. While most people looked at demoniacs as especially wicked people who, through their perversity, had sold themselves to the devil,⁹² Jesus felt compassion upon them. He healed and encouraged the demoniacs after the expulsion of the demons. He saw the demoniacs not as especially sinful people but as supremely unfortunate sufferers, who by no fault of their own were dominated by demons. For him, demon possession did not mean an alliance with Satan but a bondage to Satan.⁹³ Jesus saw the strength of the demons that could enter into a man even without or against that man's will.

Jesus' authority over demons is recognized by his enemies (Mt 12:22f.) and by the demons themselves (Lk 4:37ff.; 8:28ff.).⁹⁴ The crowds were always amazed by his power to drive out demons (Lk 4:36; 9:42-43). In their amazement at one time they debated among themselves, saying, "What is this? A new teaching -- and with authority? He even gives orders to evil spirits, and they obey him" (Mk 1:27). His casting out of demons are accomplished by a simple command. It also happened that demons would resist and would not come out from their victims. Notice how the disciples failed to exorcise the demon in Mk 9:18,28. Their attempt to drive the demon out failed, that they later asked Jesus the

⁹⁰ Mt, NTC, pp. 436f. Cf. F. Filson, Mt, BNTC, pp. 125f. Although exorcism and healing are related, they are not one and the same. K. Bailey, **Divine Healing**, p. 161.

⁹¹ H. van der Loos, **Miracles**, p. 371. Demoniacs are placed in a class by themselves, separate from those afflicted with ordinary disease. E. Gould, Mk, ICC, p. 26.

⁹² E. Langton, **Demonology**, pp. 149, 152, 153.

⁹³ J. Kallas, **Synoptic Miracles**, p. 63. After being freed by Jesus from the control of the spirits, the person accepted his deliverance with joy and gratitude (Mk 5:11ff.; Lk 8:21). In connection with his driving out of demons, Jesus nowhere speaks of forgiveness of sins or of purification-sacrifices. N. Geldenhuys, Lk, NICNT, p. 174.

⁹⁴ His authority over demons is interpreted as a sign of his messianic power (Lk 7:21; 13:32).

reason of their failure. On one occasion, while teaching in the synagogue in Capernaum, Jesus was interrupted by a demoniac who possessed a supernatural insight into his person and purpose (Mk 1:24). In another instance, the Gadarene demoniac, who had also this supernatural insight, pleaded not to be tormented (Mk 5:7). Both demoniacs mention the name of Jesus, perhaps in the hope of overpowering him by using his name.⁹⁵ Jesus' authoritative words cast the demons out.

2.1. Healing of the Dumb Demoniac and the Reactions of the Crowds (Lk 11:14-16)

The scholars agree that the pericope comes from Q tradition. The account of the healing of the dumb demoniac is also reported by Matthew who added that the demoniac is also blind⁹⁶ (12:22). Parallels of the following verses are also found in Mark (3:22f.), but there seems to be no trace that Luke used Mark as an additional source.⁹⁷ Matthew on the other hand, shows some evidences of Mark's influence, although he relied mainly on the Q source.⁹⁸ On account of the different versions of the story, it is difficult to ascertain the original wording in Q, but it has been suggested that it is close to Luke.⁹⁹ The context in Q, in comparison to Mark, is the driving out of a spirit causing dumbness. Such a healing was among the signs of the

⁹⁵ This is a common ancient superstition. H. Marshall, Lk, NBC, p. 896. Cf. S. Johnson, Mk, BNTC, p. 102. The demons, being spiritual beings recognized the person of Jesus. S. Johnson, Mk, BNTC, p. 50.

⁹⁶ Some scholars think that the healing of the dumb-blind demoniac in Mt 12:22f. is a repetition of the accounts in 9:32f. although the demoniac in chapter 9 is only dumb. So E. Schweizer, Mt, NTD, p. 184; E. Kbstermann, Mt, HNT, p. 107; K. Staab, Mt, EB, p. 71; A. Sand, Mt, RNT, pp. 210, 260. It is argued that Matthew has used the same theme twice, once to illustrate the healing power of Jesus, and once to introduce the theme of the opposition to Jesus. H. Marshall, Lk, NIGTC, p. 472. T. Zahn is probably right in saying "Die Meinung, dais das Ereignis mit demjenigen in 9,32ff. identisch sei, da aber Matthäus, urn dasselbe noch einmal also em verschiedenes erzählen und weiteres anknupfen zu können, hier die Blindheit zugeichtet habe, ist in jeder Einsicht unhaltbar." Mt, KNT, p. 454. Moreover, Jesus could have healed many blind and dumb persons.

⁹⁷ K. H. Rengstorf, Lk, NTD, p. 148. Cf. W. Schmithals, Lk, ZB, p. 133. "Er beweist, daE Lk 11,16-23 in Q schon in fester Form vorlag." E. Schweizer, Lk, NTD, p. 185.

⁹⁸ E. Schweizer, Mt, NTD, pp. 184f. Cf. D. A. Carson, Mt, EBC, p. 288. R. Bultmann thinks that the original story is only recognizable in Mk 3:22-26; Mt 12:24-26 and Lk 11:14-15,17-18. **Geschichte**, pp. 10-12.

⁹⁹ S. Schulz, Q - **Die Spruchquelle der Evangelisten**, p. 204. According to H. Marshall the story in Mt 9:32-34 seems likely to give the original Q. Lk, NIGTC, p. 472.

messiahship that Jesus reminded John (Lk 7:22). The healing event also shows the real nature of the growing opposition Jesus faced.

The pericope begins in verse 14 with the expulsion of a *daimo,nion kwfovn*.¹⁰⁰ *Kwfo,j* means “dumb,” or “deaf” or both.¹⁰¹ In ancient Jewish literature, the equivalent of *kwfo,j* are *ilem* (dumb) and *cheresh* (deaf). *Cheresh* is more common in rabbinical writings than *ilem*, where it commonly means “deaf-mute.”¹⁰² It appears that the demon described in verse 14 is itself dumb. The dumb demon causes the dumbness of his victim. The loss of speech is not of a physiological nature but is viewed as the effect of the diabolical control over the person. This is one case in the Gospels where physical malady is ascribed to the demonic influence. After the demon was driven out of the man, the latter spoke.¹⁰³ Here, the healing is described only in bare essentials, obviously because the interest is in the discussion that follows. It is not stated how this happened and what method of demon expulsion Jesus applied, but it is certain, like in other instances (cf. Mk 1:25), that it was accomplished through his word of command for the demon to leave the person.

The healing of the dumb demoniac drew three types of reactions from the audience. First, the crowds were utterly astounded when they witnessed the casting out of the dumb demon and the restoration of the power of speech to the liberated man. Luke uses the verb *evqau,masan* (cf. Mt 9:33), while Matthew has *evxi,stanto* (12:23) which is a stronger expression of the crowds amazement as they felt God’s presence in their midst.¹⁰⁴ In Mt 9:33, the people express their astonishment

¹⁰⁰ Various authorities (Ac C K W X D Q P Y) insert *kai. auvto. h=n* between *daimo,nion* and *kwfo,v* (Aland-Nestle). While considered a Lukan style, it is weakly attested. B. Metzger, **Textual Commentary**, p. 158. In Matthew’s accounts, the demoniac is not only *kwfo,j* but also *tuflo,j* who was brought to Jesus by a third party. It is suggested that it is probable that the blind-dumb demoniac was brought by Jesus’ opponents. His especially unfortunate condition could be a good test case for Jesus. Being blind and dumb, communication with him is almost impossible. L. Barbieri, Mt, BKC, p. 46; A. Plummer, Lk, ICC, p. 301.

¹⁰¹ W. Gemoll, “*kwfo,j*,” GDSH.

¹⁰² Strack-Billerbeck, KNTTM 11.526.

¹⁰³ *Evkba,llwn* and *evxelqo,ntoj* are used by Luke while Matthew prefers *evqera,peusen*. Probably Luke wants to emphasize the driving out of demons and Matthew the healing of the dumbness and blindness.

¹⁰⁴ Jesus’ words and works in the Gospels’ accounts aroused surprise and wonder. Various Greek words are used to describe the astonishment and amazement of Jesus’ audience. In addition to *evqau,masan* and

by saying, "Never was anything like this seen in Israel." In another of Matthew's accounts, the crowds raise a question with a messianic overtone, Can this be the Son of David ? 12:23.¹⁰⁵ The form of the question in Greek suggests that the crowds are none too sure¹⁰⁶ and that it calls for a negative answer.¹⁰⁷ In any case, it implies their common belief that the Messiah they are expecting will perform miracles (see Targum Is 53:8).

In verse 15, we find the second type of reaction aroused by Jesus' demon expulsion. His critics who witnessed the healing were not at all amazed of what he did. Instead, they charged him of doing such work with the help of a demonic power. While Luke mentions that the accusers of Jesus are *tine.j evx auvtwn*, Matthew specifies them as *oi` Farisaioi*.¹⁰⁸ The critics did not deny the reality of the healing and did not doubt that Jesus had power over demons. They saw in Jesus a power which is more than human. Since they could not contest the fact that Jesus healed, they tried to cast doubts upon the agency through which he did it. They accused Jesus of casting out demons by Beelzebul, the prince of the demons.¹⁰⁹ They tried to discredit him by saying that the source of his power is not God but the devil. The accusation is more grave than the one raised against John the Baptist who was accused of having a demon (Mt. 11:18). It was to

evxi, stanto, the verbs *evxeph, ssonto* (Mt 7:28; Mk 7:37), *evfobh, qhsan* (Mt 9:8; Mk 4:41). *Evdo, xasan* (Mt 9:8; Lk 4:15), the nouns *qa, mboj* (Lk 4:36) and *ev, kstasij* (Lk 5:26) appear in the Gospel narratives.

¹⁰⁵ The Jewish messianic expectation waits for the "Son of David" who would inaugurate and rule an earthly kingdom. The "Davidic hope" is explicit and implicit in the Gospels. Cf. J. Kallas, **Synoptic Miracles**, pp. 14ff.

¹⁰⁶ Schlatter, Mt, ENT, p. 193.

¹⁰⁷ W. Hendriksen, Mt, NTC, p. 524. It is introduced in the Greek by *pf11.*, which expects the answer "No" but allows for the faint possibility that it may be "Yes." R. V. G. Tasker, Mt, TNTC, p. 129.

¹⁰⁸ Cf. Mark's *oi` grammateij avpo. Iverosolu, mwn* (3:22). Some think that Luke is original here. S. Schulz, **Q - Die Spruchquelle**, p. 304 n. On the contrary, H. Marshall thinks that Luke may have altered the wording of Q, since *tij evk* is a favorite phrase of his, and also since he has a further group of speakers in the next verse. Lk, NIGTC, p. 472. W. Grundmann suggests the playing down of the hostility of the Pharisees for the moment in view of 11:37. Lk, THNT, p. 237.

¹⁰⁹ The same accusation occurs twice in Matthew (9:34; 12:24). It occurs in Mark without the miracle story where Jesus was accused of being possessed by Beelzebul (3:22). It seems he was also named Beelzebul himself (Mt 10:25). In the context of Matthew (12:23), the Pharisees made the charge when the crowds were discussing about the possibility that Jesus is the "Son of David." The Pharisees have at once taken the steps to destroy Jesus' reputation to prevent the people from placing their messianic hope on his person.

the enabling influence of the prince of demons that they ascribed Jesus' power to drive out demons. The charge may also imply that Jesus is possessed by Beelzebul himself.

The spelling in Greek of the name of the prince of the demons varies in the MSS. The form *beelzebou, l* has better Greek MSS support than the abbreviated *beezebou, l*.¹¹⁰ The variant form "Beelzebub" comes from the Latin Vulgate and probably due to assimilation to 2 Ki 1:2,3,6¹¹¹ where the god of Ekron is called *Baal z'vuv*¹¹² Beelzebub means "Lord of flies," presumably as a Hebrew estimate of his worth. The name may also mean the "god of manure." Since the sacrifices to the idols are worthless, they are "manure."¹¹³ C. Stuhimuller suggests that the original name of the chief god of the Philistine city of Ekron was *Baal z'vul*, which means "Lord of the divine abode" but the Israelites mockingly changed the name to *Baal z'vuv*¹¹⁴ It is probably a derisive pun ("Lord of flies") on an original "Baalzebul."¹¹⁵

The first word "Beel" in the name Beelzebul is equivalent to "baal," i.e. "lord." The second word "zebul" has a number of derivations. It has been traced to *zebul* which means "house," "high place" or "temple" (1 Ki 8:13; Is 63:15), giving the meaning "lord of the house, high place or temple."¹¹⁶ This etymology sheds light on the reference to the divided house in verse 17, on the reference to the strong armed man guarding his palace (v. 21) and on the words of Mt 10:25, where the master of the house is called Beelzebul. Zebul has also been traced to the Aramaic equivalent *Beel dibaba* which is phonetically like *Beel debaba*, i.e. "enmity" or "enemy."¹¹⁷ A. Schiatter supports this view by saying that Beelzebul "war wahrscheinlich nichts anderes als 'der Feind' (Mt 13:39), wobei der Laut des Namens absichtlich etwas entstellt

¹¹⁰ *beelzebou, l* is found in Pap 47.75, A C D (L) R, etc., while *beezebou, l* occurs in k B (Nestle-Aland). The shorter form is apparently no more than an easier way of pronouncing the same name. L. Morris, Lk, TNTC, p. 197.

¹¹¹ Beelzebub is also found in Syriac MSS (sys.c) (Nestle-Aland).

¹¹² *Baal z'vuv* is only found in the Hebrew text. LXX renders it *ba, al muian*. (2 Ki 1:2,3,6). Cf. Josephus, Ant. IX.ii.1.

¹¹³ H. van der Loss, *Miracles*, p. 407. Cf. Strack-Billerbeck, KNTTM, 1.632.

¹¹⁴ Lk, JBC, p. 145. J. McKenzie suggests that the MT has corrupted *Baal z'vul* to *Baal z'vuv* i.ir Mt, JBC, p. 85.

¹¹⁵ W. Foerster, "beezebou, l," TWNT I.605f.

¹¹⁶ N. Geldenhuys, Lk, NICNT, p. 332. Cf. L. Gaston, "Beelzebul," ThZ (1962): 247ff.

¹¹⁷ Strack-Billerbeck, KNTTM, 1.631. Cf. W. Foerster, "beezebou, l," TWNT 1.605.

wurde, weil man den Teufel nicht rufen wollte.”¹¹⁸ A third suggested origin of zebul is the name zbl found in a Ras Shamra text (c. 1400 B.c.), where the word may be a proper name or may mean “prince,” in the phrase zbl b’L.¹¹⁹ It is further suggested, although less probable, that the ending in “l” may also be derogatory in Hebrew usage if it were derived from “zebul,” i.e. “dung.”¹²⁰

As shown above, the derivation of the word “Beelzebul” is disputed, but whatever is its etymology, the meaning of the name in the text is clear. It appears that it is a popular name for the prince of the demons. Moreover, the wording in verse 18 (cf. Mt 12:26) suggests that Beelzebul was another name for Satan.¹²¹ To the Pharisees, the name Beelzebul refers to the prince of demons, but Jesus identified it with Satan. Although the name is not attested elsewhere in Jewish literature as the name of a demon¹²² or Satan,¹²³ it appears to represent the same figure as Belia in the inter-testamental literature.¹²⁴ “Er entspricht dem Finsternisengel Belial der Qumrantheologie.”¹²⁵ The absence of the article *tw* before *av, rconti* in Mt 12:24 could suggest that Beelzebul is only one among other princes of demons. However, it is clear in Luke’s *tw wav, rconti twn daimoni, wn* that there is only one prince in the kingdom of demons. The enemies of Jesus charged him of being in league with Beelzebul with the intention of destroying him (cf. Mt 12:14). The accusation is designed to reduce Jesus to the level of a common sorcerer. The practice of sorcery is strictly forbidden in the Jewish Law (Dt 18:10-12; Cf. Mal 3:5). It implies too that demonic power can do “signs and wonders” (cf. Mt 24:24; Dt 13:iff.).

Verse 16 mentions the third type of reaction to the demon expulsion by Jesus. The identity of *e`, teroi*¹²⁶ is not clear. It is

¹¹⁸ Mt, ENT, p. 194.

¹¹⁹ H. Marshall, Lk, NIGTC, p. 473. For the different opinions about the meaning of zbl see W. Foerster, “beezebou, l” TWNT 1.605, n. 4.

¹²⁰ R. E. Nixon, Mt, NBC, p. 832. Cf. L. Morris, Lk, TNTC, p. 197. Cf. also K. Staab who says, “Beelzebul heigt ‘Herr der Mistes’, wobei unter ‘Mist’ jede Art von götzendienerischem Kult zu verstehen ist.” Mt, EB, p. 71.

¹²¹ It is unlikely that this prince of the demons is to be understood as an inferior being serving Satan’s cause. W. Liefeld, Lk, EBC, p. 952.

¹²² W. Foerster, “beezebou, l” TWNT 1.605f.

¹²³ Strack-Billerbeck, KNTTM, I.631f.

¹²⁴ H. Marshall, Lk, NIGTC, p. 473.

¹²⁵ W. Grundmann, Lk, THNT, pp. 237f. Cf. 1QS 1:18; 3:20-26; 4:24; 1QM 13:2. See O. Betz, “Jesu Heiliger Krieg,” in idem, **Jesus, Der Messias Israels**, p. 90.

¹²⁶ Matthew does not mention this group of people in the context. Verse 16 is probably not part of the original accounts in Q but is deemed a necessary

likely that they were Pharisees who did not openly charge Jesus of an alliance with Beelzebul, but asked for a sign from heaven.¹²⁷ They might not be sincere at all because they only wanted to test Jesus.¹²⁸ Their motive may be to place Jesus in a more difficult situation. Notice the same verb *peira,zw* is used in the temptation story (4:2). The sign-seekers did not deny the reality of Jesus' exorcism but were not convinced that his work in casting out demons is a sufficient evidence of his divine authorization or his messiahship.¹²⁹ The kind of sign they were asking for is one which Jesus himself would not originate in order to avoid the mistake of considering him as an ordinary wonder-worker or magician.

The meaning of *shmeion evx ouvranou* here is not clear. Jesus' critics were aware of his works but did not interpret them as signs for the poor and needy.¹³⁰ Numerous healings and banishment of demons have been done by Jesus at this point. They were, however, for the critics not enough and therefore, they desired a different kind of sign -- a sign from heaven.. In the Old Testament, a "sign" is an extraordinary or paradoxical event that manifests the present activity of God.¹³¹ Usually, it is a phenomenon in nature, such as what was done in Egypt through Moses (Ex 7-12; 14:13ff.). The sign being asked by Jesus' critics would be for them something spectacular. C. Stuhlmüller suggests that this sign is in the nature of national splendor or military victory for the nation.¹³² Referring to Mk 8:11, O. Betz says

addition by Luke. W. Schmithals, Lk, ZB, p. 133. H. Marshall suggests that the verse is intended by Luke to prepare for the later saying about the sign of Jonah (vv. 29-32). Lk, NIGTC, p. 473.

¹²⁷ In the context after the feeding of the 4,000, the Pharisees (and Sadducees in Mt 16:1) test Jesus by asking him to show a sign from heaven (Mk 8:11). The casting out of demons is rejected as a sign.

¹²⁸ J. Martin, Lk, BKC, p. 266. Their purpose may be to ascertain whether Jesus has the right credentials for his ministry. H. Marshall, Lk, NIGTC, p. 473. They, therefore, demanded for a confirmatory sign before they make their judgment. W. Grundmann, Lk, THNT, p. 238.

¹²⁹ In Matthew's context, the request is directed toward messianic sign. J. McKenzie, Mt, JBC, p. 85. Cf. N. Geldenhuys, Lk, NICNT, p. 329; K. Staab, Mt, EB, p. 75; L. Morris, Lk, TNTC, pp. 130f.

¹³⁰ Cf. the "mighty works" of Jesus called "signs" in the Gospel of John.

¹³¹ In Is 7:10ff., the prophet invites king Ahaz to ask for a sign as "deep as Sheol or high as heaven." It is important to note that the essential feature of a sign is not its marvelous character but its significance, for it is an event that admits an obvious interpretation. J. McKenzie, Mt, JBC, p. 85.

¹³² Lk, JBC, p. 145. If those asking the sign from heaven were Pharisees (and Sadducees), the suggestion is less likely because these religious leaders were not so eager, unlike the Zealots, in waging war against the occupation forces of Rome.

that “the ‘sign from heaven’ that the Pharisees had demanded from Jesus must have been a ‘sign of liberation’ corresponding to the spectacular deeds of God in Israel’s history.”¹³³ Less likely is the suggestion that the sign from heaven has to do with a heavenly body, i.e., a sign involving the sun, moon or a star.¹³⁴ Whatever is meant here, it would be a sign to be interpreted as an unmistakable indication from God and has to do with their messianic expectation.

2.2. Defence Against the Accusers (Lk 11:17-23)

It appears that the accusers of Jesus did not venture to utter their negative interpretation of his casting out of demons openly before him. Apparently, they were discussing it among themselves and probably spreading it also among the people. But Jesus knew their thoughts (v. 17a). Luke uses here the word *dianoh,ma* which is probably original, while Matthew has preference for *evnqu,mhsij* (12:25a), perhaps associating it with evil and incorrect thoughts.¹³⁵ Knowing their thoughts by the power of the Holy Spirit in him is probably what is meant here (Cf. Is 11:2). However, it does not exclude the possibility that he was informed by others,¹³⁶ especially by his disciples. Consequently, Jesus defended his questioned authority, not by quoting scriptures but through logical arguments.

The introduction to the sayings of Jesus (v. 17a) agrees with that in Matthew (12:25a), but with two minor differences -- the inclusion of *avvto,j* and the use of *dianoh,ma*. The first part of Jesus reply (v. 17b) is shorter than that in Matthew (12:25b; cf. Mk 3:25), prompting some to think that the latter is probably the original form.¹³⁷ Jesus’ answer consists of pictures of a divided *basilei,a* and *oivkos* falling upon *oivkon*.¹³⁸ Matthew (12:25)

¹³³ “The Concept of the So-Called ‘Divine Man’ in Mark’s Christology,” in idem, **Jesus, Der Messias Israels**, pp. 280f. Cf. the *shmeion evleuqerias* (“sign of salvation”) in Josephus (War 11.258-260).

¹³⁴ W. Grundmann, Lk, THNT, p. 238. Grundmann points out that Jewish theology believes in the possibility of this kind of sign. Cf. Strack- Billerbeck, KNTTM, I.726f.

¹³⁵ H. Marshall, Lk, NIGTC, p. 473. Cf. the use of the verb *evnqume, omai* in Mt 9:4.

¹³⁶ G. Maier, Mt, BK, p. 423. Cf. Lk 4:23; 6:8; 9:47; Mt 9:4; Jn 2:24f. Knowing the thoughts of his critics “may be seen as part of Jesus’ prophetic powers.” H. Marshall, Lk, NIGTC, p. 214. Cf. G. Schneider, Lk, OTNT, p. 134.

¹³⁷ W. Schmithals, Lk, ZB, p. 133. Cf. T. Zahn, Lk, KNT, p. 459.

¹³⁸ *Oivkoj evpi oivkon pi,ptei* is not clear. It seems to present the idea of a nature catastrophe and not as a result of a political chaos or civil war. T. Zahn, Lk, KNT, p. 459. The most likely view is one which suggests an

follows that of Mark (3:25) which provides a double metaphor by adding a picture of a divided $\rho\omicron, \lambda\iota\varsigma$ or $\omicron\iota\nu\kappa\iota, \alpha$. The point is clear in both Luke and Matthew. A kingdom, a city, or a house divided in itself cannot stand for it will inevitably destroy itself. Historically, the Jewish kingdom became part of the Roman empire partly due to their internal strife. The Greek empire experienced the same fate. By a divided house, one can easily remember the divided family of the Maccabees which was destroyed by internecine quarrel.

From a universal rule, Jesus goes on to draw a particular application. From a general truth, he moves to the specific with the question, "And if Satan also is divided against himself, how will his kingdom stand? For you say I cast out demons by Beelzebul." There is here the equivalence of Satan and Beelzebul. Jesus regards Satan and Beelzebul as the same person. The Hebrew word "Satan" means "adversary" and "accuser."¹³⁹ It is here clear that Satan has a kingdom and exercises authority among his minions.¹⁴⁰ The point of the argumentation in verse 17 holds true for the kingdom of Satan. The truth that all civil war has always disastrous results applies also to the kingdom of Satan when it is divided. It is, therefore, preposterous to suggest that Satan works against his demon subordinates by casting them out of their victims; for by doing so, he is promoting internal strife in his kingdom, and thereby destroying his works. In effect, Jesus is saying that it would be ridiculous for Satan to drive out his own demons and work against himself. He makes a *reductio ad absurdum* of their argument. The first answer of Jesus shows the absurdity of his accusers' charge.

Jesus poses another counter question to refute the accusation of his enemies. "But if I cast out demons by Beelzebul, by whom do your sons cast them out?"¹⁴¹ (v. 19a). Many scholars suggest that $\omicron\iota\grave{\ } \upsilon\iota\grave{\ } \omicron\iota. \upsilon\grave{\ } \mu\omega\nu$ ("your sons") here means the

aftermath of a civil strife. This can hardly refer literally to houses falling in ruins on each other (B. Klostermann, Lk, HKNT, p. 127), but to one household attacking another. It is translated, "and house falls upon houses" (RSV) in view of the conflict between families and households. N. Geldenhuys, Lk, NICNT, p. 332. Cf. J. Wellhausen, Lk, p. 58; B. S. Easton, Lk, p. 180; W. Grundmann, Lk, THNT, p. 238.

¹³⁹ Cf. 1 Sam 29:4; 2 Sam 19:23; 1 Ki 11:14ff.; Nu 22:22,32; 1 Chr 21:1; Job 1:6ff.; 2:1ff.; Ps 109:6; Zech 3:1f.

¹⁴⁰ In the fourth Gospel, Satan is referred to as the ruler of this world (12:31; 16:11). Cf. H. Kruse, "Das Reich Satans," *Biblica* 58 (1977): 29-61.

¹⁴¹ This mode of turning the argument against the arguer is particularly Hebraic. A. Edersheim, *The Life and Time of Jesus the Messiah* (London: Longmans, Green & Co., 1931), 11.198.

pupils,¹⁴² followers¹⁴³ or members of the Pharisaic party.¹⁴⁴ Objection to this view is raised on the fact that there is no evidence that these exorcists had been instructed by the Pharisees.¹⁴⁵ J. McKenzie thinks that the expression *oi` ui`oi . u`mwn* is a semitism for “yourselves,” “members of your own group.”¹⁴⁶ People in your midst, your own people,¹⁴⁷ “your flesh and blood” who were not necessarily pupils of the Pharisees may be what is meant here. In any case, it is certain that these exorcists were their fellow Jews.¹⁴⁸ It is possible that the “sons” were among those present who wanted to observe how Jesus cast out demons.

Jewish exorcism is not only attested by the NT (Mk 9:38; Lk 9:49; Ac 19:13ff.) but also by some other sources.¹⁴⁹ Josephus mentions that there were many exorcists during his time and describes a case which he himself witnessed. A certain Jew named Eleazar is reported to have cast out demons in the presence of Vespasian (69-79 A.D.), his sons, his officers and soldiers (Ant. VIII.45-48). In the apocryphal book of Tobit, an angel instructed Tobit how to drive away a wicked demon who fell in love with his bride (6:16; 8:1-4). Later, Justin Martyr makes mention of Jewish exorcism in his Dialogue (85).

