

Christocentricity without Christoconformity: An Evaluation of the Healing Ministry of Jesus

By

Jose Antonio de Carvalho

A Thesis presented for the
Degree of Master of Theology
at the South African Theological Seminary

May 2017

Supervisor: Dr Kevin G Smith

Declaration

By submitting this work to the South African Theological Seminary (SATS), I hereby declare that it is my own work, that nobody did it for me, and that I did not copy any of it from anyone else. I cited all sources such as books, journals and websites. I understand and accept that if this declaration is proved to be false, I will automatically fail the course and be subject to disciplinary action by SATS.

Jose Antonio de Carvalho

Dedication

In memory of Isabella Maria Cornelia Bester 1928-2011 whose death has been swallowed up in victory (1 Cor. 15:54).

Acknowledgements

I wish to express my deepest gratitude to my best friend and dear wife Isabel, who has sacrificed much to enable me to reach this season in my life.

A special word of thanks needs to go to my supervisor, Dr. Kevin Smith, whose wisdom made this project possible. His exemplary conduct as a supervisor was a continuous source of encouragement and inspiration.

Although many individuals, especially SATS staff, have exhorted me throughout my academic journey, I am particularly indebted to my daughter, Candice, as well as the de Bruin, Ferreira and Bester families for their continuous prayers, love and support.

Table of Contents

Declaration	i
Dedication	ii
Acknowledgements	iii
Table of Contents	iv
Abbreviations	viii
Chapter 1—Introduction	1
Part 1—The Research Problem.....	1
1.1 Background	1
1.2 Problem.....	5
1.3 Hypothesis	6
1.4 Delimitations and Definitions	6
Part 2—Research Methodology	7
Chapter 2—An Exegetical Study of Luke 4:18	10
Section 1: Introduction	10
1.1 The Passage, Objectives and Perspectives	10
1.2 The Plan.....	12
Section 2: The Context of the Book	13
2.1 General Background	13
2.2 Historical Context	16
2.3 Argument, Structure and Literary Considerations	16

Section 3 Textual and Contextual Analysis.....	26
3.1 Preliminary Analysis, Textual Criticism and Translation	26
3.2 Isaiah 61:1-2, 58:6 in context	42
Section 4: Exegesis of the Passage and Commentary	43
4.1 The Spirit of the Lord is upon me, because he has anointed me	43
4.2 Because he has anointed me to preach the gospel to the poor;	55
4.3 He has sent me to heal the brokenhearted,	57
4.4 To proclaim liberty to the captives.....	57
4.5 And recovery of sight to the blind,	58
4.6 To set at liberty those who are oppressed;	59
Conclusion	61
Chapter 3—The Accounts of Healings in the Gospel of Mark	64
Section 1: Introduction	64
1.1 The Passages, Objectives and Perspectives	64
1.2 The Plan.....	65
Section 2: The Context of the Book	66
2.1 General Background	66
2.2 Historical Context	68
2.3 Argument, Structure and Literary Considerations	70
Section 3: Exegesis of the Passages and Commentary	79
3.1 The Healing of Simon's Mother-in-law.....	79

3.2 Jesus Heals Many	83
3.3 A Leper Cleansed	85
3.4 The Healing of a Paralytic	88
3.5 The Shrivelled Hand.....	92
3.6. Jairus' Daughter Restored to Life.....	94
3.7 The healing of the Woman with the Haemorrhage	95
3.8 The Rejection of Jesus at Nazareth	98
3.9 Healing the Crowds at Gennesaret	100
3.10 A Deaf-Mute Healed.....	100
3.11 The Healing of a Blind Man at Bethsaida	102
3.12 Healing of Blind Bartimaeus at Jericho.	106
Conclusion	109
Table 1	115
Chapter 4—An Integrated Evaluation of the Person of Jesus	116
Section 1—Introduction	116
1.1 The Passages, Objectives and Perspectives	116
1:2 The Plan.....	119
Section 2—The Person of Jesus	121
2.1 The Humanity and Deity of Jesus—One Life, Four Accounts	121
2.2. Did Jesus give up some of his divine attributes while on Earth?	142
Section 3—Historical Interpretations of the Person of Jesus	151

Section 4—A Systematic Formulation of the Functional Jesus.....	159
4.1 An Integrated Evaluation of Jesus' Sinlessness.....	159
4.2 An Integrated Evaluation of Jesus and the Spirit.....	167
4.3 Relevance for Life and Ministry	173
Conclusion	176
Chapter 5—Conclusion	178
5.1 Conclusions of the Research	178
5.1.1 Primary Objectives of the Study	178
5.1.2 Conclusions Regarding the Implication of the Uniqueness of Jesus' Anointing	178
5.1.3 Conclusions Regarding the Implication of the Uniqueness of Jesus' Mission.....	179
5.1.4 Conclusions Regarding the Implication of the Uniqueness of Jesus' Person	179
5.1.5 Qualified Acceptance of the Hypothesis.....	180
5.2 The Significance of Conclusions.....	180
5.3 Recommendations of the Research.....	182
5.3.1Recommendations for SATS' Christ-centered assertions	182
5.3.2 Recommendations for Christ-centeredness as a hermeneutic.....	183
Works Cited.....	186

Abbreviations

A.D.	anno Domini
<i>ca.</i>	Approximately
ed.	Edition
<i>cf.</i>	Compare
ch.	Chapter
chs.	Chapters
<i>e.g.</i>	For Example
<i>etc.</i>	Other things
Eccl. Hist.	Eusebius, Ecclesiastical History
ESV	English Standard Version
<i>ff.</i>	Following verses
Haer.	Adversus Haereses
<i>i.e.</i>	That is
<i>ibid</i>	In the same place
LXX	Septuagint
MT	Masoretic Text
NKJV	New King James Version
NRSV	New Revised Standard Version
NT	New Testament
OT	Old Testament
Par.	Parallel Passage(s)
Q	Quelle
v.	Verse
vv.	Verses

Chapter 1—Introduction

Part 1—The Research Problem

1.1 Background

This research project brings together two areas of deep personal interest to the researcher: physical healing and Christ-centred hermeneutics. The point of synergy between the two areas of interest lies in the use of the healing ministry of Jesus as a test case for re-examining and refining a christocentric approach to interpreting scripture.

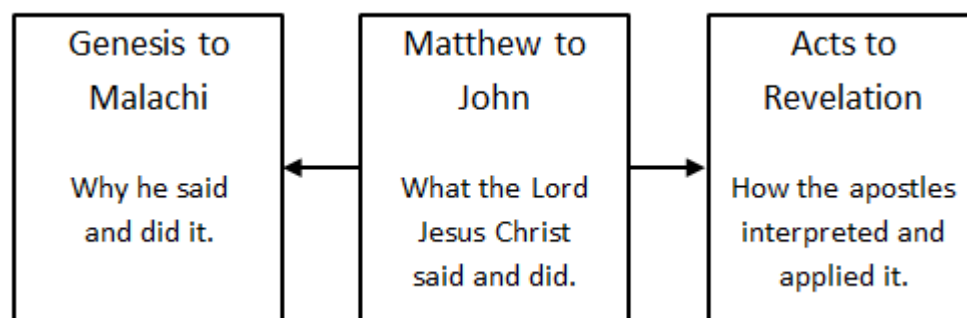
The researcher's intrinsic interest in the christocentric principle as a hermeneutical lens for interpreting scripture, theology, and praxis gives rise to the other dimension of the thesis. The christocentric principle has its roots in the writing and teaching of Dr Christopher Peppler, the founder of the South African Theological Seminary (SATS) and long-time senior pastor of the Lonehill Village Church. As long ago as 1998, shortly after its genesis, the Prospectus of SATS stated the seminary's mission as follows:

To provide Christocentric biblical distance education and training to South African Christians, and pastors in particular, within their local church environments to equip them to be Holy Spirit empowered members of God's household. (Prospectus 1998)

The phrase 'christocentric distance education and training' remains in the seminary's mission statement to this day and is captured in the seminary's by-line: 'Bible-based, Christ-centred, and Spirit-led'.

Peppler originally formulated the christocentric principle as a model for doing systematic theology—a method of examining what the whole Bible taught about a given question or topic (Smith 2012:159). Peppler (2007:181) defined christocentric hermeneutics as 'the method of interpreting the Bible from the primary perspective of what Jesus said and did'. Since God revealed himself most clearly and completely in and through Jesus Christ—the Living Word (John 1:1; Heb. 1:1-3; Col. 1:15)—his life should hold a central place in the way we base our doctrine and practice. Therefore,

Peppler argued that a topical study should begin by considering what Jesus said and did. Then it should turn to the Old Testament (OT) to understand the rationale for Jesus's words and works, 'the why' behind his revelatory life and deeds. Lastly, it should consider the remainder of the New Testament (NT)—Acts to Revelation—as these books reveal how the inspired writers of the NT interpreted and applied the words and works of Jesus Christ to various situations and contexts (Smith 2012:159-160). Peppler's (2007:181) original model endorsed the following:



Peppler's emphasis on the christocentric principle gave rise to a robust debate amongst the academics at SATS as to what the seminary's christocentricity entails. These four points emerged:

- In all we do, we seek to give due honor and glory to the Lord Jesus Christ.
- The goal of the Christian life is to become like the Lord Jesus Christ.
- The person and work of the Lord Jesus Christ is central to all Christian life, doctrine, and ministry.
- The nature of God as revealed in the words and works of the Lord Jesus Christ is a lens for interpreting God's word and discerning his will.

There was a general consensus regarding the first three points, but the legitimacy and meaning of the fourth point, which takes christocentricity as a hermeneutic, was contested (2012:158; 2013:26). The debate culminated in Peppler's article, 'The Christocentric Principle: A Jesus-Centred Hermeneutic', which defined the Christocentric principle as:

[A]n approach to biblical interpretation that seeks to understand all parts of scripture from a Jesus-perspective. In other words, it is a way of interpreting scripture primarily from the perspective of what Jesus taught

and modelled, and from what he revealed concerning the nature, character, values, principles, and priorities of the Godhead (Peppler 2012:120).

The clause ‘what Jesus ... *modelled*’ presses christocentricity beyond the exegetical sphere into the realm of practical theology. Peppler’s more recent writings confirm that he believes christocentricity extends to practical theology. Peppler (2013:89) asserts that when he ‘hears the voice of the Spirit of God calling for the restoration of truth in the church of our day’; he understands it ‘as a call to refocus our doctrine *and practice* on Jesus’ (*italics added*).¹ In 2013, in an article entitled ‘The Potential of Proclamation’ in his blog *Truth is the Word*, Peppler applied his christocentric approach to interpret the healing ministry of Jesus and propose a proclamation-based praxis of faith healing for the contemporary church. The article is true to Peppler’s christocentric approach, since he endeavours to interpret scripture from the perspective of what Jesus modelled concerning the topic of physical healing, and then seeks to apply it to current church life. He argues that Jesus ‘was fully human and therefore a valid example for us to follow’ and that ‘the Holy Spirit’s main task on earth is to empower believers to minister like him [Jesus]’. The implications of formulating healing ministry praxis based on what Jesus modelled are articulated as follows:

I have noted this before, but it is worth repeating, Jesus did not pray for any of the people to whom he ministered. He identified their need, most often made physical contact with them, and then either pronounced them healed or instructed them to do something which indicated their restored condition.

Peppler concludes that a christocentric reading of Jesus’s healing ministry leads to the conclusion that it is possible for followers of Jesus to imitate his healing ministry. He

¹ Albeit not with a uniformed voice, for approximately 50 years evangelical Christians have repeatedly been calling for a christocentric approach to life and scripture (Ortlund 2009:311). See Ortlund (2009) and Padgett (2006), among others, for comprehensive discussions on christocentric hermeneutics pre-dating the debate amongst the academics at SATS.

writes, 'as Jesus did not instruct the disciples to pray that God do these things for them, but that they perform the acts themselves' (Peppler 2013).²

These convictions pre-date Peppler as they are also the convictions of John Wimber's³ healing ministry model. Wimber (1986:58) originally believed that 'Jesus is our model in faith and practice', and therefore he modelled his healing ministry on Jesus, advocating healing by means of a word of command, but limiting this to when the Lord leads (58, 197, 217-218). These ideas were expounded in Wimber (1985: 1986), Springer (1987) and Greig and Springer (1993). Wimber did not claim that Jesus never prayed for the sick, citing Mark 7:32-35. Under the influence of the Vineyard movement's most influential early theology, Jack Deere, Wimber later changed his mind on this foundational point of his healing theology, admitting that his healing minister should not be modelled on Jesus (Jensen 1990).