According to Jewish tradition, the practice of exorcism originated from David whose music helped Saul, and also from Solomon who received wisdom from God including the skill of expelling out demons. The words used in exorcism and the instructions on how to do it are believed to have come from Solomon himself.¹⁵⁰ The NT does not describe the Jewish method of banishing demons out apart from the information that some of them used the name of Jesus (Mk 9:38; Ac 19:13ff.). Josephus describes in some details the use of a certain root, smoke, water,

¹⁴² This suggestion is especially relevant in the context of Matthew where the critics are specifically named Pharisees. Cf. R. E. Nixon, Mt, NBC, p. 832; J. Schniewind, Mt, NTD, p. 159; E. Schweizer, Lk, NTD, p. 186; W. Hendriksen, Mt, NTC, p. 525; G. Maier, Mt, BK, p. 425; H. Marshall, Lk, NIGTC, p. 474; A. Leaney, Lk, BNTC, p. 189; F. Filson, Mt, BNTC, p. 150; H. van der Loos, **Miracles**, p. 147.

¹⁴³ TEV; L. Morris, Lk, TNTC, p. 198. W. Schmithals thinks that *oi` ui`oi . u`mwn* is a Semitic expression meaning “followers” (Lk, ZB, p. 134).

¹⁴⁴ T. Zahn, Mt, KNT, p. 437.

¹⁴⁵ F. Godet, Lk, p. 363.

¹⁴⁶ Mt, JBC, p. 85.

¹⁴⁷ W. Grundmann, Lk, THNT, p. 238.

¹⁴⁸ G. Eder, **Wundertäter**, pp. 133f.

¹⁴⁹ See H. van der Loos, **Miracles**, pp. 353ff. Cf. W. Grundmann, Lk, THNT, p. 238.

¹⁵⁰ Cf. W. Allen, Mt, ICC, p. 135.

utterance of Solomon's name and his composed incantations as means of exorcism (Ant VIII. 45-48; Wars VII.185).¹⁵¹ It is highly probable that Jewish exorcists in Jesus' time used long complicated rituals,¹⁵² and applied some material objects, sympathetic manipulations and recited Solomon's invented incantations.

The Jewish exorcists claimed to have the power to expel demons. At the time of Jesus, there was the consensus among the Jews that when a rabbi or other Jew cast out demons, it was an indication that God worked through him. In verse 19, the exorcism done by Jewish exorcists is not called in question. Jesus neither affirmed nor denied it. There is an assumption of its reality and that they were carried out by the power of God. Jesus' second argument is drawn from the practice of exorcism among the Jews. He accuses them of inconsistency in attributing his driving out of demons to the power of Beelzebul, for both he and his contemporary Jewish exorcists are doing the same type of work.¹⁵³ He points out the double standard of his accusers. Their "sons" who are engaged in casting out demons shall therefore be their judges. They are in a position to attest the implication of a successful exorcism. Jesus makes here a logical dilemma¹⁵⁴ which would embarrass his opponents whatever verdict the Jewish exorcists would pass.

After presenting two logical arguments to refute the accusation of his enemies, Jesus goes on to make a statement on his authority to drive out demons and its consequence. He says, "But if it is by the finger of God that I cast out demons, then the

¹⁵¹ The apocryphal book of Tobit mentions that ashes of perfume are laid upon some heart and liver of the fish and burned so that the evil spirit will smell it and flee away (6:16).

¹⁵² J. McKenzie, Mt, JBC, p. 85. The recitation of the **Shema**, the third and ninety first Psalms was regarded by the Jews as powerful agent against evil spirits. The 91st Psalm was even called "the song against the demons." H. van der Loos, **Miracles**, p. 401.

¹⁵³ In essence, Jesus is saying, "If you believe exorcists work by the power of God in casting demons out, why do you not think I have that same divine power?" L. Barbieri, Mt, BKC, p. 46.

¹⁵⁴ This type of argument usually silenced the opponents of Jesus. Oftentimes, it is in the form of a question, which, if his opponents would answer, would either incriminate them or prove him to be right. Cf. Mt 21:13-27; Mk 3:1-6; Jn 8:1-11. It is an **argumentum ad hominem**. "He is saying, 'your sons' cast out demons on occasion, and I do this so powerfully that great damage is done to Satan's kingdom. So if I who do so much damage to his kingdom by my exorcisms perform by Satan's power, by whom do your sons drive out demons?" D. A. Carson, Mt, EBC, p. 289. Cf. F. Filson, Mt, BNTC, p. 149f.; A. Plummer, Lk, ICC, p. 302.

kingdom of God has come upon you" (v. 20).¹⁵⁵ The statement assumes that the charge has been rejected. Jesus casts out demons *evn daktu, lw qeou*. The phrase *da, ktuloj qeou* has an OT background where the singular form occurs three times. The Law is written on tablets of stones by the finger of God (*beetzba Elohim* Dt 9:10; Ex 31:18; cf. Dan 5:5ff.). When the Egyptian magicians failed to duplicate the third plague brought about through Moses and Aaron, they said to Pharaoh, "This is the finger of God" (Ex 8:19).¹⁵⁶ They admit that it is God at work. A plural form is used in Ps 8:3 where it states that the creation of the heavens is the work of God's fingers. In the OT usage, the finger of God is a natural metaphor for God's activity.¹⁵⁷ The metaphor further denotes the power of God and his creative omnipotence.¹⁵⁸

The corresponding passage in Matthew (12:28) has *pneuma qeou* instead of *da, ktuloj qeou*. Many scholars hold that Luke has preserved the saying more literally as the "Finger of God" which gives a direct allusion to the OT, and that Matthew's "Spirit of God" is secondary¹⁵⁹ and an interpretative rendering.¹⁶⁰ "Spirit of

¹⁵⁵ W. G. Kümmel holds that verse 20 is an independent saying. **Verheißung und Erfüllung**, pp. 98f. Others think that verse 20 itself consists of two originally unrelated sayings -- the driving out of demons by the finger of God and the coming of the Kingdom. It is argued, however, that the logical connection is sound enough and does not justify the conclusion that they are independent sayings gathered together. H. Marshall, Lk, NIGTC, pp. 474f. Applying form criticism to verse 20 will lead one to safely assume that it is a genuine saying of Jesus himself (R. H. Fuller, **Miracles**, p. 27).

¹⁵⁶ The magician said this not to give glory to God but to protect their own honor, that Moses and Aaron might not be thought to be superior to them in virtue or knowledge. C. Keil & F. Delitzsch, Ex, COT, pp. 483f. The rabbis play down the significance of the statement by changing "finger of God" to "plague of God." K. Groß, "Finger," RAC, VII. 93 f.

¹⁵⁷ The same metaphor in essence appears either as "God's hand" (1 Sam 5:11) or "God's arm" (Job 40:9). The more common metaphor is the "hand of God" (Ex 7:4f.; 9:3,15; etc.) (D. Wiseman, Ex, TOTC, p. 93). In the OT, the power of God is personified in his hand. H. van der Loos, **Miracles**, p. 313. Cf. H. E. Beck, "Finger of God," 1DB 11.268; K. GroB, "Finger," RAC VII.936ff.; H. Schlier, "da, ktuloj," TWNT 11.21.

¹⁵⁸ C. Keil & F. Delitzsch, Ex, COT, pp. 483ff. Cf. G. Eder, **Wundertäter**, p. 68. On the contrary, it is suggested that the singular form is never used as a picture of power in the OT. K. Groß, "Finger," RAC, p. 935.

¹⁵⁹ W. Schmithals, Lk, ZB, p. 166; F. Hahn, **Christologische Hoheitstitel**, pp. 298-300.

¹⁶⁰ S. Schulz, **Q - Die Spruchquelle**, p. 205, n. 218; F. Hauck, "ba, llw, kt1" TWNT VI.395; E. Schweizer, "pneuma, pneumatiko, s," TWNT VI. 395; J. McKenzie, Mt, JBC, p. 85; R. E. Nixon, NBC, p. 832; E. Ellis, Lk, NCB, p. 165. Cf. R. G. Hamerton-Kelly who holds that *rv3ia Oou* is original. "A Note on Mt 12:28 par Lk 11:20," NTS 11 (1964-65): 167-169. The same view is maintained by C. H. Dodd, "Spirit or Finger," ExpT 72 (1960-61): 107f.

God” explains the metaphor “Finger of God.”¹⁶¹ Thus, the difference in the rendering of Luke and Matthew is of little consequence for they both refer to the same thing,¹⁶² and both phrases indicate the action of God. Here, Jesus is affirming that the source of his power in casting out demons is God himself. He drives out evil spirits by God’s power and not by the assistance of Beelzebul. Obviously, it means that Jesus’ casting out of demons are not acts of a human exorcist but the direct and concrete act of God¹⁶³ against the realm of evil and its prince.

Jesus says that the consequence of his driving out of demons by the finger of God is the coming of the Kingdom of God (11:20b)¹⁶⁴ The word *fqa,nw* means “to come before,” “to precede” (cf. 1 Thes 4:15), “to have just arrived,” hence “to arrive,” “to come.”¹⁶⁵ The addition of the prepositional phrase *evfvu`maj* is significant for it secures the meaning that the Kingdom has actually arrived. Verse 20b is variously translated, “The Kingdom of God has come your length or has lighted upon you,”¹⁶⁶ “The Kingdom of God has overtaken you” (JB), and commonly, “The Kingdom of God has come upon you” (RSV, NASB). We have in verse 20b a strong affirmation of the breaking in of the Kingdom.¹⁶⁷

¹⁶¹ N. Geldenhuys, Lk, NICNT, p. 332, n. 8; F. Rienecker, Lk, WSB, p. 290. Matthew may have avoided an anthromorphism. He makes a clearer connection with 12:18 (Is 42:1) and a more specific contrast with Beelzebul. H. Marshall, Lk, NIGTC, p. 475; D. A. Carson, Mt, EBC, p. 289. Moreover, the change to Spirit of God leads into the saying about blasphemy, which Luke has in a different context (12:10). W. Grundmann, Mt, THNT, p. 85.

¹⁶² The OT usage indicates that “Spirit of God” and the “hand of God” (a synonymous metaphor of the “finger of God”) have the same meaning (1 Chr 28:12,19; Ezek 8:13) R. G. Hamerton-Kelly, “A Note on Mt 12:28 par Lk 11:20; NTS 11 (1964-65): 167ff. Cf. A. Sand, Mt, RNT, p. 262.

¹⁶³ R. H. Fuller, **Miracles**, p. 41. Cf. H. Schlier, “*da, ktuloj*,” TWNT 11.21. It is significant to note that in the OT both prophetic words and prophetic acts are theophanies; God’s word, power, spirit, finger are all his presence. So in Jesus’ word and mighty works by the “finger” or “Spirit” signifies God’s presence. R. A. Lambourne, **Church and Healing**, p. 42, n. 1.

¹⁶⁴ In spite of Matthew’s preference in using “kingdom of heaven,” he preserves in the corresponding verse what probably is in Q. It is only in four places that “kingdom of God” occurs in Matthew (11:28; 19:24; 21:31,43). His Use of the “kingdom of God” may reflect his following a source or as a matter of style to go with “Spirit of God.” D. A. Carson, Mt, EBC, p. 289.

¹⁶⁵ H. Marshall, Lk, NIGTC, p. 476; W. Liefeld, Lk, EBC, p. 952; G. Fitzer, “*fqa,nw, profqa,nw*” TWNT IX.9Off. Cf. K. W. Clark who says that *fqa,nw* means “to draw near, even to the very point of contact” but no more. “Realised Eschatology,” JBL 59 (1940): 367ff. Cf. Also W. G. Kümmel, **Verheißung und Erfüllung**, 99f.

¹⁶⁶ C. H. Dodd, **Parables of the Kingdom**, p. 44.

¹⁶⁷ For more discussion on the presence of the Kingdom, see G. E. Ladd, **Theology of the NT**. 2nd ed. (Grand Rapids, Michigan: Eerdmans, 1975), pp.

The concept of the Kingdom was a loaded phrase with many connotations and overtones which were well known to the hearers of Jesus.¹⁶⁸ The Jews who had different ideas about the Kingdom from what Jesus was teaching yearned for it and fervently expected it to come.

In the context, the coming of the Kingdom of God is associated with the defeat of evil. Unlike in Jewish apocalyptic which hope for the defeat of the power of darkness in the future, Jesus has accomplished it in his ministry and consequently ushered in the presence of the Kingdom. The hope for the coming of God's Kingdom became a reality in his works. His casting out of demons constitutes evidence that the reign of God has arrived. They are signs of God's rule and a demonstration of the nature of the Kingdom. They also show that God's power over Satan and his subordinates is active in the person of Jesus. The reign of God has, in a real sense, arrived, though not yet in its fullness. It clearly implies that the end of Satan's reign has begun, and that the battle between God and Satan has already been decided.¹⁶⁹ It also implies Jesus' messianic claim without explicitly affirming it.¹⁷⁰ His driving out of demons by the finger of God can be rightly interpreted as a messianic sign.

Jesus' further answer to the slanderous charge of his critics is a parabolic saying about a strong man (vv. 21-22). Luke's

65-68. C. H. Dodd regards the verse as an important evidence for his theory of "realized eschatology." He holds that the wording in verse 20b expresses in the most vivid and forcible way the fact that the Kingdom of God has actually arrived. **Parables**, pp. 43f. Cf. W. G. Kümmel, **Verheißung**, pp. 98ff. J. W. Campbell disputes this interpretation by arguing that *ev, fqašen* is a "timeless" aorist with a future meaning. He translates the phrase: "The Kingdom of God will be upon you immediately" or "The Kingdom of God has come close upon you." "The Kingdom has Come," *ExpT* 48 (1936-37): 91-94. Cf. T. Lorenzmaier, "Zum Logion Mt 12:28; Lk 11:20," in H. D. Betz, **Neues Testament und christliche Existenz** (Tübingen: Mohr, 1973): pp. 289-304; E. Grässer, "Zum Verständnis der Gottesherrschaft," *ZNW* 65 (1974): 3-26.

¹⁶⁸ J. Kallas points out that one can distinguish two main concepts of the Kingdom of God at the time of Jesus. These were embodied into two "hopes" -- the Davidic and the Danielic hopes which were in the course of time sometimes confounded and confused, co-mingled and combined. *Miracles*, pp. 14ff.

¹⁶⁹ W. Schmithals, *Lk, ZB*, p. 133. J. Kallas sees the ministry of Jesus as an eschatological event. He agrees with S. Mowinckel (*He that Cometh* (Oxford: Blackwell, 1956), pp. 125f.), who says, "Every eschatology includes in some form or other a dualistic conception of the course of history and implies that the present state of things and the present world order will suddenly come to an end and be superseded by another of an essentially different kind." **Miracles**, p. 17, n. 6.

¹⁷⁰ D. A. Carson, *Mt, EBC*, p. 289; J. Schniewind, *Mt, NTD*, p. 158; J. McKenzie, *Mt, JBC*, p. 85.

wording differs considerably from that of Matthew (12:29) which followed Mark's version of the parable (3:27).¹⁷¹ While Matthew's picture is an ordinary case of burglary, Luke's is of battle. Luke's version is more elaborate vividly describing a victory of a stronger man over a strong man.¹⁷² The sayings make allusions to Deuteronomy and Isaiah's description of the liberation of the exiled Israelites and the division of the spoil (49:24f.; 53:12). There is no doubt that in the context the strong man represents Satan and the stronger man represents Jesus himself¹⁷³ (cf. vv. 20,23). An analogy of an earthly battle is applied to the spiritual realm, emphasizing the defeat of the power of evil.¹⁷⁴ The term *panpli*,a (armor) and *skula* (generally "spoil" or "booty") are pictorial and they stand for the complete inability of Satan to stand before the power of God.¹⁷⁵ The distribution of the spoil demonstrates a complete victory.

A fifth element in the saying complex that is not found in Mark is added in Q. Jesus says, "He who is not with me is against me, and he who does not gather with me scatters" (v. 23).¹⁷⁶ The

¹⁷¹ The wordings in the apocryphal Gospel of Thomas (Nr. 36) are close to Mt-Mk's version.

¹⁷² Cf. the Qumranic concept of a messianic war. In Qumran theology, the battle is between the prince of light and the angel of darkness (1 Qs 11.18-20); Cf. O. Betz, "Jesu Heiliger Krieg," *NovT* 2 (1947): 116-137. The saying about the strong man and his goods had probably become proverbial (cf. Ps Sal 5:4; Is 49:24). W. Allen, Mt, ICC, p. 135.

¹⁷³ W. G. Kümmel, **Verheißung und Erfüllung**, p. 101. Cf. O. Betz, "Jesu Heiliger Krieg," in idem, **Jesus, Der Messias Israels**, p. 90. Jesus had invaded Satan's territory and by expelling demons from the possessed was spoiling his goods. W. Allen, Mt, ICC, p. 136. F. Danker claims that the strong man is Israel which does not realise the source of her peace (19:41-44) in God and is in danger of being overpowered by the stronger man who is Satan. **Jesus and the New Age**, pp. 138ff. Although this interpretation fits in with verses 23,24-26, it lacks a convincing basis in the text. H. Marshall, Lk, NIGTC, p. 478.

¹⁷⁴ Many scholars think that the meaning of the parable had already been partly fulfilled during the wilderness temptation. A. Schlatter, Mt, ENT, p. 196; W. Liefeld, Lk, EBC, p. 951; G. Maier, Mt, BK, p. 426. Jesus can therefore undo Satan's evil work in people and cast out demons by his mighty words. The defeat of Satan is further demonstrated on the cross and in Jesus' resurrection. W. Liefeld, Lk, EBC, p. 951; G. Maier, Mt, BK, p. 426; W. Hendriksen, Mt, NTC, p. 527. A very concrete interpretation of the parable is found in the casting out of demons by Jesus. T. Zahn, Lk, KNT, p. 198; K. Staab, Mt, EB, p. 72. Cf. J. Kallas, **Miracles**, pp. 60f. Cf. also the fall of Satan as lightning from heaven in connection with the successful exorcisms of the seventy (Lk 10:17,18). The victory of Jesus is manifested every time he drives demons out. In his work of banishing demons, he shows complete control over demonic power.

¹⁷⁵ L. Morris, Lk, TNTC, p. 198; Cf. W. Grundmann, Lk, THNT, p. 239.

¹⁷⁶ Matthew (12:30) has the same wordings with Luke. In another context, the saying is rendered in an inverted version: "For he that is not against us, is for

meaning of the first half of the saying is obviously clear. It affirms that Jesus demands a decision that cannot be evaded. The hearers of Jesus have to take a stand for or against him who ushers in the Kingdom. In the face of the great struggle between Jesus and Satan as revealed in the previous sayings, neutrality toward him is impossible.¹⁷⁷ There is no middle Kingdom between God's Kingdom and Satan's.¹⁷⁸ The second half of the saying expands the idea of the first. Some understand it as a harvest figure (cf. Mt 3:12; 6:26; Jn 4:36),¹⁷⁹ but the saying could be rightly understood as an imagery of gathering a flock together.¹⁸⁰ Jesus as the Good Shepherd gathers the sheep,¹⁸¹ and those who do not help scatter (cf. Jn 10:12; 16:32). The saying could have served a double purpose -- as a rebuke to his critics and as a warning to the crowds that a failure to follow him wholeheartedly is equivalent to outright opposition.

JESUS' METHODS OF HEALING

In addition to more than twenty individual healing stories recorded in the Synoptics, a number of multiple healings are mentioned in generalized summaries. Many references summarize the healings of large number of persons.¹⁸² Jesus healed many who came from all the regions around who sought him for healing. In all probability, the people of Galilee and surrounding places have seen and heard of his healing activities, so that wherever he went, people brought their sick to him. These works of mercy to many persons at a time may be called mass healings but not as we understand the term today and the manner the present-day healers practise it. There is no record that Jesus ever had a group healing session or used mass healing method.¹⁸³ From the

us" (Mk 9:40). Cf. Lk 9:50 where the second person plural *u`mwn* takes the place of the first person plural *h`mwn*.

¹⁷⁷ W. Grundmann, Lk, THNT, p. 239.

¹⁷⁸ F. Rienecker, Lk, WSB, p. 290.

¹⁷⁹ *Ibid.*; D. A. Carson, Mt, EBC, p. 290.

¹⁸⁰ W. Grundmann, Lk, THNT, p. 239; W. Schmithals, Lk, ZB, p. 267; B. S. Easton, Lk, p. 181; L. Morris, Lk, TNTC, p. 199; K. Staab, Mt, EB, p. 72.

¹⁸¹ Cf. Is 40:11; 49:6; Jet 3:15; 23:lff.; 31:10; Ezek 34:aff.; Zech 11:4ff.; Mt 9:36.

¹⁸² Nineteen places in the first three Gospels state that a number of people were healed without much details about the diseases concerned. E.g., Mt 4:24; 9:35; 12:15; 14:14; Mk 1:34; 3:10; Lk 4:40; etc. The individual cases of healing which are separately described were probably the most dramatic ones.

¹⁸³ MacNutt, **Power to Heal**, p. 186. Cf. T. Dearing, **Healing**, p. 40. The healing of the ten lepers (Lk 17:11-19) may be an exception here. The story may also be classified as distant healing.

detailed accounts of some healings in the Gospels, it may be safe to assume that even though Jesus was nearly overwhelmed by crowds which gathered for healing, he gave every case of sickness his personal individual attention and healed them one by one. Sensitive to human individuality, he responded on every occasion according to the needs of the persons to whom he ministered.

Jesus did not seem to be a reluctant healer for he did his work boldly. He ministered indoors and outdoors, in synagogues, houses, streets, hillsides, in the presence of few witnesses or multitudes. At times, when the situation called for privacy, he separated the sick from the crowds (Mk 7:31-37; 8:22-26; cf 5:35-43). It is suggested that the reason for this private healing was to eliminate an atmosphere of antagonism.¹⁸⁴ It should be noted, however, that Jesus did heal even in this type of atmosphere (Mk 3:1-6; Lk 13:10-17). It is likely that the purpose of the healing in private is to avoid the clamor and excitement of the people, and most probably, to establish a personal contact with the person away from the commotion of the crowds in order to help his faith.¹⁸⁵

Though Jesus made no attempt to seek the sick, crowds continued to flock to him wanting to benefit from his healing powers. Most often, the healthy ones brought to him their sick relatives and friends (Lk 4:40). Only once did he intentionally go to a house to restore the life of a girl¹⁸⁶ (Mt 9:18-26). Usually, he ministered in response to the pleas of the sick, relatives or friends, but his compassion also reached out to those who did not verbalize their needs. In a synagogue gathering, he saw the bent woman who suffered for eighteen years (Lk 13:10-17). He called her to him and healed her without being requested.

The healing stories in the Synoptics reveal variations in procedure. The Gospels do not mention that Jesus prescribed medicines for the sick.¹⁸⁷ Instead, he used various methods and

¹⁸⁴ R. K. Carter, "Faith Healing," p. 141.

¹⁸⁵ W. Wessel, Mk, EBC, p. 691. Cf. J. Grassmick, Mk, BKC, p. 136. W. Schmithals suggests that the separation of the sick was for the purpose of keeping secret the use of saliva as a magical means of healing (Mk, OTNT, p. 357). Cf. R. Bultmann, *Geschichte*, p. 239; E. Klostermann says: "Zum Zweck der Geheimhaltung des Heilungsprozesses vor Unberufenen." Mk, HNT, p. 73; R. Meyer, "ov, cloj" TWNT V.586. For other suggested reasons see H. van der Loos, *Miracles*, p. 327.

¹⁸⁶ He also intended at first to go to the house of the centurion but was stopped on the way at the centurion's suggestion (Lk 7:1-10).

¹⁸⁷ Cf. the beginning of the letter from Abgar of Edessa which was quoted by Eusebius: "Abgar Uchama, Ruler, greets Jesus, the good Savior, who has appeared in the area of Jerusalem. I have heard speak of you and your cures,

performed various actions to heal the sick who came to him. Most often, he uttered words¹⁸⁸ or/and touched the sick persons. In at least two instances, an application of physical means was made (Mk 7:32-35; 8:22-26). A combination of two or three of these ways of healing are found in the Gospels. In few cases, he healed at a distance. It appears that Jesus did not have a ritualistic formula for dealing with everyone in an identical manner. So diverse are his methods as the kinds of diseases he healed.

1. Spoken Word

The most common means of healing used by Jesus was through the spoken word. Usually in this way of healing, he actually addressed the afflicted person or the evil spirit in the case of demon possession. His words of healing were expressed by ways of command, rebuke, and pronouncement. He rebuked and commanded the demons to come out of their victims.¹⁸⁹ He never touched a demoniac. His authoritative words were enough to cast a demon out. The demons who recognized who Jesus was were muzzled. A demoniac in the Capernaum synagogue cried out at the top of his voice saying, "Ha! what do you want with us, Jesus of Nazareth? Have you come to destroy us? I know who you are -- the Holy One of God" (Lk 4:33,34). The demon penetrated Jesus' incognito and perceived that he is the "Holy One of God" (cf. Ac 3:14). Jesus rebuked him to keep quiet and to come out of the man¹⁹⁰ (v. 35). The verb *evpitima,w*¹⁹¹ which means "rebuke," "command" or "order" is used here and in many other places where Jesus drove Out demons (cf. Lk 4:41; 9:42; Mt 17:18; Mk

namely that these are done by you without medicines and herbs" (Hist. eccies. I.XIII.6).

¹⁸⁸ See C. Kittel, "le, go, ktl" TWNT IV.107.

¹⁸⁹ That "he drove out spirits with a word (Mt 8:16) emphasizes Jesus' easy exercise of power." J. McKenzie, Mt, JBC, p. 77. W. Hendriksen sees the driving out of evil spirits by Christ's word of power as a sign of the Kingdom of God asserting its claims in a very special way, in which Satan's power was being curtailed, and "the strong man" was being bound. Mt, NTC, p. 400. Cf. Mt 12:29; Lk 10:18; Rev 20:2,3.

¹⁹⁰ The imperatives *fimw, qhti* (lit. "be muzzled") and *ev, xelqe* ("come out") to demonstrate Jesus' authority to command a demon who had no choice but to obey, for he is powerless before him.

¹⁹¹ *vEpitima,w* technically may also mean "exorcise." In the LXX it translates *gaar* which means "rebuke" (Zech 3:2. Cf. Jubilees 10:5-9; 1 QM 14:10). E. Mally, Mk, JBC, p. 26. Cf. A. Plummer: "In the NT *evpitima,w* has no other meaning than rebuke" Lk, ICC, p. 134. Rebuking a demon implies that it ought not to have possessed a man (L. Morris, Lk, TNTC, p. 110) and means authoritative control over evil power. E. Ellis, Lk, NCB, p. 100.

1:25; 9:25). It shows the position of Jesus as the Lord over the demons¹⁹² and demonstrates that he can bend them to follow his order.