Smith (2012:159) affirms that Peppler's christocentric principle can aid theological reflection in all branches of theology. Smith then refines the principle as:

[A] hermeneutical tool to help God's people to interpret texts, practices, and situations. It serves as something of a hermeneutical compass, orienting us towards a proper understanding of God's will and purposes for his people—the person and work of the Lord Jesus Christ is central to all Christian life, doctrine, and ministry.

Smith (2012:161) correctly directs christocentricity as a hermeneutic enterprise to practical theology—the study of both present and preferred praxis—stating that 'In this regard, the christocentric principle seems to be a valuable lens for interpreting present praxis and envisioning preferred praxis'. Although the trajectory of Smith's (2012; 2013) reflections suggest that the christocentric principle should aid theological reflection on praxis, he does not develop this train of thought. Part of the motivation for this study of Jesus's healing ministry as a test case for a Christ-centered

² For an article expressing the same convictions see, 'Jesus never told us to pray for the sick, Jesus commanded us to heal the sick' (Bert Farias, CharismaNews 2015).

³ John Wimber was the main founding leader of the Vineyard Church, a Christian movement that began in the United States and become a global denomination.

hermeneutic for praxis is to continue Smith's endeavors and to carry the discussion beyond the hermeneutical discourse to practical theology, as this reflects the conviction that theology should be both biblical and practical (Smith 2008:153-154). In this regard the writer is mindful of Smith's (2012:161) contention that 'the christocentric principle seems to be a valuable lens for interpreting present praxis and envisioning preferred praxis'.

The researcher is supportive of Peppler's christocentric principle, including the hermeneutical dimension of treating the nature of God as revealed in the words and works of the Lord Jesus Christ as a lens for interpreting God's word and discerning his will. The writer supports the view that an evangelical reading of scripture should be Bible-based and Christ-centered. He is not concerned with christocentricity as a hermeneutic *per se*, but he is concerned about the broader application of the hermeneutical enterprise—how to deploy a Christ-centred hermeneutic to inform church praxis. If we are to 'base our doctrine and practice on what He [Jesus] said and did', as one of SATS' three foundational pillars advocates, what parameters guide legitimate imitation of Christ from illegitimate. Considering the empirical evidence indicating the low success rates of healing ministries that attempt to proclaim healing the way Jesus did, Peppler's chosen test case for applying his christocentric hermeneutic to inform church praxis begs many questions. To what extent are contemporary disciples of Jesus able to imitate his ministry? Does any claim that we can imitate Jesus give 'due honor and glory to the Lord Jesus Christ'?

1.2 Problem

The main research problem is to refine the christocentric principle (Peppler 2007, 2012, 2013; Smith 2012, 2013) so that its deployment as a hermeneutical lens avoids the pitfall of not taking into account the uniqueness of Jesus's person, mission, representative anointing, and authority, thus guarding against advocating an oversimplistic emulation of his ministry practices (christoconformity).

The problem will be solved through a case study of the healing ministry of Jesus, by answering these key questions:

1. How does the uniqueness of Jesus' anointing impact the extent to which Christians can emulate his healing ministry?

2. How does the uniqueness of Jesus' mission impact the extent to which Christians can emulate his healing ministry?
3. How does the uniqueness of Jesus' person impact the extent to which Christians can emulate his healing ministry?

1.3 Hypothesis

The christocentric principle is a valuable and legitimate hermeneutic lens, provided that the ontological and missional uniqueness of Jesus is considered in order to guard against the potential pit-fall of advocating an over-simplistic christocentric praxis—christoconformity.

1.4 Delimitations and Definitions

Delimitations

The research accepts the christocentric principle as a hermeneutic lens. The researcher's goal is not to critique the legitimacy of christocentric interpretation as such, but to evaluate the boundaries of patterning Christian life and ministry on the model of Jesus's works, using his healing ministry as a test case.

The focus on physical healing is delimited to Jesus's healing ministry, to the exclusion of Christian healing ministries after Pentecost. A complete biblical theology of healing must give due attention to the rest of the scriptures, especially Acts–Revelation, but that task is beyond the focus of this study, and it has been well treated in studies by Turner (1996), Brown (1995), Warrington (2000), Dickinson (1995), Wimber (1986), Grudem (1996), Greig and Springer (1993), and Deere (1993). Similarly, an empirical investigation of contemporary healing is beyond the scope of this study and has been addressed in several other studies (Keener 2001; Warrington 2000; Gardner 1986; Dickinson 1995; Porterfield 2005; Deere 1993).

Definitions

The concepts of *christocentricity* (= Christ-centered) and *christoconformity* are crucial to this study, the writer's understanding of Christ-centred is that:

- God has revealed himself most clearly and completely in Christ—the Living Word (John 1:1; Heb. 1:1-3; Col. 1:15)—and the life and teaching of Jesus Christ should hold a central place in the way we seek to discern God’s will.
- Jesus Christ is God the Son and the full revelation of the Godhead to humankind. He is head of the church and the Lord of our lives. As a result, we are to base our doctrine and practice on what He said and did.

Considering that the term ‘christocentric’ means different things to different people⁴ the writer speaks of christocentricity as per Peppler’s (2012:120) definition stated above.

Christoconformity

The writer’s definition of christoconformity is modelling ministry praxis in continuity to the pattern modelled by Jesus.

Part 2—Research Methodology

The research problem positions this study within the domain of biblical and theological research. It will be a literary study and therefore does not require empirical research. The research methodologies will logically follow the steps required to answer each sub-problem. In addition to the standard introduction and conclusion chapters, there is a chapter dedicated to each of the three research questions presented in section 2.2.

Methodology for chapter 2—An exegetical study of Luke 4:18

This chapter deals with question one of the research questions—how does the uniqueness of Jesus’ anointing impact the extent to which Christians can emulate his healing ministry?

The synoptics all make Isaianic allusions in their account of Jesus’ healing miracles. However, Luke 4:18 appears to be the most important biblical text dealing with this parallel; therefore, it will be the anchor text in this chapter. Luke’s redactional use of

⁴ For a fuller discussion see Peppler (2012, 2013).