Some demons confess that Jesus is the Son of God, but he did “not allow them to speak, because they knew he was the Christ” (Lk 4:41). They knew the messianic office of Jesus, but they were not allowed to proclaim the fact. The naming of Jesus and the confession that he is the “Holy One of God” (cf. Lk 4:34) and the “Son of God” may represent an attempt of the demons to render him harmless. The demons’ cries of recognition were designed to control Jesus and to stop him of his power, in accordance with the belief that knowledge of the precise name and quality of a person confers mastery over him.¹⁹³ It was widely believed in antiquity that knowledge of the name gave power over an adversary. It may also be understood as a confession of the superior power of Jesus on the part of the defeated evil spirits.¹⁹⁴ Jesus silenced the testimony of the demons probably because he wanted no confession of his messiahship from them with whom he has nothing in common¹⁹⁵ (cf. 2 Cor 6:14ff.). The demons were hardly appropriate heralds of Jesus. Besides, the time was also not yet ripe for the clear revelation of who he was¹⁹⁶ -- the kind of Messiah which he was declaring by word and deed.

The evil spirits which possessed a man in the region of the Gerasenes¹⁹⁷ made a frantic appeal to Jesus not to inflict immediate punishment on them (Mk 5:1-13). While on his knees, the demoniac shouted at the top of his voice addressing Jesus the “Son of the most High God” (v. 7). It is remarkable that an exorcistic formula, “I adjure you by God” (RSV) is used by the demons. In this story, Jesus had a short dialogue with the demoniac who was asked of his name. His Latin name legio

¹⁹² E. Stauffer, “*evpitima, w*,” TWNT II.620ff.

¹⁹³ W. Lane, Mk, NICNT, p. 130. Cf. A. Jirku, **Die Dämonen und ihre Abwehr im Alten Testament** (Leipzig: A. Deichert, 1912), p. 26; H. Bietenhard, “*ov, noma, ktl*,” TWNT V.242ff.; O. Bauernfeind, **Die Worte der Dämonen im Markusevangelium** (Stuttgart: W. Kohlhammer, 1927), p. 28; R. Bultmann, *Geschichte*, p. 223; C. E. Swift, Mk, NBC, p. 862.

¹⁹⁴ H. Schürmann, Lk, HTKNT, p. 253. The demons addressed Jesus as the “Holy One of God,” not in flattery but in horror. They could expect nothing from the Holy One but destruction. A. Plummer, Lk, ICC, p. 134.

¹⁹⁵ N. Geldenhuys, Lk, NICNT, p. 177. Moreover, the demonic confession was likely non-voluntary, unwilling recognition of an empirical fact. R. A. Cole, Mk, TNTC, p. 62. Cf. J. Calvin, **Comm. in quatuor Evangelistas**, re Mk 1:34.

¹⁹⁶ W. Wessel, Mk, EBC, pp. 628, 641; Cf. E. Ellis, Lk, NCB, p. 101. His messiahship was quite different from the popular concept and expectation. A. Plummer, Lk, ICC, p. 139.

¹⁹⁷ Gadarenes in some MSS and Gergesenes in others (see Nestle-Aland).

suggests to the people under Roman rule number, strength, and oppression.¹⁹⁸ The demon-possessed man felt himself to be a conglomeration of evil forces and his alternate use of singular and plural pronouns showed his divided personality. Interestingly, Jesus granted the plea of the demons to go into the pigs, which later ran into the lake and were drowned.¹⁹⁹ They were not just ordered to come out of the man (v. 8), but also given permission to go where they wanted (v. 13).

Jesus rebuked not only evil spirits but also an impersonal fever (Lk 4:38, 39). The Greek word *evpitima*,^{w200} used when Jesus cast out demons is also applied in the healing of Peter's mother-in-law. The high fever²⁰¹ was treated by Jesus as if it were a person when he rebuked it to leave her.

It has led some to assume that the fever was caused by a personal evil force.²⁰² However, though Luke seems to regard physical illness as ultimately due to the influence of Satan (13:16; Ac 10:38), it is not so certain that a demon was behind the fever. Probably, Luke was simply personifying it by using a vivid verb, or just emphasizing the active force of Jesus' word.²⁰³ The woman

¹⁹⁸ C. E. Swift, Mk, NBC, p. 862. H. van der Loos says that the use of the word legion proves that the Roman occupation was a heavy burden. **Miracles**, p. 388. Legion is a unit in the Roman military consisting of about 6,000 soldiers. P. Winter suggests that the story alludes to the Legio Decima, the Roman military contingent which had a boar as its emblem and operated in Galilee during the First Jewish Revolt. On the Trial of Jesus (Berlin: de Gruyter, 1961), p. 129. Cf. O. Betz who thinks that legion does "not necessarily refer to a military unit and a historical event. More probably it points to the well-disciplined world of demons that are under the rule of Satan and organized in a military fashion." "The Concept of the So-Called 'Divine Man' in Mark's Christology," in idem, **Jesus, Der Messias Israels**, pp. 281f.

¹⁹⁹ For the suggested reasons why Jesus granted the demons' request, see H. van der Loos, **Miracles**, pp. 391f. Cf. the similar stories of the healing of demoniacs in the Talmud (Pesabim 112b/113c and by Apollonius of Tyana (Vita Apoll. IV.20).

²⁰⁰ Cf. how the verb is also used in rebuking the wind and waves (Mt 8:26).

²⁰¹ *Me, gaj pureto, j* is a technical medical term used by Luke. He is the only one among the Synoptists to say that it was a high fever. Fever is usually a symptom of an illness, but it is not indicated here what caused it.

²⁰² So E. Klostermann, Lk, HNT, p. 67. Cf. A. Leaney, Lk, BNTC, p. 121; K. Weib, "pure, ssw, pureto, j," TWNT VI.958f.; E. Ellis, Lk, NCB, p. 101. H. van der Loos says, "It is quite clear that Luke has a demon in mind who had to be driven out." **Miracles**, pp. 551f. S. Eitrem thinks that the simple and vivid story told by Mark had been changed by Luke into a scene of exorcism. **Demonology**, p. 29f. With this view, the storm could also be suspected as due to the influence of demonic forces (Mk 4:39). Cf. O. Betz, "The Concept of the So-Called 'Divine Man' in Mark's Christology," in idem, **Jesus, Der Messias Israels**, p. 279.

²⁰³ W. Liefeld, Lk, EBC, p. 873. Cf. H. Marshall, Lk, NIGTC, p. 195.

was immediately healed without any trace of weakness. The completeness of the cure is shown by her standing up and serving her guests.

In some instances, Jesus' word of command was directed to the sick person himself. The healing of the man with a shriveled hand on a Sabbath demonstrates the effectiveness of his command²⁰⁴ (Mk 3:1-6, par). The man suffered from some form of muscular atrophy or paralysis on his right hand.²⁰⁵ First, Jesus asked him to get up and stand in front so that everyone could see him. Then he posed a question to the Pharisees and teachers of the law as to the legality of doing good or evil on the Sabbath. Knowing the thoughts of his critics and spies, he was filled with holy indignation (metv ovrgjhj) and was deeply distressed (sullupou,menoj) because of the stubbornness of their hearts (Mk 3:5). The man was then ordered to stretch out his hand which he unhesitatingly did. At that very moment, his hand was completely restored.²⁰⁶ It should be noted that the man's act of obedience was a factor in the cure of his hand. Jesus' command required obedience based on faith in the reliability of the speaker.

The word of command of Jesus which restored the strength of a powerless hand also brought back the life of the dead. The dead body of the only son of a widow at Nain was reawakened to life (Lk 7:11-17). As Jesus witnessed the funeral procession, he was moved with pity for the mother, whom he comforted not to cry. He commanded the young man to get up. Neani, ske, soi. le, gw, evge, rqhti were the words of Jesus which raised him

²⁰⁴ According to the apocryphal Gospel to the Hebrews, the man with a withered hand was a stonemason. He pleaded with Jesus for healing that he might not remain a beggar, shamelessly begging for his bread. See A. Plummer, Lk, ICC, p. 169. Cf. W. Bauer, **Das Leben Jesu**, p. 367. R. V. G. Tasker takes this as an illustration of how biographical details tended to be added to canonical stories as time went on. Mt, TNTC, pp. 126.

²⁰⁵ It is only Luke who specifies that it was the *cei, r dexia*, which was afflicted (6:6). It is probably to accentuate the handicap which "impeded his way to full joy of living and full usefulness." N. Geldenhuys, Lk, NICNT, p. 203. Mark has the participle *evxhrame, noj*, while both Matthew and Luke have *xnro, j* which means "lifeless" and "shrunken."

²⁰⁶ The verb *avpekatesta, qh* is the aorist indicative passive of *avpokaqi, stamai* which in the present context means "was restored," "was cured" or "was made well." W. Hendriksen, Mt, NTC, p. 518, n. 500. Cf. the use of the verb in Mt 17:11; Mk 9:12 and Heb 13:19. The restoration of the hand is understood in the light of the Isaianic sign in 35:3. "Diese Heilung bezeichnet auch als Wiederherstellung der Hand." O. Betz & W. Grimm, **Wunder Jesu**, p. 33.

back to life.²⁰⁷ The three Synoptists record the raising of Jairus' daughter.²⁰⁸ In the presence of her parents, Peter, James, and John, Jesus said to the young girl, *taliqa koum* which means to. *kora,sion, so. le,go, ev,geire* (Mk 5:41).²⁰⁹ The twelve-year-old girl immediately stood up, walked around, and was given something to eat. The two stories illustrate how the words of Jesus brought life to the dead, "those obviously in the ultimate condition of being incapable of response."²¹⁰

In the healing of the blind man at Jericho, Jesus' words of command is accompanied with the pronouncement, "Your faith has healed you" (Mk 10: 46-52. Cf. Mt 8:13; 9:29, 15:28). In spite of the rebuke from the crowd telling him to be quiet, the blind beggar named Bartimaeus was persistent in pleading for mercy with Jesus whom he addressed as "Son of David."²¹¹ When he got the attention of Jesus who summoned him, he was asked what he wanted.²¹² According to his longing, Jesus said to him, "Go, your faith has healed you."²¹³ Immediately, he received his sight and followed Jesus along the road. In the case of the paralytic at Capernaum, Jesus first made a declaration of the forgiveness of

²⁰⁷ Cf. the call to Lazarus to come out of the tomb (*La, zare, deuro ev, xw, Jn 11:43*).

²⁰⁸ Mt 9:18-19, 23-26; Mk 5:21-24, 35-43; Lk 8:40-42, 49-56. It is said that the young man at Nain and the daughter of Jairus were only cases of "suspended animation." H. Seng, *Heilungen Jesu*, p. 21; F. Fenner, *Krankheit*, p. 64; E. Ebstein, *Medizin*, p. 106. Cf. H. Rengstorf who does not think that the death of the young man at Nain was a case of suspended animation. Lk, NTD, p. 97, Cf. also F. Barth, *Hauptprobleme*, p. 134.

²⁰⁹ Cf. Luke who has no Aramaic form of the command but has only *h`paij, ev, geire* (8:54). Instead of regarding the phrase as "barbarism" as suggested by R. Bultmann (*Geschichte*, p. 238), it is more likely concerned with Palestinian memories, J. Schniewind, Mk, NTD, p. 90. Cf. G. Kittel, "le, gw, ktl." TWNT IV.107.

²¹⁰ T. Dearing, *Supernatural Healing*, p. 39.

²¹¹ Cf. the accounts of Luke (18:35-43) with that of Matthew (20:29-34) who mentions two blind men. The story indicates that the blind recognized Jesus as the Messiah. A. Plummer, Lk, ICC, p. 431.

²¹² At this point, Bartimaeus was only asking for mercy, and mercy might take any one of a number of directions. Jesus wanted him to crystallize his desire. L. Morris, Lk, TNTC, p. 271. The question has a two-fold purpose: to make him define his need and to demonstrate to the crowd that this time he was not merely asking for alms. C. E. Swift, Mk, NBC, p. 874. Most likely, however, Jesus' question is designed to elicit faith rather than information because it is obvious enough what the blind wanted. H. Marshall, Lk, NIGTC, p. 694. Cf. J. Grassmick who says, "to encourage Bartimaeus to articulate his need and express his faith." Mk, BKC, p. 155. Cf. A. Sand, Mt, RNT, p. 203.

²¹³ Cf. Luke's *vAna, bleyon: h` pi, stij sou se, swke, n se* (18:42).

his sins (Mk 2:1-12). Then after a talk to his critics on his procedure of healing the man and his authority to forgive sins, he commanded the invalid saying, "I tell you, get up, take your mat and go home"²¹⁴ (Mk 2:1-12, par). The healing was complete and instant for "he got up, took his mat and walked out in full view of them all." Like in many other healings, the people who witnessed the cure were amazed and they glorified God (cf. Ps 103:1ff.).

2. Healing at a Distance

Related to healing through spoken word is healing at a distance. It is also called absent healing because the healer is not with the patient when healing occurs. In the NT time, such cures were believed to have occurred among the Jews.²¹⁵ The Synoptics record this method of healing in connection with the cures of Gentiles and the ten lepers, one of whom was a Samaritan. It is suggested that the inclusion of these healing narratives has a missionary motive.²¹⁶ The stories demonstrate how Jesus broke the barrier separating the Jews and Gentiles, and show that his ministry was not only for Israel but also for non-Jewish people.

Both Matthew (8:5-13) and Luke (7:1-10) bear accounts of the healing of the centurion's servant.²¹⁷ Since there were no Roman forces in Galilee before A.D. 44,²¹⁸ the centurion (ο` e`katovta, rchj) must have been an officer of Herod Antipas' auxiliary force which was organized on Roman lines.²¹⁹ Though his

²¹⁴ The command to get up is understood as a test of faith, while the command to take his mat and go home is seen as a demand of obedience. J. Grassmick, *Mk*, BKC, p. 113.

²¹⁵ Mishnah b. Berachot 34b. See P. Fiebig, *Jüd Wundergesichten*, p. 21. Cf. Strack-Billerbeck, *KNTT* 11.441; W. Dittenberger, Hrsg., *Orientalis Graeci inscriptiones selectae: Supplementum Sylloges inscriptionum Graecarum*. Nachd. d. Aufl. Leipzig, 1903-1905 (Hildesheim: Olms, 1960), I.803ff.

²¹⁶ R. H. Fuller, *Miracles*, p. 48. Cf. W. Wessel, *Mk*, EBC, pp. 681f.; K. Kertelge, *Wunder Jesu*, p. 154.

²¹⁷ The two accounts agree in the dialogue but not in the details of the story. Some were omitted by Matthew, who had the habit of abbreviating some narratives, leaving out those inessential to his purpose. L. Morris, *Lk*, TNTC, p. 137. The centurion's son is identified with the nobleman's son in *Jn* 4:46ff. So R. Brown (*The Gospel According to John* (London: Geoffrey Chapman, 1971), I.192f.) who thinks that *Jn* 4:46ff. is a development of the narrative about the centurion's slave. Cf. J. McKenzie who does not doubt that in 4:46ff. is a variant of the same story, *Mt*, JBC, p. 77, Cf. also J. Ernst, *Lk*, RNT, p. 237.

²¹⁸ Sherwin-White, *Roman Society and Roman Law in the NT* (Oxford: Clarendon Press, 1963), pp. 123f.

²¹⁹ Cf. H. Schürmann, *Lk*, HTKNT, 1.391; E. Klostermann, *Mt*, HNT, p. 74. Herod Antipas, the tetrarch of Galilee, had the right to levy troops which formed

nationality is not stated, it is certain that he was a Gentile (Lk 7:5,9) stationed in Capernaum, a Jewish territory. He is presented as one who loved the Jewish nation and a benefactor of the Jews.

He helped in the building of the synagogue²²⁰ in Capernaum (Lk 7:4,5). He must have been a rich man because opportunities for making money in the police force were good, even for an honest man.²²¹

The slave²²² of the centurion, according to Matthew, was paralyzed and suffering terribly (paralutiko,j, deivwj basanizo,menoj), while Luke points out that he was sick and at the point of death (kakwj ev,cwn jv,mellen teleutan). The centurion was so concerned over him because he highly valued (ev,ntimoj) him. He probably have heard how Jesus had healed other sick people, so he sent elders of the Jews as his emissaries and intercessors to plead with Jesus for his servant, requesting him to come and heal him (Lk 7:3).²²³ Filled with a deep realization of his own unworthiness, the centurion sent another group of friends while Jesus and the elders were on their way to his house. This second group of emissaries delivered a message to Jesus as if the centurion himself were actually saying it. The officer felt unworthy to have Jesus under his roof and to approach him personally. His humility over against Jesus was probably due to

his auxiliary forces. o` e`katovta,rchj was an officer whose command was normally a hundred soldiers, but the number could be more or less. Cf. W. Grundmann, Lk, THNT, p. 156. In the Roman empire, centurions were stationed in small posts and garrisons and were the military backbone of the empire in maintaining discipline and executing orders. It is striking that centurions are positively pictured in the NT (Cf. Mt 27:54; Lk 23:47; Ac 10:22, etc.).

²²⁰ Contributions of Gentiles towards the maintenance of synagogues are well attested. Strack-Billerbeck, KNTTM IV.1.142f. Cf. J. M. Creed, Lk, p. 101; W. Schrage, "sunagwgh,, ktl." TWNT VII. 810ff. It is probable that the centurion was a "god-fearer," one who worshipped God but declined to embrace Judaism. E. Ellis, Lk, NCB, p. 117.

²²¹ B. S. Easton, Lk, p. 95.

²²² Matthew has paij ("boy," cf. Lk 7:7) instead of douloj (Lk 7:2) which suggests that the slave was young. Paij is a common designation of a young slave. It can also mean "son" (w. Gemoll, GDSHW), and therefore, some exegetes, like R. Bultmann, insist that paij in the present text means "son." **Geschichte**, p. 39, n. 1. However, only one out of the twenty four occurrences in the NT means "son," viz., Jn 4:51. D. A. Carson, Mt, EBC, p. 200. Cf. R. T. France, "Exegesis in Practice: Two Samples," in **NT Interpretation**, ed. H. Marshall, p. 256.

²²³ In abbreviating the story, Matthew omits this detail of sending Jewish messengers. In an attempt to harmonize the narratives, Augustine appealed on the principle that "he who does something through another does it also through himself." Cited by R. V. G. Tasker, Mt, TNTC, p. 89.

his realization of being a Gentile and his unworthiness to receive a Jewish teacher in his residence.²²⁴ Moreover, it cannot be ruled out that the man was aware of a Jewish custom of not entering the house of a Gentile lest one be defiled²²⁵ (cf. Jn 18:28; Ac 10:28; 11:2,3). He did not want Jesus to incur ritual uncleanness by entering his house.

The centurion's message to Jesus does not only show his humility but above all his great faith in the power of Jesus to heal even without seeing his servant. For him, it was not necessary for Jesus to be present in person in order to effect a cure. Jesus had only to say the word (lō, goj) and his servant would be healed. He trusted and was confident that the spoken word of Jesus would be as powerful as his physical presence. It is a strong declaration that Jesus had the power to heal at a distance. It is significant to note that up to this point, there is no recorded evidence in the Synoptics about healing at a distance. The centurion illustrated from his own experience as a man under authority (u`mo. evxousi,an) who can command his soldiers and slaves and get instant obedience and execution from them.²²⁶ It was not necessary for him to be present in order to have his order accomplished. He understood the principle of authority which he applied to the authority of Jesus to quell disease through a command.²²⁷ He had faith that the authoritative utterance of Jesus will accomplish the healing of his servant.

Jesus was amazed (evqau,masen)²²⁸ at the centurion's deduction from the character of military discipline to the nature of his own authority under God. He commended the great faith of the

²²⁴ K. H. Rengstorf, "i`kano, j, ktl." TWNT 111294ff. Cf. J. D. M. Derrett, **Law in the NT** (London: DLT, 1970), p. 176; R. T. France, "Exegesis," in **NT Interpretation**, ed. H. Marshall, p. 258; R. Trench, **Miracles**, p. 224.

²²⁵ Cf. A. Plummer, Lk, ICC, p. 196; O. Betz, **Jesus und das Danielbuch**, p. 33; G. Maier, Mt, BK, p. 258.

²²⁶ Some think that the centurion is contrasting his own position under authority with the position of Jesus who is not under authority. So H. Schürmann, Lk, HTKNT, p. 393. Cf. W. Hendriksen, Mt, NTC, p. 396; J. McKenzie, Mt, JBC, p. 77. Most likely, however, is the view that the centurion thought that Jesus had the authority from God, just as he had authority from his superiors. So H. Marshall, Lk, NIGTC, p. 282; W. Liefeld, Lk, EBC, p. 898; L. Morris, Lk, TNTC, p. 138; D. A. Carson, Mt, EBC, p. 202. Cf. O. Betz, **Jesus und das Danielbuch**, pp. 33ff.

²²⁷ Cf. E. Klostermann, Mt, HNT, p. 74. W. Allen suggests that the centurion believed that Jesus had spiritual agencies at his command who could carry out his order that the patient should be healed. Mt, ICC, p. 77. This suggestion, however, lacks evidential support.

²²⁸ There are only two records in the Gospels of Jesus having marvelled at people, here on account of the centurion's great faith and at Nazareth because of the people's unbelief (Mk 6:6).

military man, not so much because he believed in his power to heal from a distance, but because of the degree to which he had penetrated into the nature of his person and authority.²²⁹ It was not a Jew but a Gentile who first acknowledged his authority in this way. Such faith of a Gentile who lacked the heritage of OT revelation was surprising and something new to Jesus. Jesus shared his commendation of the centurion's exceptional faith with the crowd that followed him by saying to them: "I tell you, I have not found such faith even in Israel" (Lk 7:9). The centurion's faith is greater than any found among the chosen people of God up to that time. In the light of his faith,²³⁰ Jesus healed his servant that very moment even without seeing him. Thus, when the messengers returned to the centurion's house, they found the servant well.

Parallel to the story of the centurion is the narrative about the Syrophenician woman²³¹ (Mt 15:21-28; Mk 7:24-30). The two stories possess common features and make the same theological point.²³² The daughter of the woman, whose non-Jewish character is emphasized by Matthew and Mark, was possessed by an evil spirit and was suffering terribly.²³³ The woman had no previous contact with Jesus but no doubt had heard about his healing powers. At this stage, information about Jesus' curing diseases and casting out demons was widely spread in Galilee and in surrounding regions (cf. Mt 4:24,25). The intense love of the woman for her daughter brought her in the presence of Jesus who happened to be in the vicinity, to plea with him for her possessed

²²⁹ D. A. Carson, Mt, EBC, p. 202.

²³⁰ Matthew includes a saying of occurrence to the centurion. "Go! It will be done just as you believed it would" (8:13).

²³¹ The woman is introduced as a Greek (Mk 7:26), i.e., either Greek-speaking or "Gentile." By nationality, she was a Phoenician of Syria. Hence, the name Syrophenician to distinguish from Libyophoenician of North Africa. These Phoenicians came from the Canaanites, thus Matthew describes her so (15:22). Cf. E. Klostermann, Mt, HNT, p.183. She was a Gentile by birth, religion and culture. Cf. the story of the Zarephath woman whose son was revived by Elijah (1 Ki 17:9ffj. In later tradition, the woman was given the name Justa and her daughter Berenice (Pseudo-Clementine Homilies 11.19; 111.73; IV.1,4,6; XIII.7). See W. Bauer, **Das Leben Jesu**, p. 517.

²³² Through faith, the barrier between Jew and Gentile is overcome and the Gentiles are admitted to the people of God. R. H. Fuller, **Miracles**, p. 59.

²³³ Cf. the symptoms of possession in a young boy (Mk 9:17f.,20,26) where the accounts describe his suffering from acute convulsions and uncontrollable falling into fire or water. The condition of the girl is described as very serious and grievous.

child. She fell at his feet,²³⁴ crying out and begging that her daughter be delivered from demon possession.

The cry of the Syrophenician woman pleading for her afflicted child did not at first draw a positive response. Jesus did not say a word and his disciples were not at all sympathetic (Mt 15:23). They even urged him to send her away. Perhaps they thought that the woman was a nuisance to their Master or that they themselves were irritated by her. Her persistent and pathetic cry finally got her a chance of having a dialogue with Jesus. Jesus was seemingly harsh with her when he said: "It is not right to take the children's bread and toss it to their dogs."²³⁵ This aphorism supposes that the "children" are the Jews and the "dogs" are the Gentiles. It implies Jesus' consciousness of his immediate mission being restricted to the lost sheep of Israel²³⁶ (cf. Mt 15:24). In her persistent humility, she did not resent to be compared with the "dogs." She accepted her inferior position and neatly turned it to her advantage. Certainly, the dogs get the crumbs that fall from their master's table. On these terms, she persisted to claim healing for her daughter.

The woman's perseverance, humble acceptance of the comparison, and clever reply demonstrate her great confidence in Jesus' power and good will to help her daughter. Like the centurion, she was praised for her great faith (*pi, stij mega, lh*). She was then commanded to go home with the assurance that the demon has left²³⁷ her daughter (Mk 7:29). The word of healing was not spoken but only a strong assurance was given to the mother that her child was freed from demon

²³⁴ Her kneeling before Jesus was an expression of deep respect as well as a personal grief over her daughter's condition (cf. Mk 9:17-18, 20-22, 26). J. Grassmick, *Mk*, BKC, p. 135. It is also a recognition of Jesus' known powers of healing (cf. Mk 1:40; 3:11; 5:22-23).

²³⁵ Here, *kuna, rion* means pet dog or house dog and not the large, savage, ugly wild dog which prowled about the garbage thrown into the streets. W. Hendriksen, *Mt*, NTC, p. 623. Cf. O. Michel, "*ku, wn, kuna, rion*," TWNT IV.1103; W. Grundmann, *Mt*, THNT, p. 377; W. Allen, *Mt*, ICC, p. 168. This is reflected in the NIV translation "their dogs." Cf. R. V. G. Tasker who thinks otherwise. *Mt*, TNTC, p. 151. So D. E. Haenchen, *Weg Jesu*, p. 275. Whether the term "dog" is used contemptuously here as suggested by E. Gould (*Mk*, ICC, p. 136) is not clear. Jesus' blunt answer is understood not as a literal statement, but as a parable or proverbial statement to make clear that his ministry is with his own people. F. Filson, *Mt*, BNTC, p. 180. Cf. H. van der Loos, *Miracles*, p. 413; O. Michel, "*ku, wn, kuna, rion*," TWNT 111.1104.

²³⁶ Earlier Jesus sent his disciples to the lost sheep of Israel and instructed them not to go to the Gentiles and Samaritans (Mt 10:5).

²³⁷ The perfect tense *evxelh, luqen* indicates that the healing was already complete.

possession. The woman was deeply convinced that Jesus had power to heal at a distance. Indeed, her child was instantly delivered from the evil spirit (Mt 15:28), that when she reached home she found her well (Mk 7:30). The girl was lying on a bed presumably exhausted, which suggests a state of calmness. This is the only record in the Gospel of Jesus' casting out of a demon at a distance²³⁸ without uttering any word of command. Here, the distance was probably greater than that of the centurion's son and it proves that Jesus' power was effective over miles of distance.

The last healing narrative in the special Lucan tradition about the ten lepers²³⁹ (Lk 17:11-19) is another example of healing at a distance. However, unlike the stories about the centurion's servant and the Syrophenician woman's daughter, the lepers²⁴⁰ had contact with Jesus before they were cleansed. The scene of the story is a village in a border between Galilee and Samaria where Jesus met the ten Jewish and Samaritan lepers.²⁴¹ Observing the legal regulations of the Levitical law which prohibits physical contact with other people (Lv 13:45f., cf. Nu 5:2), they stood at a distance. No doubt they had heard about Jesus' healing in Galilee and elsewhere that when they met him, they sought his help with an urgent call for mercy. They addressed Jesus *evpista, ta*²⁴²

²³⁸ Cf. P. Fiebig, **Jüd Wundergeschichten**, p. 19.

²³⁹ The story is considered by some scholars as a mere parable and not a healing miracle. It is taken to be a Lucan construction based on Mk 1:40-45 (cf. R. Bultmann, **Geschichte**, p. 33; E. Klostermann, Lk, HNT, p. 173; W. Grundmann, Lk, THNT, p. 335) and 2 Kings 5 or a case when "details of a parable were passed over into a miracle story" in the process of oral transmission. See C. Stuhmueller, Lk, JBC, p. 150; E. Ellis, Lk, NCB, p. 208. Moreover, it is argued that the episode like a parable ends with a statement. However, the vividness of the story and the personal involvement of Jesus show that it really did happen. Besides, Mk 1:40-45 is already recorded in 5:12-16. Cf. H. van der Loos, **Miracles**, p. 495.

²⁴⁰ *Le, pra* in the Bible is a general term for skin diseases and not always necessarily equivalent to what we know as Hansen's disease (cf. Lv 13-14). It refers to a number of skin ailments, which may have included ringworm, psoriasis, leucoderma and vitiligo, though Hansen's disease may have been known also. S. Johnson, Mk, BNTC, p. 52; W. Grundmann, Mk, THNT, p. 70. J. Preuss who studied the provisions in Lv 13 is of the opinion that it concerned with Hansen's disease. **Medizin**, pp. 369ff. Cf. H. Seng who says that leprosy in the Bible does not mean our leprosy. **Heilungen Jesu**, p. 18. The disease was looked at by the Jews as a direct punishment from God. H. Schürmann, Lk, HTKNT, 1.276; J. Preuss, **Medizin**, pp. 388f.; W. Grundmann, Mk, THNT, p. 68. See Strack-Billerbeck, KNTTM IV.2.747.

²⁴¹ The dreadful malady of the Jewish and Samaritan lepers broke down the barrier between them. The Jews and Samaritans, who were normally not in good terms, were together and shared their common misery. For lepers grouping together, cf. 2 Ki 7:3.

²⁴² This manner of address is found only in Luke. Cf. 5:5, 8:2425; 9:3ff.

(Master), and without specifying their request, asked for pity. They wanted him to cleanse them from their dreadful disease.

Jesus, who had mercy especially on social outcasts, upon seeing and hearing the plea of the ten lepers, commanded them to go and show themselves to the priests.²⁴³ Jesus neither came to them nor spoke words of healing on the spot, but instructed them to do what the law requires. Normally, the command to visit a priest followed after being cured of leprosy, but here Jesus told them, leprosy as they were, to go to their priests. The priest had the duty like that of a health inspector to examine and certify that the healing had really taken place (cf. Lv 14:2ff.). He also supervised the observance of the purification ritual and the offering of sacrifices. It is not indicated whether it was necessary to go to the temple in Jerusalem but it is assumed based in the OT law that it was so, since sacrifice had to be offered.²⁴⁴ The purpose of going and showing oneself to the priest was not merely to observe the requirements of the law, but also for the sake of the cured leper, that he might officially resume his place in society.

Jesus was probably putting the faith of the lepers to the test by instructing them to act as though they were cured.²⁴⁵ Their faith must be shown in obedience, and as they obeyed, they received what they wanted. "As they went, they were cleansed" (v. 14). It implies that the cure was delayed and took place at a distance without Jesus having touched any one of them.²⁴⁶ Jesus' command was at the same time his authoritative utterance through which they were cleansed. In this case, he caused the healing to occur while they were on their way to the priests in obedience to his command and trusting in his power. The story mentions that only one of them, a Samaritan, returned to Jesus, praising God in a loud voice. He was so overwhelmed in his thanksgiving to Jesus, that he threw himself at his feet (v. 16). After a question about the other nine, Jesus told the Samaritan to rise and go, and

²⁴³ The plural *i`ereij* indicates that they were a mixed group of lepers—Jewish and Samaritan. This is another instance where Jesus gave an instruction for the compliance of the Mosaic Law (cf. Mt 5:27; Lv 14: 1-32).

²⁴⁴ Cf. E. Klostermann, Lk, HNT, p. 173. A. Plummer thinks that each leper would go to the priest near his own home. The Samaritan would go to a priest of the temple on Mt. Gerizim, while the others to Jewish priests. Lk, ICC, p. 404; Cf. H. van der Loos, *Miracles*, p. 497.

²⁴⁵ L. Morris, Lk, TNTC, p. 258; W. Grundmann, Lk, THNT, p. 337. Cf. A. Plummer, Lk, ICC, p. 404; E. Ellis, Lk, NCB, p. 209; G. Schneider, Lk, OTNT, p. 351. The obedience to Jesus' command shows that they had the fullest confidence in Jesus' power as a healer. H. van der Loos, *Miracles*, p. 498.

²⁴⁶ Cf. the story of Naaman, who was healed without the presence of Elisha (2 Ki 5:10-14).

pronounced that his faith has made him well. He was not only “cleansed” but also “made well” in the fullest sense of the word.

3. Physical Contact

In most instances, Jesus combined his spoken word with physical touch in healing which became known in the later history of the church as “laying on of hands.”²⁴⁷ The practice of laying on of hands in connection with healing is not mentioned in the OT and in rabbinical writings except in IQGen-Apocryphon 20:28f., but it is found in the Hellenistic accounts of miraculous cures.²⁴⁸ Jesus spoke to the sick person and at the same time laid hands upon him. The use of his hands was as much a feature of his healing ministry as was the use of his lips. His healing touch is repeatedly mentioned in the Gospels (e.g. Mt 8:15; Mk 8:23; Lk 13:13). The evangelists state that in some cases, he simply laid his hands on needy recipients, resulting in their healing. On account of the unbelief of the people of Nazareth, Jesus laid hands on only a few sick people and healed them (Mk 6:5). At Capernaum, each of those who were brought to him received the laying on of his hands and were healed of various kinds of sickness (Lk 4:40). Perhaps, Jesus had normally placed his hands on the head of the sick person, as representing the whole body, but at times might have touched the afflicted part of the body (see Mk 7:31-37; 8:22-26).

Jesus’ healing by means of touch became known so that some people came to him requesting that their sick be touched. Jairus, a ruler of a synagogue fell at Jesus’ feet pleading that he might come to his house and touch his dying²⁴⁹ daughter “so that she will be healed and live” (Mk 5:22-23). He believed that his touch had special efficacy. Jesus was at Bethsaida when some people brought to him a blind man and begged that he touch him

²⁴⁷ Touching by the hand played an influential part in the religious life of peoples. The hands of the gods or persons with power in them was believed to bring blessing or destruction. See S. Eitrem, **Demonology**, p. 33. It was said that a healing force flowed to those who sought healing from Aesculapius and Hygieia, O. Weinrich, **Antike Heilungswunder**, pp. 1-75.

²⁴⁸ E. Lohse, “*cei, r, ktl.*” TWNT IX.417,420; David Flusser, “Healing Through Laying-on of Hands in a Dead Sea Scroll,” *Israel Exploration Journal* 7 (1957):107f. Laying on of hands was a generally recognized symbol of transmission, especially of conferring blessing (cf. Gn 48:14ff.; Lv 9:22,23). Jesus placed his hands on children brought to him by their parents (Mt 19:13ff.). Moreover, through the laying on of hands, certain groups like the scribes were set apart for religious service. J. Jeremias, “*grammateu, j,*” TWNT I.740ff. But it is uncertain whether this goes back to the first century. H. Marshall, *Ac*, TNTC, p. 127.

²⁴⁹ Matthew has *av, rti evteleu, thsen* (“has just died,” 9:18).

(Mk 8:22ff). Jesus took him by the hand and brought him outside the village. After Jesus spat on his eyes and touched him, he saw people like trees walking around. Only after the second touch²⁵⁰ on his eyes that his sight was completely restored and he saw everything clearly. The laying on of hands for two times not only conveyed to the blind man Jesus' intention to heal him but also encouraged his will to cooperate.

Healing by physical contact is reported in the Gospels even of a leprous man (Mk 1:40-45, par). Luke notes the nature and extent of the disease of the man²⁵¹ who fell with his face to the ground²⁵² and begged Jesus for cleansing.²⁵³ "Lord, if you are willing, you can make me clean" (Lk 5:12). In his miserable condition, the leper did not keep distance from Jesus as the law demanded, but dared to step right in front of Jesus and prostrated himself before him. It may be presumed that he had some knowledge of Jesus' remarkable powers of healing. He had no doubt about his ability to remove from him the ravages and stigma of his dreadful disease. He was so daring in his faith because leprosy is known to be difficult to cleanse.²⁵⁴ He was not sure,

²⁵⁰ The second touch, in this case, is unique for nowhere else is such twofold action recorded of Jesus' healing. Lack of sufficient faith on the part of the blind man is suggested as the reason for the second touch. R. A. Cole, Mk, TNTC, p. 133. Another suggestion which seems more likely is that Jesus was demonstrating his sovereign freedom. "He did so most probably for the purpose of proving, in the case of this man, that he had full liberty as to his method proceeding, and was not restricted to a fixed rule" J. Calvin, **Harmony of the Evangelists**. 11.285.

²⁵¹ Plh, rhj le, praj is apparently a medical term which indicates that the disease is in advanced stages. His hands and face were probably covered with ulcers and sores. A. Plummer, Lk, ICC, p. 148. Cf. H. van der Loos who thinks otherwise. "This characterization need not point to an extra serious case, nor need it imply medical terminology." **Miracles**, p. 482.

²⁵² Pesw.n evpi. Pro, swpon while Matthew has proseku, nei (8:2) which also means "worshipped" in other contexts (cf. 2:11). Cf. Mark's gonupetwn ("kneeling"). What the leper did was an act of reverence and adoration. W. Hendriksen, Mt, NTC, p. 391. W. Liefeld on the other hand says, "Just as Peter fell at Jesus' feet for shame at his sinfulness, this man falls face downward for shame at his uncleanness." Lk, EBC, p. 878.

²⁵³ The request of the man was not to be healed but rather to be cleansed. Cf. H. Schurmann, Lk, HTKNT, 11.274. The verb kaqari, zein occurs 12 times in the Synoptics in clinical contexts where it is always a leper who is cured (e.g. Mt 8:2; 10:8). In the Scriptures, leprosy is never said to be healed. It is always said to be cleansed. It suggests that leprosy is a dirty disease and that it defiles a person. But to be cleansed is also equivalent to being healed.

²⁵⁴ Healing of leprosy was rare and there are only two records in the OT that God healed lepers (Nu 12:10-15; 2 Ki 5:9-14; cf. Lk 4:27). It is affirmed by the rabbis that it was as difficult to heal a leper as to raise the dead. Strack-

however, if Jesus would be willing to help him. His only reservation seemed to be Jesus' willingness to grant his request. The man can be characterized as one who was conscious of his own state, earnest in his desire to be cleansed, humble enough to request for cleansing and believing that Jesus had power to heal him.²⁵⁵

In response to the leper's request, Mark states that Jesus reached out his hand²⁵⁶ and touched the man, saying, "I am willing, be clean!" The reaching out of Jesus' hand is understood as reminiscent of the way in which God stretches out his hand to accomplish mighty acts (Ex 6:6; 14:16; 15:12; Jer 17:5, cf. Acts 4:30), and also the action of Moses²⁵⁷ (Ex 4:4). More probably, however, Jesus had to reach out his hand because the leper was keeping distance from him.²⁵⁸ He stretched out his hand not in repulse but as a gesture of healing. More significantly is that Jesus touched the leper. Leprosy, as it has been noted above, rendered a man and anyone who came in contact with him ceremonially unclean²⁵⁹ (cf. Lv 13:14; M. Nega'im 111.1). A devout Jew greatly feared ceremonial uncleanness because it means exclusion from religious observances. The touching of the leper revealed Jesus' attitude toward the ceremonial part of the law. He showed that he was not bound by rabbinic regulations regarding ritual

Billerbeck, KNTTM, VI.1.747ff. Cf. W. Michaelis, "le, pra, lepro, j," TWNT IV.240; W. Grundmann, Mk, THNT, p. 69.

²⁵⁵ R. A. Cole, Mk, TNTC, p. 63. A. Plummer suggests that the man considered Jesus to be endowed with divine power. Lk, ICC, p. 148. Leprosy was believed to be incurable by human means because it was "the stroke" of God which cannot be removed by the hand of man. Cf. H. Schürmann, Lk, HTKNT, 1.276.

²⁵⁶ Cf. the use of the phrase *evktei, naj th, n ceira* in the LXX where it commonly occurs in connection with an act of punishment (e.g. Ex 7:5,19; 8:1,2; 9:22,23; Ezk 6:14; 14:9; Zph 1:4; 2:13; Jer 6:12, etc.). The phrase as used in the NT has rarely this meaning.

²⁵⁷ H. Marshall, Lk, NIGTC, p. 209. Cf. R. Pesch, **Jesu ureigene Taten?** (Freiburg: Herder, 1970), p. 68. J. D. Kingsbury suggests that "reaching out his hand" symbolizes the exercise of authority (cf. Ex 8:5; 14:21; 1 Ki 8:42). "Retelling the Old, Old Story," **Currents in Theology and Missions 4** (1976):346. "Das Ausstrecken der Hand hat mehr symbolische (Apg 4,30) als medizinische Bedeutung." J. Ernst, Lk, RNT, p. 190. It may be just a gesture of healing. S. Johnson, Mk, BNTC, p. 52.

²⁵⁸ D. A. Carson, Mt, EBC, p. 198. According to W. Grundmann the purpose of the stretching of the hand to touch the leper was for the transference of Jesus' cleansing power. Mk, THNT, p. 68f.

²⁵⁹ The rabbis, by their interpretation of the Mosaic Laws, imposed many practical difficulties upon a leper. A leper was not permitted to enter any house, for his presence would make both men and vessels in the house unclean (M. Kelim 1.4; M. Nega'im XI11.ii). Even a chance encounter with a leper would convey uncleanness to a non-leper (M. Nega'im XII1.7). See R. Meyer, "kaqaro, j, ktl." TWNT III.421f.

defilement.²⁶⁰ Here, and in other instances, “the ceremonial laws give place to the law of love when the two come into collision.”²⁶¹ Significantly, by touching the “untouchable,” he made clean the unclean.

The touch and the authoritative word of Jesus effected immediate and complete cure which was visible to all who met the leper. The leprosy left him and he was cleansed. Jesus then instructed the man not to tell anyone about his cleansing and to go show himself to the priest and offer the prescribed sacrifices (Lv 14:2-31). Like in the case of the ten lepers, Jesus followed the ceremonial law of cleansing by sending the leper to the priest who alone could declare him ritually clean. The purpose of the sending to the priest and offering sacrifice would ultimately be for a testimony to them. *Eivj martu,rion auvtoij* could be interpreted both in positive sense (a convincing witness) and negative sense (an incriminating witness) to the people in general²⁶² or to the priests in particular.²⁶³ Since there was only one Israelite in the entire history of the nation who was cured of leprosy (Nu 12:10-15), the cleansed leper would be a witness to his claim that he possessed supernatural powers to heal diseases including leprosy. The priest who would examine the circumstances surrounding the healing would inevitably learn about Jesus and would investigate his claims.²⁶⁴

The only example of the healing of a wound occurred under an unusual circumstance during the arrest of Jesus in the garden of Gethsemane (Lk 22:50,51; Mt 26:51; Mk 14:47). It is said to be the “last healing miracle” which Jesus performed.²⁶⁵ When Jesus

²⁶⁰ J. Grassmick, Mk, BKC, p. 111; R. E. Nixon, Mt, NBC, p. 630; S. Johnson, Mk, BNTC, p. 52.

²⁶¹ A. Plummer, Lk, ICC, p. 149. Cf. H. van der Loos, **Miracles**, p. 484, n. 151; R. V. G. Tasker, Mt, TNTC, p. 87; N. Geldenhuys, Lk, NICNT, pp. 185f.; F. Filson, Mt, BNTC, p. 110. “He boldly placed love and compassion over ritual and regulations.” R. E. Nixon, Mt, NBC, p. 630.

²⁶² It was a testimony to the people so that he could be admitted again into the community. Cf. E. Klostermann, Mk, HNT, p. 21; W. Grundmann, Mk, THNT, p. 69f. It was also to demonstrate to the people that Jesus does not disregard the law. A. Plummer, Lk, ICC, p. 150; H. van der Loos, **Miracles**, p. 487.

²⁶³ The negative sense gives *martu,rion* the meaning a proof to serve as incriminating evidence, and *auvtoij* refers to the priests. J. Grassmick, Mk, BKC, p. 111. Cf. H. Strathmann, “*ma,rtuj*,” TWNT, IV.508ff.; Strack-Billerbeck, KNTTM, I.474f. It would be a testimony to the priests that Jesus had not disowned the OT Law. F. Filson, Mt, BNTC, p. 110; W. Allen, Mt, ICC, p. 75.

²⁶⁴ Barbieri, Mt, BKC, p. 37. R. H. Fuller sees the cleansing of the leper as a proof of Jesus’ messiahship (**Miracles**, pp. 49f.) while J. Kallas Jesus’ claim of divinity. **Miracles**, p. 31.

²⁶⁵ Cf. H. van der Loos, **Miracles**, p. 556.

was about to be seized by the temple policemen, an impulsive disciple²⁶⁶ struck the high priest's servant, cutting off his ear. Luke mentions that it was the right ear (cf. Jn 18:10) that was wounded. He is also the only one who reports that Jesus touched the man's ear and healed it.²⁶⁷ This brief account of the healing of the servant's ear assumes that the bleeding stopped and the ear was instantly cured by the power of Jesus' touch. Significantly, the story shows that even an enemy of Jesus benefited from his healing powers.²⁶⁸

It is also reported that healing occurred when the sick touched Jesus or his garment. The people did not only beg for his touch; they also touched him themselves. The fame of Jesus as a healer was so widespread that multitudes from Galilee and surrounding regions followed him, and those who were sick pushed forward to touch him, hoping to be relieved of their sufferings (Mk 3:7-10). On another occasion, when Jesus landed at Gennesaret,²⁶⁹ the people instantly recognized him (Mk 6:53ff., par). By word-of-mouth reports, information about his presence spread in the villages and towns, so that whenever he went, he saw sick people in the market places waiting for his arrival.²⁷⁰ Those who brought their sick relatives and friends implored Jesus to let their sick touch even the edge of his cloak as he passed by. The people were deeply convinced that a touch of the fringe of his garments would restore their health, and their confidence did not go unrewarded. All who touched him were healed. The touch in reverse is reported to be equally effective.

The unnamed woman who suffered from hemorrhage is one concrete example of the healing through touch in reverse (Mk

²⁶⁶ John specifies Peter as the disciple who drew his sword and struck the servant whose name is Malchus (18:10).

²⁶⁷ Luke, the physician, is the only one who records this solitary "miracle of surgery." A complete restoration of the ear is meant here. A. Plummer, Lk, ICC, p. 513. Cf. W. Grundmann, Lk, THNT, p. 414. E. R. Micklem doubts that the ear was completely severed. **Miracles**, p. 127f.

²⁶⁸ A number of exegetes do not regard this healing as an act of mercy. It was to avoid an accusation of being a dangerous element to the state. A. Plummer, Lk, ICC, p. 513. Cf. F. Godet, Lk, p. 555.

²⁶⁹ Located on the northwest side of the lake and described by Josephus as a fertile plain (War 111.516-521). The area is said to be a resort for invalids because of several medicinal springs that were found there. J. Grassmick, Mk, BKC, p. 132.

²⁷⁰ This short pericope stresses the coverage of Jesus' public ministry and shows that his ministry extended to all the people. Moreover, in contrast to the Pharisees and the Essenes, Jesus did not count it as an abomination to rub shoulders with a crowd. D. A. Carson, Mt, EBC, p. 347.

5:25-34, par).²⁷¹ The woman, who previously was treated by many doctors and spent all she owned, had not improved.²⁷² Rather, her condition had grown worse. The hemorrhage refused to yield to medical treatment. It is not clear what caused the hemorrhage, but it is common to think of a chronic menstrual disorder or uterine hemorrhage.²⁷³ Her gynecological problem afflicted her for twelve years. It is not possible to know whether the drain of blood was constant without intermission or the excessive loss of blood occurred periodically within those years. In either case, her condition made her ceremonially unclean and would also convey uncleanness to all who came in contact with her²⁷⁴ (cf. Lv 15:19-33). Just like a leprous person, the woman's ritual uncleanness barred her from normal social relations and especially from fellowship with God's congregation in worship. She was an outcast, despised and solitary, on account of her disease.

In her desperate need, i.e. in her suffering from an incurable illness and socio-religious isolation, she had heard about Jesus. After all human help failed, she knew of Jesus' power of healing and decided to trust her case on him in a secret way. Probably, for fear that she would be noticed by the crowd,²⁷⁵ she cleverly forced her way through the multitude and approached Jesus from behind²⁷⁶ with an intense conviction that a mere touch of his clothes would heal her. Most likely, she had known that others who had touched Jesus were made well (cf. Mk 3:10; 6:56). Her

²⁷¹ The "sandwiched" story of the miraculous healing of the woman is set in the context of the raising of Jairus' daughter from the dead. Matthew (9:20-22) abbreviates the accounts, and Luke (8:43-48) omits the comments about the failure of many doctors to help her and her worsened condition after she had spent all she had. He simply substitutes the brief statement that "no one could heal her."

²⁷² Cf. Tobit 2:10. For the prescribed remedies of her malady see J. Preuss, **Medizin**, pp. 439ff. and Strack-Billerbeck, KNTTM, 1.520.

²⁷³ E. Ebstein, **Medizin**, pp. 97f. S. Eitrem, **Demonology**, p. 35; J. Preuss, **Medizin**, p. 439; R. V. G. Tasker, Mt, TNTC, p. 102; H. Seng, **Heilungen Jesu**, p. 18. Menorrhagia is its name in modern medical terminology. E. R. Micklem, **Miracles**, p. 120.

²⁷⁴ A woman who had her kind of disease was called a **zabab**. The tractate **Zabim** of the Mishnah is devoted for the regulation of the life of persons like her. See Strack-Billerbeck. KNTTM, 1.520; Cf. F. Hauck, "kaqaro, j, ktl." TWNT III.416ff. Restriction imposed by Lv 15:19ff. and by Jewish custom as codified in the **Zabim** could have greatly affected her life.

²⁷⁵ The woman would have been avoided by the people who knew her for fear of contracting ritual uncleanness, which, though temporary, was troublesome. L. Morris, Lk, TNTC, p. 159.

²⁷⁶ Another reason why she desired to go unnoticed was probably to avoid an embarrassing public disclosure of her disease. J. Grassmick, Mk, BKC, p. 124; L. Morris, Lk, TNTC, p. 159. Cf. Strack-Billerbeck, KNTTM, I.519f.

touching of the tassel²⁷⁷ of his outer garment brought immediate relief from her malady. The bleeding instantly stopped and she experienced a sound feeling in her body that she had been healed. The woman thought that she would not be noticed by Jesus as she touched the tassel which loosely hanged at the back of his robe. Unfortunately, but rather fortunately for her, she did not escape unnoticed. Jesus realized that du,namij has gone out of him and asked who touched him.²⁷⁸ His disciples were unable to pinpoint the one who intentionally touched him because of the number of people which crowded against him. Aware that she was the one searched for, the woman came forward and fell at his feet fearfully confessing the whole truth. Instead of rebuking the woman, Jesus affectionately addressed her quga,thr, proclaimed that her faith²⁷⁹ has healed her and dismissed her in peace with the assurance of being freed from her suffering. The woman went away assured that her healing was complete and permanent.

4. Use of Spittle

In addition to the spoken word and touch, application of material means is reported by Mark. It is not stated that Jesus used oil²⁸⁰ which the disciples did in anointing “many sick people and healed them” (Mk 6:13). Mark reports the use of spittle in two episodes. Since the recorded stories of healings in the Gospels are the dramatic ones and can be considered representatives of the other generally summarized healings, Jesus could have

²⁷⁷ Matthew and Luke specify that it was the kra,spedon of Jesus' garment which was touched by the woman. Kra,spedon means “hem,” “edge” or “border” of a garment, or the “tassel” worn by pious Jews on the four corners of his outer garment as prescribed in Nu 15:38f. and Dt 22:12 which served as reminder to obey the Law. See G. Schneider, “kra,spedon,” TWNT 111.904; Strack-Billerbeck, KNTTM, IV.277-292. Probably, the latter is what is meant here. H. Marshall, Lk, NIGTC, p. 344; L. Morris, Lk, TNTC, p. 159; R. E. Nixon, Mt, NBC, p. 828; J. McKenzie, Mt, JBC, p. 79. Cf. W. F. Albright, **The Archaeology of Palestine** (Harmondsworth: Pelican Books, 1949), p. 216.

²⁷⁸ Jesus knew that the woman touched his garment and wanted to bring her into open for her sake. The cure must be publicly made known so that she would be received back into normal religious and social intercourse. L. Morris, Lk, TNTC, pp. 159f.; N. Geldenhuys, Lk, NICNT, p. 261. Another purpose of summoning the woman was for her to express openly her faith which caused her to touch him. J. Martin, Lk, BKC, p. 227; C. E. Swift, Mk, NBC, p. 863.

²⁷⁹ “Nicht eine geheimnisvolle Kraft, sondern Wort und Glaube schaffen Heilung und Heil.” E. Lohmeyer, Mk, p. 104. Cf. W. Grundmann, Mt, THNT, p. 275.

²⁸⁰ M. Kelsey thinks it is probable that Jesus did use oil in healing. **Healing**, p. 60. Cf. E. R. Micklem, **Miracles**, p. 105.

applied spittle in more than two instances.²⁸¹ At Bethsaida, a number of persons brought a blind man and begged Jesus to touch him (Mk 8:22ff.). Instead of just touching the man, Jesus performed a double action. He spat on the man's eyes²⁸² and laid his hands on him. The man was completely healed only after a second touch from Jesus. Eitrem considers the case a difficult one²⁸³ on account of the two-fold treatment of spitting on the eyes and laying on of hands followed by a question and then a second laying on of hands.

The other occurrence of the use of spittle is in the healing of a deaf man who had also a speech impediment (kwfo.n kai. mogila, lon²⁸⁴ Mk 7:32-35). Like the blind man at Bethsaida, he was brought by some people who interceded for him, begging Jesus to place his hand on him. The man certainly could not make an intelligible request for himself because of his speech problem. After separating him from the crowd, Jesus put his fingers into the man's ears, spat and touched the man's tongue. Grassmick thinks that Jesus spat on the ground because it is not clearly indicated that the spittle was directly applied to the man's tongue.²⁸⁵ However, it is likely that the saliva was for the anointment of his tongue,²⁸⁶ as it was done on the blind man's eyes. Looking up to heaven and with a deep sigh,²⁸⁷ Jesus uttered a command in

²⁸¹ Cf. Jn 9:6-15 where a blind was anointed with clay mixed with spittle and told to go and wash in the Pool of Siloam.

²⁸² There are various peculiar remedies against blindness mentioned in the Talmud. Strack-Billerbeck, KNTTM, 1.524. Cf. E. Ebstein, **Medizin**, pp. 281ff.; J. Preuss, **Medizin**, pp. 320ff.