Isaiah 61:1-2 will be the object of the enquiry, which will inform the interpretation of the anchor text, leading to a systematic synthesis of the interpretation of the Spirit on Jesus in terms of Isaiah 61:1-2 as presented by Luke in 4:18. The synthesis of these texts will inform the significance of ‘The Spirit of the Lord is upon me, because he has anointed me...’⁵ in Isaianic tradition and how that impacts the way the Lord ministered healing. The antecedent scripture and the anchor text will interact with what Jesus said and did in order to enable a systematic understanding of why Jesus was able to minister healing the way he did.

Methodology for chapter 3—The accounts of healings in the Gospel of Mark

Chapter two focused on the uniqueness of Jesus anointing, this chapter deals with question two of the research questions—how does the uniqueness of Jesus’ mission impact the extent to which Christians can emulate his healing ministry? The overall objective will be attempted by evaluating whether Jesus’ healing accounts, when soundly interpreted by a grammatical-historical hermeneutic, provide a theological foundation for the practice of christoconformity in a contemporary healing ministry.

In determining the significance of Jesus’ healing ministry for disciples today, it is imperative to evaluate how this ministry should be understood in the context of first-century culture, which is the objective attempt of this exegesis. The selection of healing accounts to be evaluated is limited to Mark’s accounts of healings conducted by Jesus and it excludes exorcisms. The parallel accounts in Matthew and Luke will be woven into the discussion to supplement the analysis of Mark’s accounts. There are several reasons for choosing to anchor the study in Mark’s gospel:

- Mark proportionally recorded more healing miracles than any of the other gospels.
- Where there are parallel accounts of a healing miracle, Mark’s account tends to be the most detailed.

⁵ Unless otherwise indicated all scripture cited emanates from the ESV Bible version.

- The healing ministry of Jesus holds a more prominent place in Mark than it does in the other gospels.

Methodology for chapter 4—An integrated evaluation of the person of Jesus

Chapter two focused on Jesus' anointing; chapter three focused on the uniqueness of Jesus' mission; this chapter will deal with question three of the research questions—how does the uniqueness of Jesus' person impact the extent to which Christians can emulate his healing ministry?

In order to form a holistic understanding of the topic under investigation this chapter will take an integrated theological approach to study the person of Jesus. The premise of this approach is that theology is a single discipline. It therefore needs the contribution of all the branches/sub-disciplines within theology in forming a holistic understanding; hence an integrated theological approach (Smith 2013:35-38). The structure of this chapter will comprise of a biblical perspective and historical perspective to inform the systematic formulation of the topic at hand and relevance for life and ministry (Lewis and Demarest 1996:46-48).

Chapter 2—An Exegetical Study of Luke 4:18

Section 1: Introduction

1.1 The Passage, Objectives and Perspectives

The focus of this chapter is to explore the uniqueness of Jesus' anointing as it impacted on his healing ministry in an attempt to evaluate the extent to which contemporary disciples are able to emulate what he did.

The synoptics all make unique Isaianic allusions in their accounts of Jesus' healing miracles. However, Luke 4:18 appears to be the most important biblical text dealing with this parallel while simultaneously dealing with the nature of the anointing on Jesus, thus the reason for selecting it for exegesis and interpretation. Luke's use of the parallel passage in Isaiah 61:1 will inform the interpretation of the anchor text (Luke 4:18). This will lead to a systematic synthesis of the interpretation of the nature of the Spirit on Jesus in terms of Isaiah 61:1 as presented by Luke in 4:18. The synthesis of these texts will highlight the significance of 'The Spirit of the Lord is upon me, because he has anointed me' in Isaianic tradition and how that impacted the way Jesus ministered healing. The antecedent scripture and the anchor text will interact with what Jesus said and did as presented by Luke 4:18 in order to enable a systematic understanding that will attempt to respond to the following research question: How does the uniqueness of Jesus anointing impact the extent to which Christians can emulate his healing ministry? The chapter deals with question one of the research questions.

Nolland (1989:195) and Keener (1993) believe that Luke 4:16-30 is broadly viewed as a 'programmatic section' for Luke's whole Luke/Acts enterprise. The Nazareth pericope not only sheds light on Luke's understanding of Jesus' anointing, but it is also regarded as the cornerstone of his theological programme.

There appears to be agreement (Marshall 1978:177; Hendricksen 1978; Keener 1993; Nolland 1989:195; Bock 1994:394; Turner 2000:214) that the internal features in the present story (v. 23) suggest that Luke deliberately altered Mark's and Mathew's

chronology (Mark 6:1-6; Matt. 13:53-58)⁶ in order to place this pericope (Luke 4:18) at the outset of Jesus' ministry, as his rejection at Nazareth did not occur at the beginning of his Galilean ministry but much later.⁷ Given the weight of theological meaning that Luke assigns to this event, the question of how far the narrative has been subject to his interpretation and redaction in order to bring out its deeper significance, is the important question.

Jesus' birth and infancy narratives indicated what might be expected from the child of promise. However, from Luke 4:16, how God's purpose would be achieved through him becomes clearer by the announcement in 4:18—the implication of Jesus' sonship and anointing at the Jordan (3:22). The Christology presented at the Jordan is not the primary concern; the writer is concerned by the implications the divine declaration holds for the relationship between Christology and Pneumatology (Menzies 1991:136) and in turn how it informs the nature of the anointing and liberation implied in Luke 4:18 (Nolland 1989).

In an attempt to review the main arguments in the development of the interpretation of 'The Spirit of the Lord' (Luke 4:18), the range of the deliberation observed emanated from this proclamation is a way of speaking of Yahweh himself in action, thus precluding the interpretation that attributes the miracles of healing to the Holy Spirit. Menzies (1991) concurs in principle and adds that the Spirit mainly provides revelation and inspired speech. Dunn (1970:32) argues that not only does it mean that the Holy Spirit empowered Jesus for his mission, but it also functions to initiate believers into 'new covenant life' and is normative to empower for service. Turner (1996:36) believes that Jesus's experience should be seen almost exclusively in terms of empowering for mission.

The chapter will evaluate the hypothesis that the emphasis on the Spirit as the Messiah's endowment for his mission, should warn us not to quickly assume that

⁶ These authors presuppose Markan priority. The writer will not attempt to solve the synoptic problem, as it is not the objective of the thesis, thus beyond the scope of the research. Nevertheless, see section on Markan priority, chapter 3, section 3.1.1.