²⁸³ **Demonology**, p. 45.

²⁸⁴ *Mogila, lon* is an uncommon word occurring only here and in the LXX of Is 35:6 which translates the Hebrew *ilem* ("dumb," RSV). Mark must have had Is 35:6 in mind, which describes in a poetic language the Messianic Age. The rabbinic understanding of this Isaianic passage about the fulfilment of the prophecy in the Days of the Messiah is contained in Genesis **Rabba 95** and Midrash **Tehillim 146.8**.

²⁸⁵ Mk, BKC, p. 136. Cf. R. A. Cole, Mk, TNTC, p. 125.

²⁸⁶ So W. Grundmann, Mk, THNT, p. 201; W. Lane, Mk, NICNT, pp. 166f.; W. Wessel, Mk, EBC, p. 684; J. Calvin, Harmony, 2.271f.; K. Kertelge, **Wunder Jesu**, p. 157.

²⁸⁷ The Lord's upward glance has been interpreted as a prayer posture (So H. van der Loos, Miracles, p. 327; S. Johnson, Mk, BNTC, p. 139; R. A. Cole, Mk, TNTC, p. 125), and to show the blind where his help comes. W. Grundmann, Mk, THNT, p. 202. Dibelius calls it as one "that calls for power and bring down from above." **Formgeschichte**, p. 82. The deep sigh which was a standard procedure of wonder-workers (K. Kertelge, **Wunder Jesu**, p. 160) is said to be reflective of Jesus' compassion for the afflicted man (w. Grundmann, Mk, THNT, p. 202), and his strong emotion as he battled against the demonic forces that enslaved him. J. Grassmick, Mk, BKC, p. 136. Demonic possession is supposed to be further supported by the statement, "his tongue was

Aramaic, “Ephphatha!”²⁸⁸ (i.e., “be opened”). The man was immediately healed of his deafness and could speak plainly (ovrqrwj).²⁸⁹ By touch, application of saliva, and a command, Jesus opened his ears and loosened his tongue.

Saliva was supposed to have a therapeutic effect at that time and was regarded as an important curative force in Judaism and Hellenism.²⁹⁰ Among the ancient peoples, there was a belief in the power of spittle used both for good and evil not only by the deity, but also by the devil.²⁹¹ Some think, however, that the use of saliva by Jesus was unlikely for any supposed medicinal value.²⁹² Most likely, it was not used for its claimed healing properties, but to establish significant contact²⁹³ with the person healed and designed to evoke in him the cooperation of faith.²⁹⁴ By applying spittle, Jesus entered into the thought world of the person and indicated his intention to restore the concerned physical organs to their normal use. In every case, it was the divine power in Jesus that brought healing.

THE HEALING BY THE DISCIPLES OF JESUS

loosened” which has parallels in Hellenistic texts. See W. Lane, Mk, NICNT, p. 267. This view, however, is not so indicated in the Marcan text. Besides, there is no evidence that Jesus had ever touched a demoniac.

²⁸⁸ vEffaqa, is a contraction of the *ethpeel* form of *etpetach* (fem: *etpatcha*) and is addressed to the ears.

²⁸⁹ It indicates that he was not completely mute and confirms that he had not been born deaf and dumb. Cf. H. van der Loos, **Miracles**, pp. 523ff.

²⁹⁰ W. Grundmann, Mk, THNT, pp. 201f.; Cf. J. Preuss, **Medizin**, pp. 99ff., 321ff.; F. Fenner, **Krankheit**, pp. 91f.; Strack-Billerbeck, KNTTM, 11.15ff. The belief in the curative properties of spittle is reflected in some Babylonian inscriptions. A. Jeremias, **Babylonisches im Neuen Testament** (Leipzig: Hinrichs, 1905), p. 108.

²⁹¹ W. Schmidt, “Endsynthese der Religionen der Urvölker Amerikas, Asiens, Australiens, Afrikas,” in **Der Ursprung der Gottesidee, eine historisch-kritisch und positive Studie** (Münster: Aschendorff, 1935): VI.39. The Assyrians spoke of a “spittle of life” and a “spittle of death.” S. Eitrem, **Demonology**, p. 46.

²⁹² So W. Wessel, Mk, EBC, p. 684; W. Lane, Mk, NICNT, p. 132; H. Jeter, **By His Stripes**, p. 137. It is argued that if saliva possessed curative properties, it would be employed today. *Ibid.*, p. 51. Cf. E. Gould who says that the use of saliva was an actual means of cure and not as symbol or sign. Mk, ICC, p. 150.

²⁹³ M. Kelsey thinks that saliva was the carrier of Jesus personality and power. **Healing**, p. 80. Cf. W. Lane, Mk, NICNT, p. 285; J. Ernst, Mk, RNT, p. 216.

²⁹⁴ C. E. Swift, Mk, NBC, p. 867; J. Grassmick, Mk, BKC, p. 138. Cf. Strack-Billerbeck, KNTTM, 11.17.

The Gospel of Mark clearly states the two-fold purpose²⁹⁵ of the appointment of the Twelve (3:14,15). First, “that they might be with him,” i.e. to share his life like the disciples of a rabbi.²⁹⁶ Their appointment involved communion and companionship. The disciples were to be brought into the closest association with the life of their Teacher, to live, travel, and converse with him, in order to learn from him. They were to receive formal and informal instructions through listening to his wise words, casual sayings, conversations with friends and critics, and observing the conduct of his ministry. During their constant companionship with Jesus, the Twelve had shared his experiences and witnessed his power over demonic forces, diseases and death. Second, “that he might send them out to preach and to have authority (*evxousi, a*) to drive out demons.” In the actual sending out, this *evxousi, a* given to the disciples included also the healing of diseases and raising of the dead. In a sense, they were to do what Jesus was doing. The second purpose is to be understood as the commencement of their own ministry while their Master was still physically present with them, which would then become their main occupation in the post-resurrection period. With authority from Jesus, they were to do his work of preaching and healing.

1. Commission to Heal

During a tour of preaching and healing in the towns and villages of Galilee, Jesus saw the need for more “workers” who would do exactly what he was doing (Mt 9:37-38). His compassion for the people led him to call “fellow-laborers.” The Twelve²⁹⁷ disciples whom he had chosen and had been closely associated with him were now equipped for more direct involvement in his work. It was time for them to be sent out in order that, through them, his ministry would be extended and multiplied. He,

²⁹⁵ R. A. Cole calls them the intensive and extensive purposes. Mk, TNTC, p. 108. For the meaning of Jesus’ call to his disciples, see M. Hengel, **Nachfolge und Charisma**, pp. 80ff.

²⁹⁶ The practice of gathering disciples was common among OT prophets, Jewish rabbis, as well as philosophers like Socrates and Confucius. However, the discipleship which Jesus demanded differs from the other teachers of religion and philosophy. See M. Hengel, **Nachfolge und Charisma**.

²⁹⁷ The number twelve has an analogy to the twelve tribes of Israel (Mt 19:28). Cf. the Council of Twelve of the Qumran community (IQS 8.1ff.). The Twelve probably represented “the new Israel in embryo” (w. Wessel, Mk, EBC, p. 642) and pointed to “the eschatological renewal of the people of God.” D. A. Carson, Mt, EBC, p. 236. Cf. E. Mally, Mk, JBC, p. 28.

therefore, summoned²⁹⁸ the Twelve together to commission them for the task they had been called for (Mk 6:7-13, par). This is the first time that Jesus sent out (avposte, llw) his disciples to represent him in word and deed. They were his official representatives in accordance with the Jewish judicial practice.²⁹⁹ In the Jewish Law, the *shaleyach* (a man's representative) was considered as the man himself. In its simplest form, "the sent one is as the man who commissioned him"³⁰⁰ (cf. M. Berakoth 5:5; Mt 10:40). The legal formulation also included the provision of giving report to the sending person (cf. Mk 6:30).

The disciples were empowered to perform their task. The Synoptists clearly state that Jesus shared his *evxousi, a* with his disciples. Luke adds *du, namij*, i.e. spiritual power similar to that which enabled Jesus to heal (cf. Lk 4:14,36; 6:19; 8:46; Ac 10:38). Thus, the Twelve were adequately equipped with power and the right to use that power. Their power and authority were given for their battle against demons.³⁰¹ Part of their task was to exorcise demons, just as Jesus was engaged in the expulsion of evil spirits from their victims. With *du, namij* and *evxousi, a*, the disciples were also "to heal every disease and sickness"³⁰² (Mt 10:1; cf. 4:23; 9:35). This responsibility is further elaborated by Matthew in the charge to the missionaries. They were to "heal the sick, raise the dead, cleanse the lepers and drive out demons" (10:8). The Twelve were to perform the task which Jesus had been doing in the demonic realm and in the physical realm of disease.

²⁹⁸ Mark and Matthew (10:1-8) use the verb *proskale, w* while Luke (9:1-6) prefers *sugkale, w*. The commission given at this time was a stage in their training and preparation for their work after Pentecost.

²⁹⁹ K. H. Rengstorf, "avposte, llw, ktl." TWNT 1.40. Cf. A. Plum mer, Lk, ICC, p. 121; G. Maier, Mt, BK, p. 259.

³⁰⁰ W. Lane formulates it in relation to the sending of the Twelve as follows: "Jesus authorized the disciples to be his delegates with respect to both word and power. Their message and deeds were to be an extension of his own." Mk, NICNT, p. 206f. Cf. O. Betz, "The Concept of the So-Called 'Divine Man' in Mark's Christology," in idem, *Jesus, Der Messias Israels*, p. 278; J. Grassmick, Mk, BKC, p. 127; W. Hendriksen, Mt, NTC, p. 449. The disciples represented Jesus in the same manner he himself represented the Father (cf. Jn 5:19).

³⁰¹ *vEpi, pa, nta ta. daimo, nia* in Luke and *pneu, mata avkaqa, rta* in Matthew and Mark. Matthew adds the information *w`ste evkba, llen auvta, .*

³⁰² *Qerapeu, ein pa, san no, son kai. pa, san malaki, an* is missing in Mark, and Luke has the sort form *vo, souj qerapeu, ein* (9:1).

According to Mark, Jesus sent his disciples “two by two.”³⁰³ The sending of messengers by pairs was a custom among the Jews³⁰⁴ and became a common practice among the early believers (cf. Ac 13:2; 15:27; 39-40; 17:14, 19:22). There seem to be two reasons for sending the Twelve two by two. First, it was in accordance with the provision of the Mosaic Law that the truthfulness of a testimony is to be established by the mouth of at least two witnesses³⁰⁵ (Dt 17:6; 19:15; Nu 35:30; cf. Mt 18:16). Here, the testimony about Jesus and his message would be established by the witness of two disciples. Second, it was for practical reasons. The two were to provide mutual help and comfort. Companionship and protection are essential in carrying out their mission.

Matthew mentions that the disciples’ mission was to be restricted to “the lost sheep of Israel”³⁰⁶ (10:5,6). They were to avoid entering Gentile territory or any Samaritan village. Their attention was to be confined to the Israelites, for the good news was for the Jew first (cf. Rom 1:16). They were also instructed to travel with a minimum of equipment. There are at least two logical suggestions which explain the reason why Jesus commanded them not to encumber themselves with unnecessary outfit and to travel light. Firstly, it indicates the brevity of their mission and that their task was urgent.³⁰⁷ They had to concentrate on the task at hand, and they needed no material preparations for the journey in order not to lose time. Secondly, it was intended that the Twelve would put their absolute trust in God to provide their material needs through the people while fulfilling their mission.³⁰⁸ Jesus

³⁰³ Luke does not mention this sending by pairs and Matthew has the same omission. Matthew, however, seems to indicate this grouping by the way he lists the names. After the names of the two pairs of brothers, he puts kai, between the names of each pair and leaving it out between pairs.

³⁰⁴ For the OT and rabbinic evidence see J. Jeremias, “Paarweise Sendung im Neuen Testament,” in **NT Essays**, ed. A. J. B. Higgins (Manchester: University Press, 1959), pp. 136-39. Also by the same author in Abba, pp. 132-39.

³⁰⁵ Idem., **New Testament Theology**. Eng. tran. (New York: Scribners, 1971), p. 235. Cf. H. van Vliet, **No Single Testimony**. A Study on the Adoption of the Law of Dt 19:15 (Utrecht: Kemink & Zoon, 1958).

³⁰⁶ This instruction pertained only to that particular brief mission during Jesus’ lifetime. Jesus himself saw his earthly ministry as restricted to “the lost sheep of the house of Israel” (Mt 15:24), although he also ministered to some Gentiles (Mt 8:6ff.; 15:22ff.). The “lost sheep of Israel” may refer to the entire nation of Israel (K. Staab, Mt, EB, p. 60), but more likely to the ‘am ha’ ares, the people of the land, who were despised as ignorant. R. E. Nixon, Mt, NBC, p. 829.

³⁰⁷ J. Martin, Lk, BKC, p. 228; W. Liefeld, Lk, EBC, p. 918; N. Geldenhuys, Lk, NICNT, p. 265; J. Grassmick, Mk, BKC, p. 127; W. Wessel, Mk, EBC, p. 667.

³⁰⁸ H. Schürmann, Lk, HTKNT 1.502; W. Grundmann, Lk, THNT, p. 184; G. Maier, Mt, BK, pp. 346f.; J. Ernst, Lk, RNT, p. 285f.; E. Ellis, Lk, NCB, p. 137;

knew that those who would believe the message would be glad to supply the physical needs of his messengers. At the same time, it would be an indication whether or not the people would accept the message preached to them and acknowledge that God was behind the healing they would perform.

The Twelve were sent “to preach the Kingdom of God and to heal the sick” (Lk 9:2). The substance of their preaching is similar to that of John (Mt 3:2), and that of Jesus (4:17). In preaching the Kingdom of God, they were to summon the people to true repentance (Mk 6:12). Their spiritual message was to be combined with the care for the physical well-being of the people by driving out demons and healing the sick³⁰⁹ (Mk 6:12,13; Lk 9:6). Moreover, Jesus directed them to render their services free. The preaching and healing were to be gratis. “Freely you have received, freely give”³¹⁰ (Mt 10:8). They had received freely the good news of the Kingdom, Jesus’ *du, nami j* and *evxousi, a*, and the commission to go, preach, and heal. So, it was also necessary that they exercise such power and authority and carry out their mission with an equally lavish generosity.

Nothing is told about the course of the mission of the disciples, except the summary of what they did. Luke states that “they went from village to village, preaching the gospel and healing people everywhere” (9:6). Their successful mission is also briefly summarized by Mark. “They went out and preached that people should repent. They drove out many demons and anointed many sick people with oil and healed them” (6:12,13). In obedience to their commission, they toured the Galilean region, bringing the good news of the Kingdom, liberating people from demonic captivity, and restoring the health of the physically ill. After their missionary tour, they reported to Jesus “all they had done and taught” (Mk 6:30). They went to the villages as Jesus’ representatives and brought deliverance and healing in the most comprehensive terms. What Jesus did in his own power as commissioned by God, the Twelve did in his power.³¹¹

G. Schneider, Lk, OTNT, p. 202; L. Morris, Lk, TNTC, p. 163; H. Marshall, Lk, NIGTC, p. 351. This point recalls the acceptance by Elijah und Elisha of continuous hospitality (1 Ki 17:15; 2 Ki 4:8). Cf. 1 Cor 9:14; 1 Tim 5:18

³⁰⁹ It is suggested that the healing ministry of the Twelve was to authenticate their preaching ministry and that it was subordinate to the proclamation of the message. J. Martin, Lk, BKC, p. 228. Cf. R. H. Fuller, *Miracles*, pp. 73, 112.

³¹⁰ NEB: “You have received without cost, give without cost.” Cf. *Didache* 11-13; *Pirke Aboth* 1:13. A number of rabbinical sayings in the Talmud warn the rabbis from accepting fee for instruction in the Law. A scribe should have a trade in order to support himself. Strack-Billerbeck, *KNTTM*, 1.561-64.

³¹¹ W. Lane, Mk, NIGNT, pp. 209f.

Aside from the twelve disciples, Luke records that Jesus appointed seventy- two³¹² others (10:1ff.). They, too, were commissioned by him to go to towns and villages and do mission work for him.³¹³ The number appears to be symbolic in meaning. Probably it alludes to the seventy-two nations of the world in Genesis 10 (LXX, 70 in MT), giving the significance that the gospel is for the whole world.³¹⁴ It suggests the inclusion of the Gentile nations in the overall mission of Jesus. This is also implied in the lack of restriction to Jewish population in the commissioning of the seventy-two missionaries. Jesus was on his way to Jerusalem when he sent such a large number of messengers. Like the Twelve, they were sent in pairs “ahead of him to every town and place where he was about to go.” The places of their missionary work were probably all located in Transjordan, where some Jewish inhabitants were treated with much indifference by the Jewish religious leaders in Jerusalem.³¹⁵

The seventy-two were forerunners who would prepare the people for Jesus’ coming to their towns and villages. Unlike the Twelve who were sent to work and preach independently, they were to carry out a preparatory ministry to the inhabitants before Jesus himself arrived in their place. But the instructions given to them were practically the same, especially resembling in several respects the accounts of Matthew.³¹⁶ Since the time was limited

³¹² Other MSS have seventy in vv. 1 and 17. Both *e`bdomh,konta* and *e`bdomh,konta du,o* have strong support. Certainty is therefore impossible because the external evidence is evenly balanced. See B. M. Metzger, “Seventy or Seventy-two Disciples,” *NTS* 5 (1958-59): 229-306. Metzger summarizes his discussion of the problem concerning the number of messengers in his **Commentary on the Greek Testament**, pp. 150f. Seventy-two is preferred here, since it is slightly more likely. Cf. L. Morris, *Lk, TNTC*, p. 181; W. Grundmann, *Lk, THNT*, p. 208; H. Marshall, *Lk, NIGTC*, p. 415.

³¹³ Some modern critics (E. Klostermann, B. S. Easton, J. M. Creed and H. K. Luce) reject the historicity of the mission of the seventy-two by considering it as a doublet of the mission of the Twelve or just an invention of Luke in his attempt to justify Paul’s ideas. Noted by N. Geldenhuys, *Lk, NICNT*, p. 302. However, there is no conclusive evidence to prove that Luke’s accounts here is unhistorical.

³¹⁴ So K. H. Rengstorf, “*e`pta, , ktl.*” *TWNT* IL630f.; W. Liefeld, *Lk, EBC*, p. 937; N. Geldenhuys, *Lk, NICNT*, p. 303. For a discussion of other symbolical references see A. Plummer, *Lk, ICC*, p. 169, and H. Marshall, *Lk, NIGTC*, p. 415.

³¹⁵ N. Geldenhuys, *Lk, NICNT*, p. 299. At this point of Jesus’ ministry, Luke seems to convey that the ministry in Galilee and Samaria has been completed. Cf. T. Zahn, *Lk, KNT*, p. 406.

³¹⁶ Cf. *Mt 10:3ff.* This similarity leads some to think that this passage is a variant of Matthew’s accounts of Jesus’ charge to the Twelve. However, it could be argued that the mere repetition of some travel instructions given the

and the mission was urgent, they were not to take all kinds of provisions. They were to trust that God would provide all their needs while performing their work. Their time was not also to be wasted along the road by avoiding the customary long greetings. Above all, they were specifically commanded to heal the sick and to proclaim that the Kingdom of God is near them (v. 9). They were entrusted the same responsibility as that given to the Twelve. It is implied that they were also given the *du, namij* and *evxousi*, a necessary to carry out their task (cf. v. 19). Listening to them as representatives of Jesus means listening to Jesus himself. On the other hand, rejection of them is also rejection of him who sent them, and in the highest instance also rejection of the Father who sent the Son (v. 16).

As in the case of the mission of the Twelve, there is no account about the course of their campaign.³¹⁷ Luke does not tell the duration of their mission, but in due course, they again joined Jesus. Probably, the time and place were they would again link up with him was prearranged. It can be deduced from their report that their task was successfully accomplished. When they returned, they joyfully (*meta. caraj*) reported to Jesus saying that even the demons submitted to them in Jesus' name (v. 17). Evidently, they did not experience too many rejections so that they were happy as they reported in. It could be conjectured that many people received their message about the Kingdom of God and that many sick were healed. It may be that that good feeling was intensified when they saw people suffering from various diseases being healed through their ministry. Although exorcism is not mentioned in their commissioning, the *evxousi*, a given to them by Jesus included the power to exorcise.³¹⁸ This authority, as explained later by Jesus (v. 19), can overcome all the power of the enemy. Their experience might have caused great excitement on their part because it was their first time to do such task and much more with phenomenal success. Furthermore, the power over evil spirits might not have been expected, and it was a "joyful extra" for them.

Jesus responded to the joyful report of the missionaries by saying, "I saw Satan fall like lightning from heaven" Cv. 17; cf. jn

Twelve does not constitute a doublet (W. Liefeld, Lk, EBC, p. 303) and in A. Plummer's phrase, "will not bear criticism." Lk, ICC, p. 270.

³¹⁷ This is understandable because the Gospel writers were more interested to write about the things Jesus said and did than what the disciples did when they were not in his company.

³¹⁸ A. Plummer thinks that the seventy-two were especially elated at possessing the power to exorcise. Lk, ICC, p. 277.

12:31). This saying is understood as a vision³¹⁹ referring to Satan's fall which Jesus saw in his pre-existent life.³²⁰ However, it is more likely that it is symbolical.³²¹ Heaven here stands for the height of power³²² (cf. Is 14:12; Lam 2:1). In the mission of the seventy-two, the forces of evil were shaken, symbolizing the defeat of Satan himself. It was a sign that Satan's throne was toppling down. Jesus saw that the prince of the demons suffered a notable defeat because his minions were subjected to his authority. Satan's might was already broken when Jesus rejected the temptation of the devil in the wilderness. This victory over the demonic forces continued throughout his public ministry which was manifested in casting out evil spirits and other manifestations of his power. That Satan had already lost his exalted position of power is further revealed in the grand offensive of the seventy- two against the demonic power in the name of Jesus.

2. Post-Resurrection Healing Ministry

The healing activity of the disciples did not stop after they have reported to Jesus the result of their first mission to preach and to heal. Evidently, Jesus intended that their ministry should be continued. It could be attested that even when Jesus was still with them, they did the task entrusted to them by their Master. Their unsuccessful attempt to exorcise a spirit from a boy, at the time when Jesus was transfigured on a mountain (Mk 9:1-4, 18,28), is an evidence of their ongoing healing ministry. Later, as reported in the book of Acts, their obedience to their commission³²³ is shown in their boldness to preach and heal. Luke records how well the apostles after the Ascension of Jesus carried on the healing

³¹⁹ J. M. Creed, Lk, p. 147; R. Bultmann, **Geschichte**, pp. 113,174; W. Grundmann, Lk, THNT, p. 212. H. Marshall thinks Jesus was speaking metaphorically of his vision of the spiritual defeat of Satan which took place at the cross and the exorcisms. Lk, NBC, p. 905. See W. C. Kümmel, **Verheißung und Erfüllung**, pp. 106f.

³²⁰ Cf. G. Kittel, "le, gw, ktl." TWNT IV.133, n. 220. In this view, the purpose of the saying is to warn the messengers not to be proud of their achievements, for it would remind them that even Satan fell. L. Morris, Lk, TNTC, p. 185. The disciples should beware of spiritual pride. Gregory the Great, Moral. xxiii.6, Migne, lxxii.259.

³²¹ J. Schmid, Lk, RNT, p. 187. Cf. H. Marshall, Lk, NIGTC, p. 428. It is "a symbolic way of telling the disciples of the effect of their mission." C. Stuhlmüller, Lk, JBC, p. 143.

³²² So A. Plummer, Lk, ICC, p. 279. Satan's defeat was expected by the rabbis in the last times when the Messiah comes. Strack-Billerbeck, KNTTM, 11.2, 167f.

³²³ Cf. the disciples' commission in the appendix to Mark's Gospel (16:1Sff.).

ministry in the power of the Spirit. The accounts affirm that the ministry Jesus did was continued by his followers.

In the sermon of Peter at Pentecost, he mentioned that God did mighty works (*du, namij*), wonders (*te, rata*) and signs (*shmeia*) through Jesus of Nazareth (2:22). The same words *te, rata* and *shmeia*³²⁴ were used to describe the mighty works wrought by the apostles (2:43). The former are miraculous deeds which evoke awe and the latter are miracles which point to a divine truth.³²⁵ These “wonders and signs” were not momentary phenomena but continued to happen during the apostolic days,³²⁶ as shown by Luke’s accounts of the zealous missionary work of the disciples of Jesus. The ministry of healing played a very important role in the growth of the early church. The effectiveness of the apostles’ preaching was greatly aided by their healings. In the midst of persecution, the early believers not only prayed for boldness to speak God’s word but also petitioned for supernatural ability to heal and to continually perform miraculous signs and wonders through the name of Jesus (4:29f.).

Despite the command from the religious authorities not to further speak and teach in the name of Jesus, the apostles remained faithful in obeying God rather than man (4:18ff.). In defiance of the Sanhedrin’s orders, they continued to carry on their ministry among the people, preaching and performing “many miraculous signs and wonders among them” (5:12). Their powerful healing ministry drew many people in Jerusalem and from surrounding towns and helped to spread their message outside the city. Crowds brought their sick and those tormented by evil spirits and were all healed (5:15f.). Peter, and later Paul, seem to have been especially used of God in the ministry of healing. Although very little is written on the work of the other followers of Jesus, it is safe to assume that they, too, had the similar ministry

³²⁴ Cf. the phraseology of Joel’s prophecy (2:30; Ac 2:19). It seems that the phrase suggests the presence of God with his people. In the ministry of Jesus, it is also shown that God was with him. R. Longenecker, *Ac*, EBC, p. 290. These signs and wonders authenticated the veracity of the apostles (cf. 2 Cor 12:12; Rom 15:18-19; Heb 2:3-4).

³²⁵ S. Toussaint, *Ac*, BKC, p. 360. Just as the mighty works of Jesus were “signs” of the Kingdom of God, the miracles which the apostles did partook of the same character. F. F. Bruce, *Ac*, NICNT, p. 80. Cf. the use of *shmeia* in the Gospel of John (e.g. 2:11). *Te, rata* and *shmeia* are not a classification of phenomena but are synonyms which express different aspects of the same facts. The first word expresses the marvel of it as a portent, while the second points to its character as a token or note of something beyond itself. E. H. Plumptre, *Ac*, ECWB, p. 11.

³²⁶ Cf. the use of the imperfect tense of *ginomai* (2:43).

which contributed to the rapid spread of the Gospel. Most probably, the other apostles were also zealously engaged in preaching about Jesus and healing in his name.

Before his ascension, the resurrected Lord instructed the disciples to stay in Jerusalem and to wait until they are clothed with power from on high (Lk 24:49; Cf. Ac 1:8). At Pentecost, the promise of receiving power was fulfilled. It was then that they resumed their ministry among the people. In Ac 3:1-10,³²⁷ Luke gives a fuller account of one of the “wonders and signs” mentioned in 2:43. Luke singles this out as one of special importance probably because it received considerable publicity and resulted to a clash with the authorities. The story begins with a statement that Peter and John went up to the temple at the time of prayer at three o'clock in the afternoon (th.n evnath,n).³²⁸ At the same time, a man lame from birth³²⁹ was being carried by his friends in order that he might be laid down to beg at Gate Beautiful.³³⁰ The description of the man crippled from birth and who was more than forty years old (4:22) emphasizes his hopeless condition. He had never walked, and all his life he had been dependent on others to carry him. Since he could pursue no normal occupation, he was forced to beg for his livelihood. Everyday, he was brought to the temple

³²⁷ The healing story which took place in the context of the visit to the temple mentioned in 2:43 has similarities to those related in the Gospels and is related with a fair amount of detail. It expresses the continuity of Jesus' ministry in the witness of the early church. H. Marshall, *Ac*, TNTC, p. 86.