⁷ These authors presuppose that Luke 4:16ff. is the same event as Mark 6 and Matthew 13, for a discussion on the structural argument of the pericope, see chapter 3, section 2.3.3.

Luke's presentation of Jesus' healing ministry is the pattern for all other contemporary disciple's normative experience of the Spirit.

1.2 The Plan

Subsequent to the introductory matters (section 1) dealing with the reasons for choosing the passage, objectives and a précis on perspectives, the chapter will engage in a modest review of contextual issues (section 2) relating to the gospel of Luke, broken down by matters involving the general background of the book, delineated as follows: authorship, date, audience and historical contextual matters, namely occasion, purpose and occasion of the book. This section will end by attending to matters involving literary structure and argument analysis. The mentioned sub-sections are modest in content as they will only deal with issues that have relevance to the interpretation of the selected text due to space constraints. This section is followed by literary and textual analyses (section 3) relevant to the selected pericope that influence interpretation. It starts with a preliminary analysis that synthesized the previous section, followed by textual criticism, including a section on Markan priority and synoptic discussion and translation, ending with contextual matters involving the source of the text. Finally, the exegetical design will organize the report in a commentary structure (section 4), thus will integrate the exegetical details in a selection of five components of the verse. Embedded verbal analysis involving lexical and grammatical features will be analysed that are significant to the interpretation of the text and have an influence on the meaning of the passage. Relevant theological observations in the commentary are noted, as well as practical applications for the contemporaneous church.

The major findings are summarized at the end of the sections and at various other points where it will be applicable to the ensuing argument or bridging of sections. Therefore, the conclusion will only synthesize the findings relating to the main problem of this research: what are the implications of the uniqueness of Jesus's person, mission, representative anointing, and authority, thus guarding against advocating an over-simplistic emulation of his ministry practices (christoconformity).

Section 2: The Context of the Book

2.1 General Background

2.1.1 Authorship

The third gospel contains no information that would enable the identification of the author, thus anonymous. This however is an overstatement as there are internal clues that give some information about the author. The name 'Luke' at the top of the third gospel in current Bibles is not an actual part of the original manuscripts. However, in the earliest surviving manuscripts of the third Gospel (second and early third-centuries) the insertion 'Gospel according to Luke' is found. There is widespread agreement by internal deduction and traditional writings that the author was Luke (Nolland 1989: xxxiv; Marshall 1978:33; Green 1997:20; Bock 1994:4; Hendricksen 1978; Kenner 1993). A combination of external evidence and internal analysis of the Luke/Acts⁸ enterprise identified Luke as a physician⁹ that had not seen the Lord and a companion of Paul.¹⁰ Fitzmyer quoted in Bock (1994:5) divided the evidence tidily into two categories: that which can be deducted from the NT and that which is deduced from traditional writings. From traditional writings, Fitzmyer claimed that Luke was from Syria, proclaimed Paul's gospel, was unmarried, was childless and died at an old age'.¹¹

2.1.2 Date

The date of writing is disputed; sometime after the fall of Jerusalem 70 anno Domini (A.D.) being the most popular. It is sensible to say that the dates of most NT writings is not based on concrete evidence; 'it is mostly based on a complex web of activities

⁸ The study assumes that Luke-Acts is a two-volume set, which seems true from the similar introduction, then the 'we' sections of Acts (Utlely 2008; cf. Luke 16:10-17; 20:5-16; 21:1-18; 27:1-28:16).

⁹ Colossians 4:14 refers to Luke as a physician; however, it appears that the vocabulary used does not guarantee that he was one. For a fuller discussion see Bock (1994:7).

¹⁰ The 'we' sections of Acts (Utlely 2008; cf. Luke 16:10-17; 20:5-16; 21:1-18; 27:1-28:16) imply an eyewitness account of Paul's missionary activity.

¹¹ For a fuller discussion on possible candidates and the development of who Luke was, see Bock (1994:4-7) and Nolland (1989: xxxiv).

and hypothesis. One's overall understanding of the emergence of early Christianity and developments into the early patristic period will influence particular judgments' (Nolland 1989: xxxvii). In relation to Luke, Nolland (1989: xxxviii), without being dogmatic, believes that these considerations encourage a date in the late sixties of the first-century. Marshall (1978:34-35) concludes a date not far from just before A.D. 70, by closely associating the date to the writing of Mark and Acts, coupled with the lack of interest in Acts with the fall of Jerusalem (A.D.70). Almost all theories that do not presuppose Markan priority and therefore date Mark to an early date, establish a plausible early date for Luke. The theory arrived at the early date by closely associating the dating of Mark to the Luke-Acts enterprise to the early sixties, which fits well with the known date of Paul's first Roman imprisonment. Guelich (1989: xxxi) believes that Mark 13:3-37 is the 'crux for this debate' by pointing to the lack of detail in Mark 13 concerning the destruction of Jerusalem. Stein (2008:13) makes a relevant point for dating with regards the lack of mention of the destruction of the temple by Mark: 'It is surprising that none of the Gospels (even John, written A.D. 95-96) refers or alludes to the destruction of Jerusalem (*cf.* Matt. 24; Mark 13; Luke 21) in A.D. 70 by the Roman general, later Emperor, Titus.' Bock (1994:16-18) in his concise evaluation of the different options proposes an even earlier date, one more likely to be early to mid-sixties. He based his decision on adopting the view that Mark is a work of the early sixties, together with the view that the completion of Acts must have been also in the early sixties, considering the following: the last-mentioned event was in the early sixties; the lack of mentioning of Paul's letters and the omission of his death from the Acts narrative. Utley (2008) succinctly captures this opinion by claiming that, 'It seems that Luke concludes Acts with Paul still in prison in the early sixties. If it is true that Luke used Mark in his Gospel, then it must have been written before Acts and, therefore, earlier than the early sixties.' 'Is this a valid criterion? Did Luke write all he knew about Paul?' (Stein 2008:12). Stein (2008:13) claims that Acts is not a biography of Paul and that Luke only refers to Paul or Peter in as much as it assists in the development of the Acts' theme.

An exact date of Luke does not appear to affect the historical/theological/evangelistic truths of this gospel, nor does it directly affect the interpretation of the passage in enquiry, hence there is no reason to be dogmatic. Nevertheless, considering that Luke records an optimistic picture of Paul preaching the gospel in Rome 'with boldness and

without hindrance' (Acts 28:31); it would appear then that a date before the terrible persecution under Nero in A.D. 65 is probable.