³²⁸ Lit. “at the ninth hour.” The third, the sixth, and the ninth hours of each day were fixed as times for prayer in the traditions of later Judaism. Cf. Strack-Billerbeck who has early morning, ninth hour and sunset as stated time for prayer (KNTTM, II.696ff.). The ninth hour was the hour of evening sacrifice (Ant XIV.iv.3). Cf. E. Schürer, **History of the Jewish People in the Time of Jesus**. Eng. tr. (Edinburgh: T. & T. Clark, 1892-1901), II.290f.

³²⁹ Cwlo.j evk koili,aj mhtro.j avvtou, lit. “crippled from his mother's womb.” Luke seems to be interested in recording the duration of the illness of persons healed (cf. Lk 13:16; Ac 9:33; 14:8). The fact that the man had been lame from birth underlines the wonder of the healing which was about to be performed.

³³⁰ Many scholars think that this was the Nicanor Gate which was described by Josephus as overlaid with Corinthian bronze and “far exceeded in value those plated with silver and set in gold” (War V.201). The Mishnah (Middoth 1.3,4; 2.3) favors identifying this gate with the Beautiful Gate. Cf. J. Jeremias, “qu,ra,” TWNT 111.173, n. 5; G. Schrenk, “i`ero.j, ktl.” TWNT 111.235. G. Schneider, *Ac*, HTKNT, 1.300; F. F. Bruce, *Ac*, NICNT, p. 83; E. Stauffer, “Das Tor des Nikanor,” ZNW 44 (1952-53): 44ff. Almsgiving was regarded particularly meritorious in Judaism (cf. Strack-Billerbeck, KNTTM, 1.387-88), and a beggar who placed himself in a spot where pious Jews passed on their way to worship had a good chance of finding benefactors.

gates which normally were thronged with the blind, lame, and other mendicants.

To the lame beggar, all worshippers in the temple were potential benefactors. So when he saw Peter and John, he asked alms of them as he would of any who came toward him. Responding to the beggar's request for money, the two apostles fixed their eyes on him and asked him to look at them. The purpose of directing his attention to them is probably "to assist his powers of concentration in responding to a challenge which involved an act of will on his part."³³¹ But when the beggar looked up expectantly, astonishingly he heard the words: "Silver and gold I do not have,³³² but what I have I give you. In the name of Jesus Christ of Nazareth, walk"³³³ (v. 6). Peter's reply, "Silver and gold I do not have" would initially disappoint his hopes, but it was right away followed by an offer of something far more wonderful and valuable than the biggest amount of alms given to him by a generous passerby.³³⁴ The offer went to the root of his problem, i.e. his need of healing, which was given by commanding him to walk.

The command to walk was combined with a gesture to help the lame man to be on his feet. Peter took him by the right hand and helped him up.³³⁵ As a medical historian, Luke has a characteristic of precisely describing the healing process. The feet (*ba,sei,j*) and the ankles (*sfudra,*) of the man immediately

³³¹ D. Guthrie, **Apostles**, p. 36. Cf. R. Pesch who says it was to win his trust (Ac, EKKNT, 1.138). Most likely the beggar's attention was caught by other people who were going to the temple as he searched for a responsive person to his call for alms. He had to look at them so that he might read in their pitying looks the wish to heal and the consciousness of power to carry the wish into effect. E. H. Plumptre, Ac, ECWB, p. 16.

³³² Although the apostles were treasurers and stewards of the communal property committed to their charge by the generous donors among the early believers (cf. 2:45; 4:34,35), Peter was not in a position to give alms. Probably, their money was for the benefit of members of their group of which Peter was a leader, or that they had no silver or gold with them at the time. Cf. G. Schille, Ac, THNT, pp. 124f.

³³³ The reading *peripa,tei* is better attested externally (R B D, etc.). The variant reading *ev,geire kai. peripa,tei* appears widely in many sources (A C E P, etc. and in many church fathers). See Aland-Nestle, **Novum Testamentum Graece** 26. Aufl.

³³⁴ F. F. Bruce, Ac, NLCNT, p. 82. Cf. R. Pesch, Ac, EKKNT, 1.138; G. Schneider: "Er erhält mehr als 'etwas': vollständige Heilung." Ac, HTKNT, 1.301.

³³⁵ It is not indicated that the touch of Peter made the transference of power possible as pointed out by G. Schille (Ac, THNT, p. 125) and D. E. Haenchen. Ac, KKNT, p. 161.

became strong (evsterew, qhsan).³³⁶ The man who had never been able to stand and walk was instantly healed. Feeling a strange strength in his legs and feet, he jumped up, stood and walked. For the first time, he enjoyed independence of movement and in his sheer joy, he joined Peter and John in entering the temple,³³⁷ “walking and leaping and praising God” (RSV). As in Jesus’ lifetime, so now Isaiah’s prophecy was being fulfilled: “Then will the lame leap like a deer” (35:6a).

The man’s exuberant joy expressed in leaping and praising God in thankfulness for what had happened to him attracted the temple crowds’ attention. The temple courts must have echoed his shouts of grateful praise. At this hour of evening sacrifice, the temple would be naturally filled with worshippers, who, upon seeing the healed man were “filled with wonder and amazement (evplh, sqhsan qa, mbouj kai. evkta, sewj)³³⁸ at what had happened to him.” After years of begging, the once lame man was a familiar sight at the Beautiful Gate, and therefore, was readily recognized by the crowds. Their reaction suggests that they were nonplussed to explain the phenomenon, for they knew that there was nothing fraudulent about his lameness. Later, even the religious leaders acknowledged the healing as a notable sign (4:16). They were also astonished at the apostles who had apparently been responsible for the healing (v. 12). Peter and John were men of the sea from the despised northern province of Galilee and had none of the culture of the city men. Yet they had performed a notable miracle. Peter then took the opportunity of preaching to these amazed crowds which gathered in the place called Solomon’s Colonnade. The starting point of his message was the miraculous healing of the lame man.

Peter’s ministry was not confined in Jerusalem. He is described as doing itinerant work among the believers outside the

³³⁶ On the medical nature of the author’s vocabulary in this text, see W. K. Hobbart, **The Medical Language of St. Luke** (Dublin: University Press, 1882), pp. 34ff. Cf. R. Pesch, Ac, EKKNT, I. 139. The terms *ba*, *seij*, *sfudra*, and *evsterew, qhsan* are more or less technical. The last word which is rendered “made or become strong,” “received strength,” lit. means “were consolidated, the flaccid tissues and muscles being rendered firm and vigorous.” E. H. Plumptre, Ac, ECWB, p. 17.

³³⁷ Probably from the outer court (Court of the Gentiles) into one of the inner courts (Court of the Women).

³³⁸ The description of wonder and amazement is a stereotyped feature at the end of a miracle story (e.g. Lk 4:36; 5:9,26; 7:16). Cf. G. Schneider, Ac, HTKNT, 1.302. But such reaction would precisely be expected.

city (9:32ff.).³³⁹ He was not only engaged in teaching those who believed in Jesus but his activity also included evangelism and healing. In the course of his travels, “he went to visit the saints in Lydda,”³⁴⁰ located in the west coast of Palestine. There he found a paralytic named Aeneas who had been bedridden for eight years.³⁴¹ Although Aeneas is a Greek name, he was presumably a Jew who became a believer.³⁴² His healing through Peter was the most notable event that happened in Lydda.

This second healing of a cripple by Peter was performed with utmost simplicity. He made an announcement and gave a command to Aeneas. Peter said to the man, “Aeneas, Jesus Christ heals you. Get up and take care of your mat” (v. 34). *vIatai, se vIhsouj Cristo, j* is in the present tense and is to be understood as an aoristic present meaning “this moment Jesus Christ heals you.”³⁴³ The command portion of Peter’s word to Aeneas is understood in two possible ways. The expression *strwson seautw* is usually employed with the noun *kli,nh* (“bed,” “couch,” “cot,” “sickbed”). Hence the translation “make your bed” (RSV) or “take care of your mat.” This suggests tidying it up after sleep. However, the Greek phrase more naturally means preparing a bed in order to lie on it. It may then be translated, “set the couch” (used for reclining at table), i.e. “get yourself something to eat.”³⁴⁴ This latter interpretation agrees with the interest shown elsewhere by the evangelists in nourishment for convalescents (cf. Mk 5:43; Lk 8:55; Ac 9:19a). In either case, the actions called for would indicate the reality of the cure.

³³⁹ Cf. the visit of Peter and John in Samaria (8:14ff.). It is probable that Peter in his itinerant ministry was following up the evangelism done by Philip in this area.

³⁴⁰ The OT Lod (1 Chr 8:12; Ezr 2:33; Neh 7:37; 11:35). Josephus describes Lydda as “a village that was in size not inferior to a city” (Ant XIV.208). It is probable that the group of believers at Lydda had its nucleus in some who were originally at Pentecost and in refuge from the recent persecution in Jerusalem. Philip must have had contributed to its growth (cf. 8:40).

³⁴¹ *vEx evtwn ovktw* be translated “since eight years old,” but the usual interpretation is more likely.

³⁴² R. Pesch, Ac, EKKNT, 1.318. Cf. O. Bauernfeind who thinks that Aeneas was not yet a believer before he was healed. He said that the use of the name of Jesus in the act of healing was at the same time a preaching to Aeneas. Ac, THNT, p. 138.

³⁴³ R. Longenecker, Ac, EBC, p. 181. Cf. N. J. Cadbury who suggests that the verb might be accented *iva, tai* meaning “has healed.” “A Possible Perfect in Ac 9:34,” ITS 49 (1948): 57f.

³⁴⁴ Ibid. Cf. H. Conzelmann, Ac, HNT, p. 68; F. F. Bruce, Ac, NICNT, p. 211; H. Marshall, Ac, TNTC, pp. 178f.

Like the other healing stories in Acts, the cure was instant. Aeneas immediately got up. The news about his healing spread and created a stir not only among the residents of Lydda but also throughout the coastal Plain of Sharon. Many of the people³⁴⁵ in that area saw Aeneas, no longer bedridden but healed of his long-standing illness. The word of Luke suggests that considerable number of people accepted the good news preached by Peter and “turned to the Lord.”³⁴⁶ As in so many other instances, the miraculous healing of Aeneas was an occasion for many to turn to the Lord. Many came to faith in Jesus Christ.

Another important incident which happened in the itinerant ministry of Peter took place in Joppa,³⁴⁷ which is about 19 kilometers from Lydda. In Joppa, there was a group of believers³⁴⁸ in Jesus, including a disciple (magh, tria)³⁴⁹ named Tabitha (Aramaic) which means Dorcas or Gazelle (9:36-43). She is described as “full of good works and acts of charity”³⁵⁰ (RSV). These were highly esteemed Jewish virtues. Many in the place were grateful to her for her charitable works. She fell sick, and while Peter was at Lydda, this well-beloved woman of the community died. Following the Jewish custom of purification of the dead (cf. M. Shabbath 23.5), her friends washed her body, but instead of anointing it for burial, they laid her in an upper room.³⁵¹ These actions may suggest that the friends had some hopes that Tabitha might be raised from the dead.³⁵² Most likely, they had

³⁴⁵ Pa, ntej oi` katoikountej is hyperbolic and is Luke's way of indicating a large number which probably included non-Jews, since the Plain of Sharon was semi-Gentile region.

³⁴⁶ vEpe, streyan evpi. to.n ku, rion appears three times in Acts (9:35; 11:21; 15:19) to refer to the action of the people who were converted to the Christian faith. Cf. G. Schille, Ac, THNT, p. 238. D. E. Haenchen says that those who “turned to the Lord” were Jews because for the Gentiles the expression would be “turned to God.” Ac, KKNT, p. 285f.

³⁴⁷ The OT name of the place appears in 2 Chr 2:16; Ezr 3:7; Jon 1:3; Josh 19:46.

³⁴⁸ The beginning of the group of believers in Joppa may be of similar nature with the one in Lydda.

³⁴⁹ This feminine form of maghth, j appears only here (9:36). It is a Hellenistic word. G. Schille, Ac, THNT, p. 239.

³⁵⁰ Plh, rhj ev, rgwn avgatwn is a form of expression which is characteristic of Luke. Cf. “full of leprosy” (Lk 5:12); “full of grace” and “full of faith” (Ac 6:5,8).

³⁵¹ Cf. the story of the son of the widow in Zarephath (1 Ki 17:19) and the Shunammite's son (2 Ki 4:10,21). Both were laid in upper rooms after they died and later were restored to life.

³⁵² Cf. R. Pesch, Ac, EKKNT, 1.323. So far as the records of Acts declare, no one had been restored to life through the apostles at this point. Their faith was so great that they expected the Lord to raise up Tabitha through Peter.

heard about Peter's healing of Aeneas and they must have had considerable faith even to consider that the apostle could help in their situation.

Since Lydda was not far from Joppa, they sent two men to urge Peter to come at once. Peter should not delay because interment would have come, as the matter of course, the next day. Although Luke does not mention what the friends of Tabitha expected from Peter, apparently they wanted him to restore her to life. When Peter arrived, he was taken to the upper room where the body of Dorcas was laid. The mourners, especially the group of widows, stood around him, weeping and showing him the coats (citwnaj) and garments (i`ma,tia) which Dorcas had made.³⁵³ Like in the raising of Jairus' daughter (Mk 5:40), the mourners were sent out of the room. Peter needed silence and solitude in communion with God as he knelt and prayed (cf. 2 Ki 4:33).

After invoking God's power, Peter called to the dead woman, "Tabitha, get up"³⁵⁴ (avna,sthqi). This phrase in Aramaic would be "Tabitha qumi," which differed in only one letter from Jesus' command to the daughter of Jairus, "Talitha qumi" (Mk 5:41). The dead woman responded by opening her eyes and sitting up. Peter took her by the hand and helped her to stand.³⁵⁵ He did not touch the body until God restored it to life, probably to avoid ceremonial defilement (cf. Lv 21:1; Nu 5:2; 9:6-10; 19:11). Then Peter summoned the saints and the widows and presented Tabitha to them alive. A great joy and amazement on the part of the believers would have followed this most remarkable event that had yet happened in the early church. The miracle, like the previous one, had far-reaching results. The news of the restoration to life of Tabitha became widely known and led many to believe in the Lord (cf. 2:43,47; 4:4; 5:12,13; 8:6; 9:33-35). Many inhabitants of Joppa consequently joined the group of believers.

3. Signs and Wonders by Stephen and Philip

³⁵³ The middle voice *evpideiknu,menai* indicated that these were the clothes they were actually wearing. F. F. Bruce, Ac, NLCNT, p. 212. Most probably, the widows were the principal recipients of Dorcas' charity. It is possible that the demonstration was meant to encourage Peter to work a miracle. H. Marshall, Ac, TNTC, p. 180.

³⁵⁴ The summon to get up implied the internal assurance that the prayer had been answered. E. H. Plumptre, Ac, ECWB, p. 65.

³⁵⁵ P. Fiebig says that in the NT times, the resurrection of the dead was also ascribed to the rabbis. **Jüd. Wundergeschichten**, p. 36f. References to resurrection of the dead are also found in pagan literature. See Vita Apollonius IV. 45; Rudolf Herzog, **Die Wunderheilungen von Epidauros** (Leipzig: Dieterich, 1931), p. 142.

It is significant to note that the power to heal is not found exclusively in the hands of the apostles. As mentioned above, in the Gospel of Luke, the seventy-two are described to have been empowered to exercise and heal sick people. In Acts, Luke further gives the information that aside from the apostles, certain Christ-believing men were engaged not only in preaching but also in healing. Ananias was one of them who was used of God in the ministry of healing (9:10-18). Although it was only the healing of Paul's blindness by him that is mentioned in Luke's accounts, it could be inferred that he did other healings.³⁵⁶ It is also right to conclude that other spiritually-gifted believers whose names do not appear in the book of Acts, were involved in the work of healing in the early church. Luke mentions only few who performed signs and wonders but who may be considered as representatives of a number of unnamed disciples through whom the mighty works of the Lord were manifested.

Two disciples are among those featured as specially used as instruments of God's powerful work in the early stages of the church's life. Stephen and Philip were two of the seven men chosen to serve tables, but were also equipped to do the task entrusted to the apostles. Their appointment resulted from a problem that arose in the church at Jerusalem³⁵⁷ (6:1ff.)

The community of believers, which at this stage was rapidly increasing in number, looked after the welfare of the poor among them, especially the widows.³⁵⁸ It appeared that the widows of the

³⁵⁶ It is to be noted that the records in Acts are not at all exhaustive. Even the specific works of many of the apostles are not featured. The author might have selected and written only the significant incidents of which he had actually witnessed or gathered from his informants.

³⁵⁷ The early church was composed of Palestinian and Grecian Jews. Most likely, Gentile proselytes also formed part of the latter group, which spoke Greek. On account of their language, separate meetings for the Hellenists were held. The problem in the early church might not only concern the issue of food distribution. W. Manson thinks of the possibility that "the grievance in question was only the symptom of a larger tension between the two groups arising from broad differences of outlook and sympathy." **The Epistles to the Hebrews** (London: Hodder & Stoughton, 1951), pp. 27f. Cf. F. F. Bruce, *Ac, NLCNT*, p. 128.

³⁵⁸ The system of distributing food and supplies to the poor did not originate from the Christian community in Jerusalem. The Jews had a form of social service which catered to the wandering pauper and those living in Jerusalem itself. J. Jeremias, **Jerusalem**, pp. 126.-34. In the early Christian community, the expression of spiritual unity was done through communal sharing of possessions and charitable acts (cf. 2:44-45; 4:32-5:11). The Hellenistic widows of pious Jews of the diaspora who had moved to Jerusalem in their later years in order to be buried near it, apparently had no relatives near at

Greek-speaking Jews “were being overlooked in the daily distribution of food” (v. 1). The Twelve, who had hitherto looked after this matter³⁵⁹ (4:35), responded to the complaint of the Hellenists by making a proposal of selecting seven men³⁶⁰ who would take over the task of serving tables (*diakonein trape, xaij*)³⁶¹ By giving up this responsibility, the apostles would be free to devote their time and energy undistracted in their primary duty, namely, prayer and the ministry of the word of God (vv. 2,4). They recognized that the combined task of teaching and giving relief to the poor was at that early stage of the church too much for them.

The apostles entrusted to the community³⁶² the selection of the seven men, who would be actively involved for the care of the poor. It is suggested that these men who would be elected must be “full of the Spirit and wisdom.” They were to be distinguished by their possession of wisdom inspired by the Spirit which was necessary in administering and handling of the church’s property and finances. The apostolic suggestion gained the approval of the church and the seven men were duly selected. They chose Stephen, Philip, Procorus, Nicanor, Timon, Parmenas and Nicolas. Their Greek names³⁶³ may suggest that they all belonged to the Hellenistic section of the church which had raised the original complaint. If this was the case, it further suggests that the Hellenistic section had the majority, or that the Aramaic section generously voted for them to give them their own special representatives.³⁶⁴ These seven men were then brought into the

hand to support them. R. Longenecker, Ac, EBC, p. 330. Cf. G. Schille, Ac, THNT, p. 169; D. E. Haenchen, Ac, KKNT, p. 205.

³⁵⁹ Cf. G. Schneider who thinks that the Twelve were not in charge of the food distribution and would not undertake the task after hearing the complaints of the Hellenistic widows. Ac, HTKNT, 1.425.

³⁶⁰ The appointment of seven men may have its background in the tradition of choosing seven respected men in Jewish community for particular duties in official council. Strack-Billerbeck, KNTTM 11.641; Cf. G. Schille, Ac, THNT, p. 170.

³⁶¹ *Tra, mexa* may mean table for serving food or money table, i.e. bank (Lk 19:23). It is likely that it is used here to refer to the place where funds and supplies were administered for the poor and widows.

³⁶² It is not clear whether *evx u`mon* (“from among you”) refers to the whole church or only to its Greek-speaking segment. It may refer to the Hellenists alone as reflected in the names of those chosen.

³⁶³ Although Greek names like Andrew and Philip were used by Palestinian Jews, apart from Philip in the list, the others were unlikely names of the Aramaic-speaking Jews. H. Marshall, Ac, TNTC, p. 127.

³⁶⁴ E. H. Plumptre, Ac, ECWB, p. 34.

presence of the apostles who installed them into their office by prayer and the laying on of hands.³⁶⁵

The Seven are traditionally called "deacons," but the text does not directly call them by the ecclesiastical title *dia, konoī*.³⁶⁶ Yet it appears that the ministry to which they were commissioned was functionally equivalent to what Paul described in the title *dia, konoj* (cf. 1 Tim 3:8-13). On account of their function, it might be better to describe the seven men as "almoners."³⁶⁷ At any rate, their position was temporary, and because of the communal nature of the church at Jerusalem, was created for the purpose of meeting a specific need. Of these seven men appointed that day, only Stephen and Philip are further mentioned in the following episodes. Except for Nicolas who is called a proselyte³⁶⁸ from Antioch, nothing else is said about Procorus, Nicanor, Timon and Parmenas. Again, a conjecture that these five men did also a similar ministry which the other two did, though it might not be as extensive, may here be justified.

While the seven men were assigned to serve tables, it is plain that their activity was by no means confined to dispensing goods to the needy. No doubt they were regarded as leaders of the Hellenistic section within the church. The sequel shows at least for Stephen and Philip that God had designed a wider ministry for them. The details of the activities of the two proves that they were well equipped for other forms of service such as preaching, evangelism and healing.³⁶⁹ Stephen and Philip were said to be among the Seventy-two whom Jesus sent into every city and village for a missionary task (Lk 10:1ff.). This probability is based on Philip's choice of the region where he later went and on

³⁶⁵ L. Morris thinks that it was the whole congregation which laid hands on the Seven. **Ministers of God** (London: Inter-Varsity Fellowship, 1964), pp. 59f., 88. In any case, there is no thought of "apostolic succession." Cf. the appointment of Joshua as successor of Moses (Nu 27:15-23). Cf. also the admission of members to the Sanhedrin which according to the Mishnah is done by the imposition of hands (Sanhedrin iv. 4).

³⁶⁶ Although the cognate noun *diakoni, a* (v. 1; "distribution"; cf. V. 4, "service") and the verb *diakone, w* (v. 2, "wait on," "serve") appear in the text, they were never called deacons. Later in 21:8 they are called "the Seven." Cf. C. S. C. Williams, Ac, BNTC, pp. 96f.; O. Bauernfeind, Ac, THNT, pp. 99f.

³⁶⁷ F. F. Bruce, Ac, NICNT, p. 130.

³⁶⁸ Nicolas was a Gentile convert to Judaism and later to Christianity. His being chosen as one of the Seven implies that he was a respectable member of the Jerusalem church.

³⁶⁹ The activities of Stephen and Philip as described by Luke show that they "were well equipped for other forms of service - Stephen for the defence of the faith and Philip for the work of evangelism." F. F. Bruce, Ac, NLCNT, p. 131.

the general tendency of Stephen's speech³⁷⁰ (7:2ff.). This view, however, lacks sufficient evidence and the grounds cited may be dismissed as mere coincidence.

Stephen, who heads the list, possessed excellent spiritual qualities of a minister of God. Aside from the specific qualification required of the seven men (6:3), he is further described as *avnh.r plh,rhj pi,stewj* "a man full of faith," 6:5), *plh,rhj ca,ritoj kai. duna,mewj* ("full of grace and power," 6:8). He was, therefore, filled with or controlled by five factors: *to. Pneuma a`gi,on* (the Holy Spirit), *sofi,a* (wisdom), *pi,stij* (faith), *ca,rij*³⁷¹ (grace) and *du,namij* (power). He was such a skilled debater that his opponents from the synagogue of the Freedmen "could not stand up against his wisdom and the Spirit by whom he spoke" (vv. 9,10; cf. Mt 10:19). Like Jesus and the apostles, Stephen was "full of grace and power" (cf. 4:33; Lk 2:40,52). *Du,namij* here means divine power expressed in mighty works.

Stephen was one of those chosen who were responsible for the daily ministrations to the poor and widows. But he also distinguished himself by the same kind of ministry of preaching and healing as the apostles. His preaching incurred general and fierce hostility and brought him into conflict with the Jews, and finally led to his martyrdom. His healing is briefly summarized in the statement that he "did great wonders and miraculous signs (*te,rata kai. shmeia mega,la*) among the people" (6:8). What Jesus and the apostles did were also done by Stephen. The words in verse 8 undoubtedly means that he healed sick people and exorcised evil spirits. It is not apparent whether the power to perform signs and wonders was already with Stephen before his appointment as one of the Seven. Some insist that it was after the imposition of apostolic hands that he was empowered to do such miracles.³⁷² It is possible, however, that these manifestations of divine power were already present with him even before his election.³⁷³ It should be noted that he was "full of faith and of the Holy Spirit" before he was chosen for a special work.

³⁷⁰ See E. H. Plumptre, Ac, ECWB, p. 34.

³⁷¹ The word *ca,rij* is also used by Luke in characterizing Jesus (Lk 4:22) and the apostolic church (4:33). It connotes "spiritual charm" or "winsomeness." R. Longenecker, Ac, EBC, p. 334.

³⁷² So G. W. H. Lampe, **The Seal of the Spirit** (London: Longmans, Green, 1951), p. 74.

³⁷³ So F. F. Bruce, Ac, NICNT, p. 133; R. Longenecker, Ac, EBC, p. 335.

On the day of Stephen's death, "a great persecution broke out against the church at Jerusalem"³⁷⁴ (8:1ff.). Saul, who later became Paul the apostle, played a prominent role in putting men and women in prison. The persecution led to the scattering of believers throughout Judea and Samaria. The diaspora of the early Christians became a significant step towards the fulfilment of the church's mission (cf. 1:8). Those who were driven from their homes proclaimed the good news wherever they went. As they moved to new areas, they drew positive response to their message as exemplified by the receptivity of the Samaritan people. One of them who decided to move out of Jerusalem was Philip.³⁷⁵ He was one of the Seven and among those scattered whose work is described in later narratives of Acts as a powerful evangelist (cf. 8:4ff.; 21:8f.).

The persecution drove Philip from his work in Jerusalem and brought him to a city in Samaria (8:5ff.). It is not certain which city in Samaria is meant, but whatever be the identification, it has no significance for the story as such.³⁷⁶ Philip's choice of the place may be due to his information about the readiness of the people of that particular city in receiving the gospel (cf. Jn 4:35). There he proclaimed³⁷⁷ to them the Christ with remarkable results. In his preaching about Christ, Philip must have used Dt 18:15, 18-19 as a major testimonium passage, as Peter and Stephen had done. Their longing for the coming of a Mosaic Messiah led them to be open to Philip's message. The content of his message is further specified in verse 12 as the *basilei, a tou qeou* and the

³⁷⁴ Although Luke says *pa, ntej*, the context seems to show that the persecution was directed to the Greek-speaking Jews who would be more sympathetic with Stephen. Cf. G. Schneider, Ac, HTKNT, 1.479; O. Bauernfeind, Ac, THNT, p. 121; R. Pesch, Ac, EKKNT, 1.265. The church in Jerusalem which undoubtedly became more Jewish continued on with the leadership of the apostles.