2.1.3 Audience

Nolland (1989: xxxii) considers that the 'secularity of the preface (1:1-4) should make us wonder whether this is quite such an inner-Church document' as traditionally thought to be. Bock (1994:14) rightly delineates the complexity of the Lukan enterprise and associated suggestions cautioning against a simple view, namely evangelism. The complexity of the intended audience is coupled by the fact that Luke's work must be seen in the context of a two-part presentation of one story (Nolland 1989: xxxii; Bock 1994:15; Green 1997:6).

Although Luke clearly writes to Theophilus, it is not to say that the gospel is intended for just one person (Bock 1994:15); a wider audience must therefore be considered. Each gospel was addressed to a separate geographical centre of early Christianity; Luke addressed Caesarea by the Sea, Palestine or Achaia. The possibility of a gentile audience is advanced by Utley (2008) within the context that the gospel is for all people (Luke 2:10); Luke quotes prophecies which refer to 'all flesh' (Luke 3:5-6); Luke's genealogy goes back to Adam (Luke 3:38); Luke uniquely mentions the mission of the seventy (Luke 10:1-24) and considering that for the rabbis the number seventy denote the languages of the world (Genesis 10), then Luke's gospel by implication is for all people; Luke's 'Great Commission' declares that forgiveness must be preached to all nations (Luke 24:47). Without neglecting the wider audience, Bock (1994:15) rightly focuses on the primary recipient, Theophilus; he is a man of prominence (1:3), 'but doubts whether in fact he really belongs in this racially mixed and heavily persecuted community.' With this in mind Luke narrates Jesus' birth, infancy and God's faithfulness to his promise to send the Messiah. A promise fulfilled in Jesus and announced in 4:18, thus legitimizing Theophilus faith in Jesus and inclusion in the family of God.

2.2 Historical Context

2.2.1 Occasion

The historical context appears to be the conflicting issue of Christian identity in a first-century Mediterranean world entrenched by Greek/Roman cultural conflict and intensified by worshipping a Jewish Messiah. With this in mind Green (1997:22) forwards the purpose of the book as to 'strengthen the Christian movement in the face of opposition and ensuring the correct interpretation of the redemptive purposes of God in Christ'.

2.2.2 Purpose

Marshall (1978:35) believes that Luke provided a declaration of purpose in the gospel preface—'he was concerned to write a Gospel, i.e. a concise presentation of the ministry of Jesus in its saving significance'. For those already somewhat acquainted to Jesus, it would provide an accurate basis to substantiate their faith—Jesus is the Messiah, the fulfilment of prophecy. To others it is an evangelistic work —Jesus is the Saviour. For the evangelistic purpose, Jesus' identity is of primary importance; for his disciples, how he fulfils the messianic role appears to be the most important. The complexity of the audience and occasion of the Lukan enterprise makes it difficult to conclude simplistically a singular purpose. Being mindful of the Luke/Acts enterprise, Green (1997:21) points to 'the centrality of God's purpose to bring salvation to all' (Luke) and how this purpose is embodied in the Christian movement (Acts).

2.3 Argument, Structure and Literary Considerations

2.3.1 Developing the argument: Birth, anointing and annunciation

The infancy narratives: Introducing Jesus (1:5-2:52)

Jesus was conceived by the Spirit, heir to the throne of David (1:27-32). Mary praised God for the realisation of Gabriel's (God's) promise (1:46-56). Zechariah reiterated the hope of Israel in Davidic terms, fulfilled in Jesus (1:67-79). Simeon acknowledged Jesus as the glory of Israel and revelation to the gentiles (2:25-32).

Preparation for the ministry of Jesus: Anointing (3:1-4:13)

John promised that Jesus would baptize with the Spirit (3:16)—he will cause his Spirit to come upon his followers (Acts 1:8). Luke portrays the annunciation of Jesus' conception, birth and infancy as activities of the Spirit; Elizabeth (1:43), Zechariah (1:67) and Simeon (2:26), denoted by Luke's favourite expression 'filled with the Holy Spirit'; marking the beginning of a new age after a long Intertestamental Period silence of the Spirit. Although the birth narratives provide an understanding of what to expect from God's earthly presence in Jesus (the long waited Davidic Messiah), the Jordan (3:21-22) event actualizes an understanding of the outworking of Jesus' sonship and empowerment; he is anointed with the Spirit, which is the first hint of fulfilment of the promises made about him (2:11, 26). His first act is to overcome Satan (4:1-13). The link between the Jordan and what followed is important; Luke recorded that Jesus 'was led by the Spirit in the wilderness', with the emphasis on Luke's redactional change 'full of the Holy Spirit' (4:1). While Israel in the wilderness rebelled and grieved the Holy Spirit (Isa. 63:10), the new representative overcame. Jesus returned still 'in the power of the Holy Spirit' (4:14), victorious as the servant warrior of Isaiah 49:24-25, empowered to liberate Israel.

Preaching in the synagogue of the Jews: Revelation of Jesus (4:14-4:44)

Luke 'has laid a clearly marked track from the banks of the Jordan right up to the door of the synagogue in Nazareth through his redactional references to the Spirit in 4.1 and 4.14.' (Turner 2000:143). These references are interpretative allusions to Jesus' anointing at the Jordan and testing in the wilderness. The allusion is now developed more fully by Jesus' declaration that he is the promised Anointed of God in direct fulfilment of Isaiah 61:1. He was anointed to bring salvation/liberation to those in need; the poor, captive and blind (4:18). Having been affirmed as Son, empowered and announced, Jesus ministered as such. The remainder of chapter 4 (31-44) demonstrated the nature of the mission in practice and how it would be actualized. The activities are balanced between teaching and miracle-working (healings and exorcism), both serving as manifestations of the good news; an integrated mission.

2.3.2 An outline of the structure of Luke 1:1-4:44

THE INFANCY Narratives

John's Birth Announced

Jesus' Birth Announced

1:5-2:52

1:5-25

1:26-38

Mutual Greeting of the Mothers	1:39-56
Birth, Circumcision, and Naming of John	1:57-66
Recognition of John by Zechariah	1:67-80
Birth, Circumcision, and Naming of Jesus	2:1-21
Recognition of Jesus by Simeon and Anna	2:22-40
In the House of His Father	2:41-52
PREPARATION FOR THE MINISTRY OF JESUS	3:1-4:13
John the Baptist	3:1-6
The Preaching of John	3:7-18
The Imprisonment of John	3:19-20
Jesus Endowed with the Spirit and Affirmed as Son	3:21-22
The Genealogy of Jesus	3:23-38
Temptations of the Son in the Wilderness	4:1-13
PREACHING IN THE SYNAGOGUES OF THE JEWS	4:14-44
Return to Galilee	4:14-15
Preaching in Nazareth	4:16-30
Exorcism in Capernaum	4:31-37
Healing Simon's Mother-in-law	4:38-39
Healing Many at Sundown	4:40-41
Leaving Capernaum for a Wider Ministry	4:42-44

2.3.3 Literary considerations in the narrative that influence interpretation

Luke's prologue (1:1-4) classifies the work as a narrative and not as a gospel, as is traditionally accepted (Green 1997:1); 'to compile a narrative of the things that have been accomplished among us' (Luke 1:1). This literary form conforms to a common narrative choice in Roman antiquity combining history and biography. It is relevant to the interpretive process that Luke's theological impetus is 'focused on God and the fulfilment of God's ancient purpose, so it can only in a secondary sense be classified as an account of the life of Jesus' (Green 1997:5). Nolland (1989:xxviii) synthesizes the issues by stating that modern literary studies have added new dimensions on how to read the gospels, which take us much closer to what the authors intended. He believes that the authors were theologians in their own right, therefore these works are not just biographies of the historical Jesus but are more complicated works that need to be engaged with as theological expression.

There is agreement (Marshall 1978:177; Hendricksen 1978; Keener 2000; Nolland 1989:195; Bock 1994:394; Turner 2000:214) that the internal features in the present story (4:23) suggest that Luke deliberately altered Mark's and Mathew's chronology (Mark 6:1-6; Matt. 13:53-58) in order to place this pericope (Luke 4:18) at the outset

of Jesus' ministry, as Jesus rejection at Nazareth did not occur at the beginning of Jesus Galilean ministry, but much later. The basis for the agreement is that these authors presuppose Markan priority and conclude that Luke 4:16-30 is the same event as Mark 6:1-6 and Matthew 13:53-58.¹² Nolland (1989:195) and Keener (1993) believe that Luke 4:16-30 is broadly viewed as a 'programmatic section' for Luke's whole Luke/Acts enterprise. The Nazareth pericope not only sheds light on Luke's understanding of Jesus' anointing, but it is also regarded as the cornerstone of his theological program, hence these authors believe that Luke altered Mark's chronology to serve his theological purpose. For this reason, Luke 4:16-30 has received much attention. The issue with the pericope is accentuated by the fact that neither Mark, nor Matthew, recorded what Jesus said in the visit to the Nazareth synagogue. Luke, in his rich coverage—15 verses compared to 6 for Matthew and 5½ for Mark—recorded the reading of Jesus' homily in Nazareth.

According to Bock (1994: 395) the outline of Luke 4:16-30 is as follows:

Setting of the scripture reading	4:16-17
Scripture reading and its exposition	4:18-21
The initial questioning of the crowd	4:22
A proverb and a historical picture of their rejection	4:23-27
Response: the crowd's anger and hostile desire	4:28-29
Jesus' departure	4:30

According to Bock (1994:395) the Markan and Matthean account has eight parts:

1. Entry into the synagogue
2. Astonishment at Jesus' teaching
3. Source of Jesus' wisdom questioned
4. Jesus' kinship questioned
5. The offense that some took at Jesus
6. A prophet's lack of honor
7. Jesus' stoppage of works there
8. Jesus' marveling at their unbelief

¹² Although synoptic scholars simply do not know exactly how the gospels developed, the twentieth-century discipline of redaction criticism consider tradition materials handed down by the Church Fathers as being of little help regarding the synoptic problem and instead focus almost entirely on the internal evidence. However, the writer believes that tradition materials have considerable bearing on the question pertaining to the development of the gospels. The tradition, handed down by the Church Fathers, regarded Matthew as the first gospel to be written (see chapter 3, section 3.1.1).

In contrast, the Lukan account has thirteen elements, including three overlaps with the synoptic parallels (1, 7, and 9):

1. Entry into the synagogue on the Sabbath (Luke 4:16; Matt. 13:54; Mark 6:2)
2. Jesus' standing to read Isaiah
3. Citation of the passage
4. Closing of the book
5. Jesus' declaration that fulfillment has come today
6. The crowd's speaking well of Jesus' gracious words
7. Jesus' relationship to Joseph questioned (Luke 4:22; Matt. 13:55–56; Mark 6:3)
8. The proverb that a physician should heal himself and do great works
9. A prophet's lack of honor (Luke 4:24; Matt. 13:57; Mark 6:4)
10. The Elijah-Elisha parallel
11. The crowd's filling with anger
12. The crowd's desire to throw Jesus over a cliff
13. Jesus' passing through the crowd

Bock (1994: 396) lists the possible views concerning the additional material that Luke brought into the account:

- Luke's unique additions to the Nazarene story have led to speculation that the additional material is theological, not historic (Fitzmyer 1981; Evans 1990). Although there are difficulties in the narrative, there is sufficient evidence by the prologue (Luke 1:1-4) to assert that Luke inherited unique traditional material, which explains the extra biblical text. Marshall (1978:179), Bock (1994), Green (1994), Nolland 1978 and Turner (2000) believe that there is consensus that there is no need to be skeptical about historicity (the consensus is that Jesus taught at his hometown synagogue in Nazareth, where the scroll of the prophet Isaiah was given to him and he unrolled the scroll to the place where the content for his homily was written, Luke 4:17).
- Some argue that two distinct events are present (Godet 1875: 1.240-41 [with some uncertainty]; Lane 1974: 201). This is possible but highly unlikely. The view that two distinct events are present has too many hurdles to overcome since there is no clue on how to sort out the events.
- Luke combined two distinct events into a single event (Luce 1933:121). This suggestion is also highly unlikely.

Of relevance to the interpretive process is that Luke consists of a series of event-accounts. Therefore, the exegete must be aware of the narrative flow, which is

significant for the interpretation, as these events are incomplete on their own (Green 1997:11). The relevance for the selected pericope is that it cannot be viewed independently from Luke's motivation for its placing in the sequence of the book structure and how it contributes to the main purpose of the book. Therefore, in evaluating Luke's narrative the exegete must bear in mind that Luke's gospel is always both theological and chronological history. The implication being that in places his theological purposes might lead him to deviate from strict adherence to the order of events.