³⁷⁵ He may be the informant of Luke about the incidents in this section of Acts. Paul and his companions visited him at Caesarea on their way to Jerusalem (21:8). The coincidence of name with that of the apostle and with two of Herod's Sons suggests that Philip was a common name.

³⁷⁶ The oldest MSS have *th.n po, lhn thj Eamarei, aj*, while some textual authorities omit the article. Thus, RSV, NIV and NEB render the phrase, "a city of Samaria." Suggested places are Sebaste (the renamed city of the OT Samaria), Schechem (a leading city during the Greek period, according to Josephus, Ant XI.340), Sychar (near Schechem and at times identified with Schechem), and Gitta (the birthplace of Simon Magus according to Justin Martyr (Apology 1.26)). Here, Luke was evidently not interested in citing a precise geographical identification. Cf. G. Schille, Ac, THNT, p. 201; G. Schneider, Ac, HTKNT, 1.487, n. 34.

³⁷⁷ The tense of the verb *khru, saw* implies continued action which may have extended for over weeks or months.

ov,noma tou vIhsou Cristou. His preaching about the Messiah would have aroused the interest of his hearers because of their strong messianic expectation (cf. Jn 4:25). The other reason why they paid close attention to what Philip said was the miraculous signs they saw (v. 6). The signs were a major factor in leading many to Christ for they attracted and convinced the masses. Hearing the works of Philip and seeing the signs he performed aroused their great interest and led to their conversion.

In verse 7 the signs are clearly defined as exorcism and healing. Luke describes the healings which attended Philip's message: "With shrieks, evil spirits came out of many, and many paralytics and cripples were healed. It is evident that Philip had the same power as the apostles. Like Peter (5:16), he could drive out demons from their victims. The people could hear the loud cries³⁷⁸ of the demoniacs when the evil spirits left them. They also witnessed how the people who were once paralyzed and lame became active and were enabled to walk. The ministry of Philip is marked with the kind of signs which had been described in the ministry of Jesus and the apostles. Luke summarizes the Samaritan's response to the work of Philip: "So there was great joy (pollh. cara.) in that city" (v. 8). Undoubtedly, that great rejoicing was brought about by the knowledge that the Messiah had indeed come and by the numerous exorcisms and healings.³⁷⁹ One can imagine how the families and friends of the ex-demoniacs, former paralytics and cripples, as well as the victims and healed persons themselves were filled with great joy.

In that city of Samaria there was a man practicing sorcery (mageu, wn) named Simon³⁸⁰ (vv. 9ff.). The inhabitants were used to give their attention to him and even exclaimed that he is h` du,namij tou qeou which is called Great. It is an explicit recognition that the source of Simon's power was the supreme God. His magic which appealed to all social strata of the Samaritan society, amazed the people for a long time to the extent

³⁷⁸ Cf. Mk 1:26; Lk 4:33,41; 9:39. The "great cries" of the demoniacs was partly of agony, and partly of exultation at deliverance. E. H. Plumptre, Ac, ECWB, p. 48.

³⁷⁹ Cf. R. Pesch, Ac, EKKNT, 1.273.

³⁸⁰ Simon Magus, as he is usually called, is identified in the Post-apostolic times as the father of the Gnostic heresies. Cf. Irenaeus (Against Heresies, 1.23); Hippolytus (Refutation of all Heresies, vi.2-15); Justin Martyr (Apology 1.26). Cf. G. Schneider, Ac, HTKNT, 1.486. But it may be a confusion of identity in later tradition. See H. J. Schoeps, **Theologie und Geschichte des Judentums** (Tubingen: Mohr, 1949), pp. 239ff.; F. J. Foakes Jackson, **Peter: Prince of Apostles** (London: Hodder & Stoughton, 1927), pp. 165ff.; W. M. Meeks, "Simon Magus in Recent Research," RSR 3 (1977): 137-42.

that they followed him, accepting his own arrogant claims. They thought that there was a divine quality about his magic. But when Philip came and the people believed him, Simon apparently lost his adherents. Simon was impressed by Philip's work. Thus, when the people accepted the good news about the Kingdom of God and the name of Jesus Christ, he, too, believed (*evpi, steusen*) and joined the multitude which was baptized by Philip³⁸¹ (vv. 12, 13).

As Simon followed Philip everywhere, he was astonished (*evxi, stato*) by the signs and great wonders performed by the messenger of God. But he seems to have regarded the mighty works as no more than superior displays of magic.³⁸² He had yet to learn that they are signs of a spiritual kingdom under the direction of God's Spirit. He continued to have a self-centered interest in the display of miraculous power. When Peter and John came to Samaria, they prayed for the believers "that they might receive the Holy Spirit."³⁸³ Seeing that they received the Holy Spirit through the laying on of hands by the apostles,³⁸⁴ Simon offered money to buy³⁸⁵ the power exercised by the men of God (vv. 18-19).

4. Paul's Healing in His Missionary Work

Over half of Luke's narratives in Acts is about Paul and his missionary activities. The ministry of the apostle to the Gentiles, which is generally marked with success, included his concern for the physical well-being of man. He did not only preach the Gospel, but made it relevant to man's conditions.³⁸⁶ This is well expressed in his healing activities. Like the twelve apostles, Stephen, and

³⁸¹ The nature of Simon's belief is uncertain (cf. vv. 18ff.). His being baptized might be only a strategy to avoid a complete loss of adherents. His action may also be interpreted as a tacit recognition that the power operating through Philip was superior than his own. Cf. F. F. Bruce, *Ac*, NLCNT, p. 179. By joining the congregation of believers, he probably hoped to discover the secret of Philip's power. R. Pesch, *Ac*, EKKNT, 1.275.

³⁸² D. Guthrie, **Apostles**, p. 65. S. Toussaint draws a striking contrast and comparison between Simon and Philip. He says: "Both performed miracles, Simon by the demonic power and Philip by divine power. Simon boasted and welcomed acclaim to himself, but Philip proclaimed Christ. People were amazed at Simon's magic, but people were converted to Christ by Philip's ministry' *Ac*, BKC, p. 373.

³⁸³ See Johannes Behm, **Die Handauflegung im Urchristentum** (Leipzig: Deichert, 1911), pp. 24ff.

³⁸⁴ The actions of the apostles from Jerusalem and its aftermath confirmed Philip's ministry among the Samaritans. Cf. R. Pesch, *Ac*, EKKNT, 1.275.

³⁸⁵ It is from here that the word "simony" got into the English vocabulary.

³⁸⁶ Cf. the collections done by Paul for the needy brethren in Jerusalem (1 Cor 16:1).

Philip, Paul is described to have possessed and exercised the authority to heal and exorcise. But first, he himself was healed of blindness³⁸⁷ three days after his encounter with the Lord on the road to Damascus (9:18). His sight was completely restored when Ananias laid his hands on him. Later he was stoned, dragged out of the city of Lystra and left for dead³⁸⁸ (14:19f.). His rapid recovery is expressed in the action of his getting up and going back into the city. In the last chapter of Acts, he was described as having been miraculously saved from the bite of a poisonous viper³⁸⁹ (ev, cidna, 28:3ff.). Seeing that he was bitten by the snake, the Maltese who knew the deadly character of the creature, thought that Paul must be a murderer, who had escaped from the sea but Justice (h` di, kn)³⁹⁰ had caught up with him (v. 4). After watching for some time and saw that nothing happened to him, they quickly changed their minds and superstitiously said that the apostle must be a god (qeo, j). This incident made a deep impression on the inhabitants of the island.

The primary evidences of Paul's healing activities are found in his three earliest letters to different congregations. Writing to the Corinthians, who were in conflict with him on many subjects, he made clear the things that mark a true apostle (2 Cor 12:12). These are signs (shmeia), wonders (te, rata), and mighty works (duna, meij) which Paul performed among the Corinthians with

³⁸⁷ Something like scales (lepi, dej) fell from his eyes. The same word lepi, j is used for that which covered Tobit's eyes and blinded him (Tob 3:17; 11:13).

³⁸⁸ Paul was probably unconscious and at death's door (cf. 2 Cor 13:2,4). Cf. the reference to Paul's stoning in 2 Cor 11:25 and 2 Tim 3:11.

³⁸⁹ This dramatic incident related by Luke has raised some questions concerning its veracity. It has been found out that there are no poisonous snakes in Malta today. However, one cannot use the modern ecology of the island as a guide to ancient conditions. W. M. Ramsay rightly noted that "such changes are natural and probable in a small island populous and long civilized." **St. Paul the Traveller and the Roman Citizen** (London: Hodder & Stoughton, 1920), p. 343. Ramsay also says, referring to Luke, "A trained medical man in ancient times was usually a good authority about serpents, to which great respect was paid in ancient medicine and custom." **Luke the Physician** (London: Hodder & Stoughton, 1908), p. 63f. Moreover, the natives "would not have thought the snake was poisonous if there were no poisonous snakes on the island." H. Marshall, Ac, TNTC, p. 416. Cf. O. Bauernfeind, Ac, THNT, p. 277. For other references to the power over snakes see H. van der Loos, **Miracles**, pp. 224ff.

³⁹⁰ It refers to the Greek goddess of justice and vengeance (G. Schneider, Ac, HTKNT, 11.402), but it is possible that the people of the island referred to a corresponding deity of their own. H. Marshall, Ac, TNTC, p. 416.

great perseverance.³⁹¹ There is essential agreement among scholars that these refer to the healings and probably exorcisms that Paul did in Corinth. Paul knew that even his enemies there could not deny their occurrence. To the Galatians who were turning away from his teachings, he writes, "Does God give you his Spirit and work miracles among you because you observe the law, or because you believe what you heard?" (3:5). In his letter to the Romans, Paul writes about what Christ has accomplished through him in his ministry among the Gentiles which was done "by the power of signs and wonder through the power of the Holy Spirit" (15:18f.). The three references are strong testimonials of Paul to prove that his ministry was accompanied by signs, wonders, and mighty works.

As an apostle of Christ, Paul received not only the authority to proclaim the Kingdom but also the ability to heal.³⁹² The secondary evidences in Acts include a number of summarized statements of his healings and specific cases of persons healed by him. At Iconium, Paul together with Barnabas had effectively preached the Gospel, leading a great number of Jews and Gentiles to believe (14:1ff.). On account of the unbelieving Jews who tried to poison the minds of the Gentiles against the brethren, the two missionaries had to spend considerable time there. They continued to speak boldly for the Lord, "who bore witness to the word of his grace, granting signs and wonders to be done by their hands" (v. 3, RSV). The Lord enabled Paul and Barnabas to perform signs and wonders at Iconium, which undoubtedly refer to miraculous healings of diverse diseases and probably also to exorcisms. When Paul, Barnabas, and some believers from Antioch were appointed to go to Jerusalem to settle the question of circumcision, the two missionaries reported to the apostles, elders, and the church "everything God had done through them" (15:1ff.). Luke especially mentions that Paul and Barnabas related to the Council at Jerusalem the *shmeia* and *te, rata* which God had done through them among the Gentiles (v. 12). With this report is an implication that the miraculous signs and wonders were not only done in Iconium but also in other places where they had preached.

The most striking statement about Paul's healing ministry is in chapter 19. While at Ephesus, "God did extraordinary miracles

³⁹¹ The verse implies clearly that other apostles of Christ did similar mighty works. F. Filson, 2 Cor, 1B, 10.411. The three Greek words *shmeion*, *te, raj*, and *du, nami j* were used often in the Gospels and Acts to refer to the miracles done by Jesus and his apostles, very often miracles of healing.

³⁹² O. Betz & W. Grimm, **Wunder Jesu**, p. 107.

by the hands of Paul³⁹³ (v. 11, RSV). Finally, in the last chapter of Acts, it is pointed out that many in the island of Malta were cured through him (28:9).

The narratives in Acts describe specific cases of Paul's healing activities).³⁹⁴ Parallel with the incident at the Beautiful Gate where Peter and John healed a lame man, is the story of Paul's healing of a helpless cripple at Lystra (14:8-10). Apparently, there was no Jewish synagogue in Lystra where Paul could preach. Probably, he did his preaching in a public place where crowds gathered. Among the people who were listening to him was "a man crippled in his feet, who was lame from birth and had never walked."³⁹⁵ The incurable nature of his lameness is emphasized by this threefold description of his hopeless condition. He was presumably a beggar, whose infirmity had been lifelong. This man listened attentively to the words of Paul about the good news. The apostle took notice of the man, looked directly at him, and recognized that he had faith to be cured.³⁹⁶ This may suggest that some reference to the healing ministry of Jesus was made by the apostle in his preaching.

Paul simply commanded the lame man in a loud voice to stand up on his feet (v. 10). The man was instantly healed. He jumped up and walked.³⁹⁷ He must have been overwhelmed with joy as he walked for the first time in his life. This healing was so convincing that the Lystrans thought that Paul and Barnabas were gods in human form³⁹⁸ (v. ii). They identified Barnabas as Zeus

³⁹³ More about these extraordinary *duna, meij* through Paul will be dealt with in the following chapter (4.3).

³⁹⁴ Parallels between Paul's and Peter's healings are apparent (cf. 3:1ff. and 14:8ff.; 9:32ff. and 28:7ff.; 2:12ff. and 19:12ff.; 5:16 and 28:9; 9:36ff. and 20:7ff.). See G. Schneider, Ac, HTKNT, I.306ff.

³⁹⁵ Cf. 3:2. Note the characteristic care to record the duration of the malady which was miraculously cured. (Cf. also 9:33). The description shows the incurable nature of the man's illness until Paul ministered to him. Cf. G. Schneider, Ac, HTKNT, 11.157.

³⁹⁶ The man's faith was made plain when he readily obeyed Paul's command to stand up. While the Greek verb *swqhnai* here primarily refers to physical cure, the spiritual meaning may also be embodied. Cf. W. M. Ramsay, **The Teaching of Paul in Terms of the Present Day** (London: Hodder & Stoughton, 1914), p. 95.

³⁹⁷ Note the similarities with the healing in chap 3. The two men were lame from birth; Peter and Paul looked at the one to be healed; both men responded by jumping and walking. It apparently shows that Paul had the same powers as Peter. Cf. H. Marshall, Ac, TNTC, p. 233; S. Toussaint, Ac, BKC, p. 391.

³⁹⁸ The thought of being favored with a divine visitation was probably influenced by a legend written by Ovid (c. 43 B.C. - A.D. 17) which related a previous visit of Zeus and Hermes (Metamorphoses 8.626- 724). Two inscriptions dating from the middle of the third century A.D. about dedications to the two gods by

and Paul as Hermes. At first, the two missionaries did not understand what the people had in mind because they spoke in their native language. The priest of Zeus brought bulls and wreaths³⁹⁹ and together with the people wanted to offer sacrifices to them. When the two messengers of God discerned what was about to happen, they tore their garments⁴⁰⁰ and rushed to the crowds and tried to keep the people from offering sacrifices to them. The same crowd was influenced later by some Jews who came from Antioch to turn against Paul and Barnabas. Paul was stoned and dragged out of the city. In the presence of the believers, he speedily recovered and went back to the city.

Like the other apostles, Paul's ministry included exorcism (cf. 19:12). A specific incident of his casting out of a spirit took place at Philippi (16:16ff.). While he and his companions were on the way to the place of prayer, they met a slave girl (paidi, skn) who was possessed of a "spirit of divination."⁴⁰¹ By her fortune-telling, she made a great deal of money for her masters. For reasons which are not clear, this girl followed Paul and his party, shouting, "These men are the servants of the most High God,⁴⁰² who are telling you the way to be saved" (v. 17). This proclamation probably expresses the defensive posture of the possessed girl in accordance with the ancient belief that knowledge of the identity of another person confers superiority over him (cf. Lk 4:34,41; 8:28). On the other hand, it may be an expression of the girl's longing for

the Lycaonians were discovered near Lystra. W. M. Calder, "Acts 14:12," *ExpT* 37 (1926): 528.

³⁹⁹ The ste,mmata (garlands) were made of wool and placed on the sacrificial animals.

⁴⁰⁰ The tearing of garments was a way of showing a strong aversion to blasphemy (cf. Mk 14:63). About four or five inches into the neckline of the garment were usually the rips that were made. S. Toussaint, *Ac*, BKC, p. 392.

⁴⁰¹ Pneuma pu, qwna lit., "a spirit, a python" or "python spirit.." Plutarch calls the people who had this spirit as "ventriloquists" (evggastri, muqoi, *The Failure of the Oracles*, ix.414e) whose utterances were apparently beyond their conscious control. Cf. O. Bauernfeind, *Ac*, THNT, p. 209; H. Conzelmann, *Ac*, HNT, p. 100. The girl in the text is described as having the gift of clairvoyance or soothsaying. She was apparently much in demand by people who wanted to have their fortunes told.

⁴⁰² Cf. the words of the demoniac in Mk 5:7 where tou qeou tou u`yi, stou also appears. `O qe.ouj o` u`yi, stoj was originally a Phoenician ascription for deity (El Elyon) and was later used by the Hebrews of Yahweh (e.g. Gn 14:18; Is 14:14; Ps 78:35 etc.) and by the Greeks of Zeus, Cf. Roberts, Skeat & Nock, "The Guild of Zeus Hypsistos," *HTR* 29 (1936): 39-88; Martin Nilsson, **Geschichte der griechischen Religion** (Munich: Beck, 1950), 11.636-38; C. S. C. Williams, *Ac*, BNTC, p. 194; K. Kertelge, **Wunder Jesu**, p. 105.

deliverance, peace, and calm.⁴⁰³ She might have seen in the preachers those whom she recognized as the persons who could help her in her situation. The girl followed the missionaries for many days shouting the same proclamation.

The unsolicited testimonials of the girl probably had negative effects on the work of the missionaries. Though her statements were true and gave them an unexpected publicity, their work could be damaged by an association with a spirit-possessed girl. There was no attempt to deal with the situation on the first occasion.⁴⁰⁴ Finally, Paul got tired of her unsolicited advertising. He was so troubled, that he faced the girl and exorcised the spirit that possessed her. He directly commanded the spirit in the name of Jesus Christ to come out of its victim. At that very hour, the spirit left her. The narrative does not tell whether the girl became a convert. What is clear is that she lost her soothsaying ability and her masters lost their profit after she was released from the grip of the spirit and restored to her true self (v. 19). Consequently, Paul and Silas were jailed on account of the false accusations charged against them by the girl's managers.

A dramatic and unexpected happening took place at Troas (20:7-12). The believers there were gathered together in the final evening of Paul's stay with them for the breaking of bread and the exposition of the word. The apostle had already been in Troas for a whole week (v. 6), but he had still much to say to the church that evening before the day of his departure. So he kept on talking until midnight in an upper room which was lit by oil lamps. One of his listeners was a young man named Eutychus (lit. "fortunate"), who sat on the window where the air was freshest. Probably, due to the soporific atmosphere in the room caused by many lamps⁴⁰⁵ and the crowded condition, Eutychus could not stay awake. While Paul talked on and on, he was overcome by a deep sleep and fell down from the third floor. His fall brought their meeting to a sudden and

⁴⁰³ E. H. Plumptre, Ac, ECWB, p. 106.

⁴⁰⁴ The girl's publicity must have helped gather an audience, but later became a nuisance because her proclamation probably got more hearing than the preaching of the Gospel. R. Longenecker, Ac, EBC, p. 462; Cf. E. H. Plumptre, Ac, ECWB, p. 107. It could also have been uttered only in ridicule and sarcasm (D. Guthrie, **Apostles**, p. 140) and possibly followed by derisive, demonic laughter. H. Jeter, **By His Stripes**, p. 169.

⁴⁰⁵ *Lampa, dej i`kanai*, lit. "many torches." These lamps which caused shortage of oxygen in the room and the hypnotic effect of their flickering flames would have helped to send Eutychus off to a deep sleep. Besides, as a young man, he may have felt unequal to the length of Paul's message, or simply may have been bored by his long discussion. R. Longenecker, Ac, EBC, p. 509. Cf. C. S. C. Williams, Ac, BNTC, p. 230.

shocking halt. They rushed down, and Luke the physician affirms that he was picked up dead.

The abbreviation of the story at this point is apparent. Luke simply says that "Paul went down, threw himself on the young man and put his arms around him"⁴⁰⁶ (v. 10). He mentions nothing about any prayer that Paul presumably offered, or any preliminary actions before the act of restoration. Some details of the method followed by Paul are also missing. Luke concentrates on Paul's remark to comfort those present by saying that life was still in Eutychus. This is to be understood that he was restored to life after Paul ministered to him. He was actually dead for a brief space of time and his life returned to him when Paul embraced him.⁴⁰⁷ Luke then describes the resumption of the meeting until daylight and mentions Paul's departure from the place. Eutychus may have been unconscious for some time and had recovered before Paul left their place. Thus, the people were greatly comforted when they took Eutychus home alive.

In whatever circumstances where opportunities were open, the apostle Paul was always ready to minister to the sick. Stranded on the island of Malta, he, and probably few of the shipwrecked party including Luke, were offered hospitality by Publius, the chief man of the island⁴⁰⁸ (prw, toj thj nh, sou, 28:7ff.). Although a prisoner, Paul was undoubtedly given freedom of movement on the island by the centurion Julius. It was at this time that he learned of the illness of Publius' father who was in bed suffering from feverish attacks and dysentery (puretoij kai. dusenteri, w).⁴⁰⁹ By some arrangements, the apostle

⁴⁰⁶ Paul's action which suggests artificial respiration is reminiscent of Elijah and Elisha when they restored the life of the dead (1 Ki 17:21; 2 Ki 4:34-35). O. Bauernfeind, Ac, THNT, p. 236.

⁴⁰⁷ 113 F. F. Bruce, Ac, NICNT, p. 408; G. Schneider, Ac, HTKNT, 11.287. Cf. H. Conzelmann, Ac, HNT, p. 125; H. Marshall, Ac, TNTC, p. 326; C. S. C. Williams, Ac, BNTC, pp. 230f.; D. E. Haenchen, Ac, KKNT, p. 518; R. Pesch, Ac, EKKNT, 11.192. Luke portrays Paul like Peter who was able to raise the dead (cf. 9:36-43). For resurrections found in apocryphal literature which happened through Paul and other apostles, see H. van der Loos, **Miracles**, pp. 562f.

⁴⁰⁸ This is an official title which appear on two Maltese inscriptions in Latin and Greek of the time of Augustus. Cf. **Corpus Inscriptiorum Latinarum** 10:7495; **Corpus Inscriptiorum Graecarum** 5754. Publius may be the designated prefect or governor of the island. He must have also arranged the lodgings of the party over the winter elsewhere on the island.

⁴⁰⁹ The plural puretoij probably indicates that the fever was recurrent. With the combination of dusenteri, on the case appears more than critical. The man probably had what is known today as "Malta fever" caused by the microorganism **Micrococcus Melitensis** which was discovered from the milk of Maltese goats in 1887.

managed to pay the sick man a visit. Significantly, it was not Luke the physician that took the responsibility in treating the man and prescribing medicine for him. It was Paul who ministered to the man by praying⁴¹⁰ and placing his hands on him, healing him. It is not clear whether the cure was instantaneous, but it may be the case here as in other healing incidents.

The news of this act of healing would inevitably have spread among the inhabitants of Malta. As a consequence, the rest who had diseases on the island came and were also cured by Paul (v. 9). The *οἱ λοιποὶ*, most likely included people who had the same illness with Publius' father. Though it is not stated, those who were lame, blind, deaf, and demon possessed might have also benefited from the healing powers of the apostle. Although verse 9 seems to convey the idea that the healings were done in a mass setting for a short period, most probably, they were performed for some length of time, considering the fact that the shipwrecked party was on the island for three months (v. ii). No doubt, Paul also preached the Gospel to them aside from dealing with their physical maladies. Certainly these are the reasons why the islanders honored Paul and his party with many honors⁴¹¹ (v. 10). Their gratitude was further shown in furnishing Paul and his friends with the supplies they needed for the remainder of their voyage. It was their way of expressing appreciation of the services that the apostle and his associates rendered to them.

DISCIPLES' HEALING METHODS

The synoptic Gospels bear accounts of the sending of the Twelve and the seventy-two for the specific mission to preach and to heal. What they did after the resurrection of Jesus was a continuation of their obedience to the Lord's commission. There are at least twenty references to healings in the book of Acts performed not only by the apostles, but also by Stephen, Philip, and Ananias. Like Jesus, the disciples used varied methods in healing physical ailments. Some words uttered as a command, pronouncement or prayer, physical contact, and material

⁴¹⁰ The act of praying indicates that Paul healed not through his own power but through the power of his Lord. R. Pesch, Ac, EKKNT, 11.299.

⁴¹¹ *Pollaij timaij* may have been expressed in their friendly attitude towards the missionaries and in looking after their material needs while on the island. RSV renders the phrase "many gifts."

elements⁴¹² were employed by the followers of Jesus as media or channels of God's healing power.

1. Spoken Word: "In the Name of Jesus"

In many instances, the healings by the disciples were done through the spoken word. Usually, this way of healing sicknesses and deliverance from demon powers was associated with the name of Jesus. Jesus' followers healed in his name.⁴¹³ A name in Semitic thought does not only identify or distinguish a person; it also indicates the very nature and character of his being.⁴¹⁴ Thus, when the disciples used the phrase *evn tw ovno, mati vIhsou Cristou*, it means that they were acting in the person and authority of Jesus Christ. "In the name of Jesus Christ" is not a magic formula⁴¹⁵ but implies a continuing power of Jesus which has been bestowed upon the disciples. It is as if Jesus himself were present saying the words attributed to his name.⁴¹⁶

The utterance of the name of Jesus in relation to healing in the book of Acts first appears in the healing of the lame man at the Gate Beautiful (Ac 3:6). However, this does not mean that the disciples did not use his name prior to this incident. Undoubtedly, the signs and wonders in 2:43 (cf. 4:30) were performed by the apostles in the name of Jesus. Though not stated in connection with the first healing mission of the Twelve, the evidence of its use by the seventy-two (1k 10:17) would justify the conjecture that they likewise healed in the name of their Master during the pre-resurrection time. Their continued practice of healing in his name may be partly due to their faith in Jesus' promise and partly to the result of their past experience in the exercise of like powers.

Before the assembled crowd which was astonished of the miraculous cure of the lame man, Peter denied that the healing was the result of their own power or godliness on their part (3:12). He emphasized that it was by faith in Jesus' name that made the

⁴¹² Basically, the disciples followed the same sacramental approach of Jesus. M. Kelsey suggests that "the sacramental acts were only outward carriers of something nonphysical, something of the Spirit." **Healing**, p. 124.

⁴¹³ In the Gospel of John, Jesus has given the disciples the promise of granting whatever they ask in his name (14:14). Cf. Jesus' promise in the disputed ending of Mark (16:17,18).

⁴¹⁴ H. Jeter, **By His Stripes**, p. 164. Cf. D. E. Haenchen, Ac, KKNT, p. 161. "The name" appears at least 33 times in Acts. It is suggested that *το. Ου, νομα* "was a pious Jewish surrogate for God and connoted his divine presence and power." R. Longenecker, Ac, EBC, pp. 294, 196.

⁴¹⁵ Cf. R. Pesch, Ac, EKKNT, 1.153.

⁴¹⁶ Cf. D. E. Haenchen, Ac, KKNT, p. 181.

man strong and enabled him to walk⁴¹⁷ (3:16). His message stresses “the name of Jesus” as the power agent in the miracle. When Peter and John were brought to trial, they were asked, “By what power (du, namiĵ) or what name (ov, noma) did you do this?”⁴¹⁸ (4:7). Peter’s defence focused on the cure of the crippled which was effected “by the name of Jesus Christ of Nazareth” (v. 10). He again ascribed the healing to the power associated with the name of Jesus. Since the religious leaders could not deny the miracle, they resorted to a severe threatening of the apostles not to speak and teach anymore in his name⁴¹⁹ (vv. 16ff.). They greatly feared the further use by the apostles of the powerful, miracle- working name of Jesus, but they could not stop it.

In the case of Aeneas, Peter first made a pronouncement that Jesus Christ heals him (9:34). Then he commanded the crippled man to get up and take care of his mat.⁴²⁰ Here, Peter did not say “in the name” but directly stated that Jesus Christ is the one who healed the paralytic man. The apostle disclaims as in 3:12 and 4:9,10 any personal power or holiness as the cause that brought about the supernatural healing. The word of command appears to be the *modus operandi* in the healing of paralytics both in the Gospels and Acts. The lame man at Lystra was commanded by Paul to stand on his feet (14:10). The command to rise and walk seems a mockery to one who had been crippled from birth or for a long time.⁴²¹ Nevertheless, it was obeyed by the will that had been inspired by the power of faith.

The use of the name of Jesus is associated in the exorcisms done by the disciples. Even before the death and resurrection of Jesus, the seventy-two missionaries exorcised evil spirits by the power of his name (Lk 10:17). There are good reasons to believe that the Twelve also drove out demons in the name of Jesus during that time. Firstly, they were given *du, namiĵ* and

⁴¹⁷ The lame man responded in faith to what Peter said and “the power of the risen Christ filled his body with health and strength.” F. F. Bruce, *Ac, NLCNT*, p. 89.

⁴¹⁸ The imperfect tense (*evpunga, nonto*) of the verb *punga, nomai* suggests that the question was raised repeatedly and probably in varying forms. Apparently, the question was in a tone of contempt and implied a suspicion that the cure was the effect of magic or caused by a power other than God. E. H. Plumtre, *Ac, ECWB*, p. 21.

⁴¹⁹ The apostles ignored this threat and continued to use Jesus’ name in their ministry. In the second appearance before the Sanhedrin, they were flogged and commanded again not to speak in the name of Jesus (5:40).

⁴²⁰ Peter’s command to Aeneas is reminiscent of the way in which Jesus had done his work of healing in a similar case (cf. Mt 9:6; Jn 5:8,11).

⁴²¹ Cf. E. H. Plumtre, *Ac, ECWB*, p. 89.

evxousi, a to drive out all demons⁴²² when they were sent to preach the Kingdom of God and to heal the sick (Lk 9:1,2; Mt 10:8). Secondly, on one occasion, the disciples reported to their Master telling him of having seen a man who was doing exorcisms in his name and having stopped him because he was not one of them⁴²³ (Mk 9:38; Lk 9:49). This exorcist, who was an “outsider” could have probably observed the manner in which demons were cast out by the disciples during their missionary tour. He could have seen the effective power of his name in casting out demons and had imitated their method. It seemed that his use of his name worked, even though he did not belong to the circle of disciples (Mk 9:39).

In Acts, the exorcisms done by the Twelve are not described in details (cf. 5:16). Undoubtedly, they continued to utter his name in commanding evil spirits to come out of their victims. In the ministry of Philip in Samaria, the power of Jesus’ name could have been the reason of the shrieks of many demoniacs, as the evil spirits came out of them (8:7). An example which evidently shows the power of Jesus’ name was done through the ministry of Paul. In Philippi, Paul drove out a spirit by commanding⁴²⁴ it in the name of Jesus Christ to come out of a slave girl (16:18). Evil spirits recognized the superior authority when Jesus himself commanded them to leave their victims. His authority was equally recognized when his name was invoked by one of his apostles. His name proved as potent in exorcism as in other forms of healing.⁴²⁵

Significantly, the use of the name of Jesus did not work in all instances. A certain group of itinerant Jewish exorcists was in Ephesus practicing their profession⁴²⁶ (Ac 19:13ff.). The seven

⁴²² Cf. however, their failure to drive out the spirit which possessed a boy (Lk 9:39-40).

⁴²³ Regarded by some as an interpolation (so R. Reitzenstein, **Poimandres**, p. 187), and some identified the person concerned as Paul. Cited by E. Klostermann, *Mk*, HNT, p. 95. The story shows that great “power” was attributed to the name of Jesus at quite an early stage. H. van der Loos, **Miracles**, p. 140.

⁴²⁴ The command could have been given with firmness and authority and not necessarily through a loud voice. It was not an incantation but it signifies authority.

⁴²⁵ F. F. Bruce, *Ac*, NICNT, p. 333.

⁴²⁶ The account provides some indications of the kind of environment in which Paul worked. There was a widespread belief in the adverse influence of spirits on the lives of men. Men sought after any method of exercising authority over spirits. The Jews as well as the Christians practiced exorcism. D. Guthrie, **Apostles**, pp. 175f. It was, therefore, not uncommon that some men went around making a living by various kinds of pseudo-scientific or clairvoyant powers. In their exorcism, they recited numerous names of gods in order not to

sons of Sceva, a Jewish high priest⁴²⁷ (*avrciereu, j*), had come in contact with Paul and his preaching about Jesus. Their priestly background added prestige in magical circles, since Jewish priests “were the most likely ones to know the true pronunciation of the ineffable Name and, therefore, most able to release its power.”⁴²⁸ The seven sons of Sceva must have seen and heard that Paul used the name of Jesus in exorcism. Perhaps in an endeavor to rival Paul’s power, they proceeded to use the name of Jesus. They would say, “I command you by the name of Jesus whom Paul preaches.” This is probably their newly acquired magical formula. They obviously have used a variety of chants, incantations, and methods invoking names of archangels⁴²⁹ as they went from city to city. This time, they tried to invoke the name of Jesus over a demoniac. They thought that Paul’s technique was better than theirs.

The attempt of the seven exorcists to make magical use of Jesus’ name failed. The evil spirit possessing a man answered them, “Jesus I know (*ginw, skw*), and I know (*evpi, stamai*) about Paul,⁴³⁰ but who are you?” The spirit in the man confessed his knowledge of Jesus and about Paul who preaches his name, but challenged the exorcists of their right to use the name. Not only so, the demoniac became violent and attacked them. Frenzied and strong, he jumped on them and overpowered all seven, in spite of their number.⁴³¹ So violent was the fight that

miss the right one in any particular case. H. Marshall, Ac, TNTC, p. 311. Cf. H. Conzelmann who considers the story as a legend. Ac, HNT, p. 120.

⁴²⁷ NIV and NASV translate *avrciereu, j* “chief priest.” B. A. Martin suggests that Sceva may have been a member of the high priest family. “Scaeva the Chief Priest,” JTS 27 (1976): 405-12. Cf. D. Guthrie, Apostles, p. 177. Or it may be that Sceva assumed the title for professional purposes in order to impress and delude the people (R. Pesch, Ac, EKKNT, 11.173; H. Marshall, Ac, TNTC, p. 311. Cf. S. Toussaint, Ac, BKC, p. 410), and that the title itself was part of the imposture. E. H. Plumptre, Ac, ECWB, p. 130. In any case, their family background does not affect the point of the story.

⁴²⁸ R. Longenecker, Ac, EBC, p. 497. Cf. B. M. Metzger, “St. Paul and the Magicians,” PSB 38 (1944): 27-39; O. Bauernfeind, Ac, THNT, p. 232.

⁴²⁹ Cf. G. Schneider, Ac, HTKNT, 11.269. See Josephus for the nature of Jewish exorcism (Ant XIII.45-49).

⁴³⁰ The variation in the verbs for “know” is significant. *Ginw, skw* means “to know by interaction and experience”; whereas *evpi, stamai* means “to know about, to understand.” S. Toussaint, Ac, BKC, p. 410. The first implies recognition of authority and the second a more familiar acquaintance. “Der Damon hat Wissen über Jesus und Respekt vor Paulus.” G. Schneider, Ac, HTKNT, 11.270. Cf. the knowledge of the demoniacs in the Gospels (e.g. Lk 4:34,41; 8:28).

⁴³¹ Some demoniacs in the NT possessed unusual physical power (cf. Mk 5:3,4; Mt 8:28).

ensued resulting to the flight of the exorcists whose clothes were torn and whose bodies were wounded. The Sons of Sceva realized in a painful way their great mistake of supposing that they could borrow Paul's formula without inward faith in all that the name of Jesus implied.⁴³² They used Jesus' name as no more than a magic formula. On the lips of counterfeits, his name did not work because it required faith in the person which the name represented.

The failure and humiliation experienced by the "professional" exorcists had tremendous effect upon the residents of Ephesus (19:17-20). Both Jews and Greeks were all seized with fear and the name of the Lord Jesus was extolled. In contrast to the attempted magical use of his name in exorcism, the people highly esteemed it. His sacred name stood on quite a different level from that of the numerous names employed by the exorcists. Many believers, who for a while were still holding on to their old deeds (*pra,xeij*),⁴³³ came and openly confessed them. Furthermore, their confession was not only by words but was demonstrated by the actions they took. They gathered the books of magic and sorcery⁴³⁴ which they were keeping and publicly burned them. They recognized the complete incongruity of their former manuals of sorcery with their Christian faith. Considering the value of the books which amounted to about fifty thousand drachmas (*avrgu,rion*, lit. "silver"), it was a remarkable sacrifice on their part to give up their treasure for the sake of their faith.

2. Physical Contact

The disciples followed the manner in which Jesus healed. The spoken word is accompanied with physical touch. Although it is not mentioned in the Gospels that the followers of Jesus did laying on of hands, it is most likely that they followed the usual practice of their Teacher (cf. Mt 8:15; Mk 5:23; Lk 4:40). Since the

⁴³² Cf. D. E. Haenchen, *Ac*, KKNT, p. 499. A parallel misuse of Jesus' name is found in the Paris magical papyrus No. 574 where the following adjuration is found: "I adjure thee by Jesus the God of the Hebrews" (line 3018f.).

⁴³³ These probably refer to their practice of sorcery and spiritism. The word *peri,erga* (lit. "magic or curious arts") in v. 19 expresses the idea of superstitious arts which supposed secrets of the invisible world.

⁴³⁴ The practice of magical arts was especially prominent at Ephesus. Magicians and astrologers swarmed her streets. There was a profitable business of selling charms, incantations, books of divination, guides for the interpretation of dreams and the like. The so-called "Ephesian spells" (**grammata Ephesia**, cf. Clement of Alexandria, *Stromata* 5.242; Athenaeus, *Deipnosophistae* 12.548) were small slips of parchment in silk bags, on which strange words were written and were valued by the Ephesians. E. H. Plumptre, *Ac*, ECWB, p. 131.

evangelists' purpose was to picture the life and ministry of Jesus, the description of the disciples' ministry, particularly during their missionary work, is minimally given attention. In the book of Acts, the laying of hands is not only used in connection with healing but also as a gesture of commissioning, granting of authority, and bestowal of the Holy Spirit's blessings. The apostles laid their hands on the seven men after they were chosen for the task of distributing material support to the poor (Ac 6:6). The believers in Samaria received the gift of the Spirit after Peter and John laid hands on them⁴³⁵ (8:17,18). Paul and Barnabas were commissioned in Antioch for missionary work through prayer and laying on of hands⁴³⁶ (13:3).

The customary outward and visible sign of the bestowal of authority and the gift of the Spirit is significantly used as medium of healing. Peter's command to the lame man to walk in the name of Jesus of Nazareth was accompanied with a support to get on his feet (3:7). Peter took him by the right hand and helped him up. Ananias' placing of hands on the blinded Saul accomplished a miracle (9:17,18). Whatever the cause of Paul's blindness on the Damascus road, the recovery of his sight was done through Ananias' laying on of hands upon him. Paul himself practiced laying on of hands for the purpose of healing. Luke reports that in Ephesus, God did "extraordinary miracles" by the hands of Paul (19:11). It is probable that the phrase *dia. twn ceirwn Pau, lou* refers to Paul's direct healings through the laying on of his hands.⁴³⁷

The incontestable evidence of Paul's healing through laying on of hands is found in the accounts of his stay on the island of Malta after being shipwrecked. On the island, he prayed and laid hands on Publius' father and healed him (28:8). Here, and in other narratives, laying on of hands is frequently associated with prayer.⁴³⁸ After the healing of the old man, Luke mentions that

⁴³⁵ The converts at Ephesus experienced the same when Paul placed his hands on them (19:6).

⁴³⁶ Cf. 1 Tim 4:14; 5:22; Heb 6:2.

⁴³⁷ This is not picked up by NIV which omits *twn ceirwn* in its rendering. According to D. E. Haenchen, the phrase *dia. twn ceirwn* is not semitism, for it is through direct contact (laying on of hands) that the healing power is transmitted. Ac, KKNT, p. 496, n. 2. R. Longenecker thinks that Luke had two types of "extraordinary miracles" in mind as indicated by the participle *te* (v. ii) and the adverbial use of *kai* (v. 12). One type refers to the direct healings through the laying on of hands by Paul and the other to the indirect healings with the use of handkerchiefs and aprons. Ac, EBC, p. 496. Cf. D. E. Haenchen, Ac, KKNT, p. 497.

⁴³⁸ Undoubtedly, Paul's prayer here was to invoke God's power and was said prior to the placing of hands in order that the pagans would know in whose

many of the islanders brought their sick to Paul and were healed (28:9). There is no indication of the manner in which the apostle cured them. However, it is most likely that he healed some of them in the same way he did with Publius' father. Probably, the rest were healed through spoken words using the name of Jesus.

Luke does not describe the manner in which many other healings were done by the followers of Jesus. They were expressed in summarized statements so that one has no information as to the ways Stephen, Philip, and the other apostles conducted their healing ministry. Undoubtedly, as noted above, they acted and spoke in the name of Jesus. It could be conjectured, and not without good reasons, that they employed laying on of hands. The signs and wonders wrought by them could have been partly accomplished by touching sick people whom they healed. The apostles who had observed how Jesus laid his hands on many sick people and cured them probably continued the practice in their ministry. Some infer that it was such a common practice that it was not thought necessary to give details about its use.

In spite of the stern warning from the religious leaders, the apostles never ceased to preach and heal in Jesus' name. More and more people sought physical healing from them, especially from Peter (5:15f.). A strange form of contact with him brought healing to many in Jerusalem. So great was their number that individual attention to them was not possible.⁴³⁹ The people, therefore, had to resort to bringing their sick relatives into the streets of Jerusalem and laid them on beds and mats, so that at least Peter's shadow (*skia*,) might fall on some of them as he passed by.⁴⁴⁰ They believed that the shadow of the apostle would suffice to heal them. This is an evidence of their strong belief in the power of the apostles, especially Peter who was regarded as having exceptional healing powers.

In the ancient world, a shadow was claimed to have magical powers which could be beneficent or malevolent.⁴⁴¹ This explains

name he healed (K. Bailey, **Divine Healing**, p. 121). The union of the two acts reminds one of the rule given in Jam 5:14,15).

⁴³⁹ G. Schille, Ac, THNT, p. 157.

⁴⁴⁰ The atmosphere is similar with that of the earlier days of Jesus' Galilean ministry (cf. Mk 1:32-34; 3:10). Cf. R. Pesch, Ac, EKKNT, 1.207; F. F. Bruce, Ac, NLCNT, p. 118. The shadow was believed to be a part of personality. H. van der Loos, **Miracles**, p. 318. The power of a person can be transmitted through his shadow when God is behind it. G. Schneider, Ac, HTKNT, 1.382.

⁴⁴¹ See P. W. an der Horst, "Peter's shadow: the Religio-Historical Background of Acts 5:15," NTS 23 (1876-77): 204-13. Cf. R. Reitzenstein, **Poimandres**, p. 152ff.; L. Weatherhead, **Psychology**, p. 92; R. Pesch, Ac, EKKNT, 1.207.

the motivation of the people. Just as healing virtue had been received from Jesus just by touching his garment in faith (cf. Mk 5:25-34), so Luke tells us that even Peter's shadow was used by God to effect cures.⁴⁴² His shadow was an efficacious medium of healing power like the tassel of Jesus' garment. It is implied in verse 16 that their hope was not disappointed. The congestion in the streets of Jerusalem was intensified by the swelling of the numbers of people coming from surrounding towns which may have included Jericho, Hebron, Bethlehem, Emmaus, and perhaps also Lydda and Joppa. When the residents of these town heard about the healings performed through the apostles, they also brought their sick and those tormented by evil spirits. The imperfect tense of the verb *sune, racomai* ("gather") suggests a continual and daily concourse which probably lasted for months.⁴⁴³

Luke states that all were healed. It should not be understood that all were healed through the shadow of Peter. The phrase *tini. auvtwn* ("on some of them") in verse 15 indicates that Peter's shadow did not fall on all those who were laid on the streets. It implies further that Peter and the other apostles (cf. v. 12) had ministered to the rest by individually touching them or speaking to them words which conveyed healing powers. Moreover, those afflicted with unclean spirits were likely to have been helped by rebuking the spirits in the name of Jesus. The extraordinary powers shown by the apostles caused the Sadducees to be jealous which consequently led to the arrest of the apostles (vv. 17ff.).

3. Use of Material Means

In his healings, Jesus used material means particularly spittle⁴⁴⁴ (Mk 7:33; 8:23). The evangelists do not mention its use by the disciples. Instead, it is reported that they anointed with oil (*hv, leifon evlai, w*) many that were sick and healed them (Mk 6:13). The anointing with oil is not explicitly connected with either Jesus' own practice or with any command to the disciples. In the OT, there were anointings with oil into the priesthood, kingship, and into the prophetic office; but there were none for the purpose of healing (cf. however, Is 1:6). Aside from this pouring of

⁴⁴² R. Longenecker, Ac, EBC, p. 317. Cf. the strange story of a dead raised to life in 2 Ki 13:20-21: The touch with the bones of Elisha brought a dead man to life.

⁴⁴³ E. H. Plumptre, Ac, ECWB, p. 28.

⁴⁴⁴ In the healing of the man born blind as recorded in the Gospel of John, the spittle was mixed with soil (9:6).

oil upon persons, it was also done upon altars and vessels (cf. Gn 28:18; 31:13; Lv 8:10-12; 1 Sam 16:13). The OT rite of anointing was an act of dedication into God's service. Moreover, oil was used for cosmetic purposes (cf. Ruth 3:3; Am 6:6; Mt 6:17) and is used figuratively to express feelings of joy (Ps 23:5; 45:7). The OT anointing is obviously associated with health and gladness and never with sickness and sadness.⁴⁴⁵ In the NT times, anointing the sick with oil probably became a familiar procedure among the Jews, and it was carried over from the synagogue to the church.⁴⁴⁶ It may also have been a Palestinian custom.⁴⁴⁷

The use of oil in healing brings us to the question whether it was applied as medicine. The Greek word *ev, laion* is commonly used for olive oil. Whether it has curative power is a subject of debate for many commentators. Some insist that oil was used by the disciples because of its medicinal properties.⁴⁴⁸ It is argued that oil served as medicine for various diseases in the ancient world.⁴⁴⁹ It is further argued that its medical use is implied in the parable of the Good Samaritan⁴⁵⁰ (Lk 10:34). Others contend that oil itself has no curative power and was not used as medication of any kind.⁴⁵¹ Supporters of this view argue that the disciples' healings were instantaneous and that oil, if ever it has medical value, does not produce immediate healing.⁴⁵² The anointing with oil is understood as having symbolical meaning. It symbolizes the presence and power of the Holy Spirit⁴⁵³ and the act of anointing is

⁴⁴⁵ J. S. Baxter, **Divine Healing**, p. 165.

⁴⁴⁶ H. Duneim thinks that in the early church the practice was limited to the sphere of Jewish Christianity. "Spiritual Healing," p. 391.

⁴⁴⁷ Cf. E. Mally, Mk, JBC, p. 34; G. Eder, **Wundertäter**, p. 69; *Catalogus Codicum Astrologorum Graecarum* vii.178.

⁴⁴⁸ J. Grassmick, Mk, BKC, p. 128. Cf. E. H. Plumptre, Ac, ECWB, p. 28; W. Grundmann, Mk, THNT, p. 170.

⁴⁴⁹ H. Schlier, "*ev, laion*," TWNT 11.470. Cf. H. van der Loos, **Miracles**, pp. 311ff.; K. Staab, Mk, EB, p. 33; Pliny, **Natural History** XV.1-8. There are several references to the use of oil as medicine in the Talmud. See Strack-Billerbeck, KNTTM, I.428f.; II.IIf. Oil was also used as a defence against disease-producing demons. S. Eitrem, **Demology**, p. 23.

⁴⁵⁰ L. Lawrence, **Göttliche Kraft**, p. 91. Cf. R. Longenecker, Ac, EBC, p. 864.

⁴⁵¹ H. Jeter, **By His Stripes**, p. 127; W. Schmithals, Mk, OTNT, p. 310. "There is not the faintest hint in Scripture that oil was commanded or used as a medicine." R. Carter, **Sin and Sickness**, p. 233. Olsalbung hat "keine medizinische Maßnahme, sondern Mitteilung göttlicher Segenskräfte." D. E. Haenchen, **Der Weg Jesu**, 2. Aufl. (Berlin: de Gruyter, 1968), p. 223.

⁴⁵² K. Bailey, **Divine Healing**, p. 139. Cf. K. Staab, Mk, EB, p. 33. W. Grundmann thinks that the use of oil by the disciples had sacramental meaning. Mk, THNT, p. 170.

⁴⁵³ R. Torrey, **Divine Healing**, p. 22; H. Jeter, **By His Stripes**, p. 127; N. Parr, **Divine Healing**, p. 35; T. Dearing, **Supernatural Healing**, p. 109; R. Carter,

an “acted parable” of divine healing.⁴⁵⁴ It may also have been applied to encourage faith⁴⁵⁵ in those seeking healing. Whatever was the intent for the use of oil by the disciples, one thing is certain, viz., God healed through its use.

The anointing of the sick with oil appears in the NT only twice. Once in the case of the disciples (Mk 6:13) and again in the instructions to the sick in James 5:14. It is not mentioned by Luke in Acts. This does not mean, however, that the disciples stopped to anoint sick people in their post-resurrection ministry. It is inferred that it was such a common practice⁴⁵⁶ and that Luke thought it not necessary to give details about the apostles’ acts of anointing people afflicted with sickness. The anointing which was accompanied with prayer is believed to have been a part of their public ministry and was not confined to the house of believers.⁴⁵⁷

Like Peter, Paul was especially used by God in the ministry of healing. In his missionary activities, he performed many healings and the most striking of them took place in the city of Ephesus. He was in Ephesus for about three years (cf. 20:31) and his healing ministry there seemed to have been quite prominent. Luke tells his readers that extraordinary healings and exorcisms accompanied his preaching of the gospel. So prominent was the divine presence in his ministry that “miracles not of the common kind” were performed by his hands (19:11). These took place directly through Paul and indirectly through handkerchiefs (*souda, ria*) and aprons (*simiki, nqia*)⁴⁵⁸ which were taken to the sick and demon possessed (v. 12).

It appears that Paul was unable to be in person to visit many of the sick who sought his help. So he sent pieces of material which had been in contact with his body to them, as a point of

Sin and Sickness, p. 233. For Calvin, oil “was a symbol of spiritual grace by means of which they testified that the healing came from the secret forces of God ...” Joannis Calvini Commentarii in Quatuor Evangelistas, Amstelodami, 1667, re: Mk 6:13.

⁴⁵⁴ R. A. Cole, Mk, TNTC, p. 109.

⁴⁵⁵ R. Longenecker, Ac, EBC, p. 864. Cf. A. Plummer, Lk, ICC, p. 138.

⁴⁵⁶ H. Jeter, **By His Stripes**, p. 127.

⁴⁵⁷ Ibid.

⁴⁵⁸ Both *souda, rion* (cf. Lk 19:20; Jn 11:44; 20:7) and *simiki, nqion* are of Latin origin (*sudarium* and *simicinctium*). The former was tied round Paul’s head and the latter round his waist. Cf. G. Schneider, Ac, HTKNT, 11.269, n. 19. R. Longenecker observes that Luke is emphasizing the supernatural power of the Gospel in chapter 19. He thinks that Luke includes these extraordinary miracles through sweat-clothes and work-aprons in order to set up a parallel with the ministries of Jesus and Peter, whose healings took place by touching Jesus’ garment (Lk 8:4) and through the shadow of Peter (5:15), Ac, EBC, p. 496; Cf. F. F. Bruce, Ac, NICNT, p. 389.

contact, just as he would have laid hands upon them if he had been present.⁴⁵⁹ The pieces of clothing which Paul had touched became vehicles of supernatural powers and exercised a beneficial healing influence upon the sick people. On the other hand, they might have been just plain symbols of God's power through the apostle, without having powers in themselves. Their beneficial effects were brought about by the power of God and the faith of the recipients. The handkerchiefs and aprons were not only used in the healing of physical ailments but also for the deliverance from evil possession. Since the described exorcisms in the NT were done through spoken word in the form of a command, it may be inferred that the carriers of those pieces of materials from the apostle had spoken exorcistic words as they confronted the evil-possessed persons with the pieces of clothes in their hands.

⁴⁵⁹ The narrative may also portray a picture of devout people who went to Paul as he was working at his craft and carried away with them pieces of clothes that the apostle had used, as precious relics. It reflects the belief of the Ephesians in the healing power of pieces of clothing belonging to a healer. H. Jeter, **By His Stripes**, pp. 135f. Cf. the prophet Elisha, who sent his servant Gehazi with his staff that he might place it on the face of the Shunammite woman's son (2 Ki 4:29).

ABOUT THE EDITORS AND CONTRIBUTORS

Milanie Catolico-Arandela is a Professor at the College of Theology, Central Philippine University teaching Religion and Ethics, and Christian Education. She finished her Master of Theology at the South East Asia Graduate School of Theology in 2002, and Master of Religious Education at the Lutheran Theological Seminary, Hong Kong in 2000. She is an Institute and Research Fellow of the Institute for Advanced Theological Studies.

Domingo J. Diel, Jr. is the Executive Director of the Institute for Advanced Theological Studies. He is the former President of Filamer Christian College, Convention of Philippine Baptist Churches and National Council of Churches in the Philippines. He finished his Master of Theology at the United Theological College, India in 1968, and Doctor of Theology at the University of Hamburg, Germany in 1974.

Limuel R. Equiña is the Dean of the College of Theology, Central Philippine University. He finished his Master of Divinity at Central Philippine University in 1988, and Doctor of Philosophy at the University of Regensburg, Germany in 1997. He is an Institute Fellow of the Institute for Advanced Theological Studies.

Nathaniel M. Fabula is the Vice President for Academic Affairs, Central Philippine University. He is the former General Secretary of the Convention of Philippine Baptist Churches. He finished his Bachelor of Divinity at Central Philippine University in 1972, Master of Arts Study in History and Geography of the Land at the Institute of Holy Land Studies (now Jerusalem University), Israel, 1975, Master of Theology at Asian Theological Seminary in 1982, and Doctor of Theology at the University of Tuebingen, Germany in 1990. He is the Chairman of the Board of the Institute for Advanced Theological Studies.