What about the probability that there were two visits to Nazareth?

To reconcile the narratives, it has been supposed by Strauss (1972:271-275) that either Luke altered Mark and Matthew's chronology to suit his theological impetus, or there are two visits to Nazareth. However, this is not without significant problems:

Luke, Mark and Mathew appear to be narrating the events around the first visit, as both express the Nazarenes' astonishment at the teaching of Jesus (Luke 4:22; Mark 6:2; Matt. 13:54). If Luke is describing the first visit and Mark/Matthew the second, how could the Nazarenes be amazed a second time, since they must have proof from the first visit. The view that Luke recorded the second visit is just as problematic for the same reason, as well as his record of Jesus saying, 'Today this Scripture has been fulfilled in your hearing' (Luke 4:21). Luke's placing of the visit comes into contention, because why did the Nazarenes say, 'What we have heard you did at Capernaum, do here in your hometown as well' (Luke 4:23).

These considerations lend harmonists to assume that the synoptics are narrating the same account with Mark and Matthew placing it to a later period in Jesus' life after a lengthy ministry in Galilee. This proposition has merit as 'the gospel writers were not bland, disinterested editors who simply collected various gospel traditions and pasted them together. They were rather evangelists who collected, arranged, edited and shaped these traditions with specific theological purposes in mind' (Stein 2008:17).

Hendricksen (1978) forwards these reasons for accepting the theory that in all three cases the reference is to the same incident:

- The general outline of the story is the same in all three: On a Sabbath Jesus enters his hometown. He teaches in the synagogue. Result: astonishment, adverse criticism, rejection.
- Essentially the same sayings occur in all three accounts (Matt.13:57; Mark 6:4; Luke 4:24).
- The historical background creates no difficulty, since even according to Luke's account (4:23) Jesus rejection at Nazareth did not occur at the beginning of his Galilean ministry but much later.

Does an examination of Jesus' historical life support the assertion that Luke deliberately altered Mark's and Mathew's chronology in order to place this pericope at the outset of Jesus' ministry?

It is complicated to arrive at a conclusion to the chronology of the events in the life of Jesus. Mark and Luke contain details regarding Jesus' ministry in Galilee that are not found in Matthew and those that are in common, are arranged in a different order, and Mathew often does not indicate the localities of the events. There are further hurdles in that the synoptics' chronology is different from the forth gospel— arguments in favor and *contra* to both views are advanced.

'Expositors must therefore accommodate themselves to the admission of a difference between the synoptical writers and John, and those who think it incumbent on them to harmonize the gospels must take care lest this difference be found a contradiction' (Strauss1972:266).

The writer concurs with Strauss (1972:264-277) that the differences between the synoptics and the forth gospel appear to be irreconcilable with John's gospel having been favored, especially considering that Jesus was actually often in Judea and Jerusalem, as it was improbable that during the course of Jesus' ministry he would not have taken part in the three principal Jewish feasts (not mentioned by the synoptics).

Regardless of the abovementioned difficulties noted above,¹³ some scholars favor the view of two visits to Nazareth (MacArthur 2000; Phillips n.d.). MacArthur (2000) believes that:

Luke could have selected a number of events. None of the gospel writers give us all of the events that occurred in Jesus' life. In fact, the gospel of John says that all the books in the world couldn't contain everything He did and said. The gospel writers are selective. They pick and choose things that pertain to the emphasis that they want to make. Luke's first account of Jesus' public ministry is not the first actual event in His public ministry. As we noted last time, Jesus after His temptation, which Luke records in the first thirteen verses of this chapter,¹⁴ went up to His home town of Nazareth very briefly, attended a wedding there at Cana, and did His first miracle. He turned water into wine.

He was there for the duration of the wedding, which would have been a week or maybe a total of two weeks. He started south again back to Judea, stopped and spent a few days in the city of Capernaum, which is right at the tip of the Sea of Galilee, not far east from Nazareth and then proceeded south.

He was in Judea for something short of a year. Luke skips all that. He skips the miracle at Cana. He skips the visit to Capernaum. He skips the nearly a year of Jesus doing miracles, cleansing the temple, giving the gospel to Nicodemus, meeting the woman at the well. He skips all of that. John writes all of that. So, in John chapter 1, 2, 3 and 4 we can fill in the gap of that part of Jesus' ministry.

¹³ 'Reconstructing an orderly, harmonious account of the life of Jesus Christ from the four gospels is difficult. Since none of the gospels sought to provide a complete, chronological record of the life of Christ, we run into difficulties when we try to use them to create such an account. In spite of the difficulties involved, I believe it is both possible and valuable to reconstruct the life of Christ from the four gospels. The reconstruction will not be perfect, but it will give a good idea of the sequence of events in Jesus's life' (Smith 2012).

¹⁴ Before going to Cana in Galilee Jesus spent time with John in the desert of Judea where John was baptizing and made contact with early disciples which went with him (John 1:29-4:51).

Luke¹⁵ goes right from the temptation of Jesus to the launch of His formal Galilean ministry. Now the Galilean ministry was the time that Jesus spent in the Galilee, as it was called, and it was about a year and a half long. For about a year and a half Jesus went through the towns and villages of Galilee. Now that Galilean ministry is the content of Luke's gospel from chapter 4 verse 14 through chapter 9 verse 50.

Now with that in the background, we can come to the text of verse 16. "And Jesus came to Nazareth,"¹⁶ This is where He starts His Galilean ministry. "Where He had been brought up and was His custom, He entered the synagogue on the Sabbath." Now this was a traditional pattern for Jesus. It was a Sabbath and He came to the synagogue.

Now why does Luke start with this? Of all the things that Luke could have picked, he didn't have to pick this first event at Nazareth. He could have picked something else. Jesus preached a lot of sermons. Why did the Spirit of God inspire him to write this? Why is this account important? Why is this the launch point for Luke's discussion for the ministry of Jesus?

The answer to that is very simple, because what Jesus said on this occasion identifies Him as Messiah and perfectly defines His ministry.¹⁷

One little footnote. There is a similar event in the synagogue at Nazareth that happened at the end of Jesus' life. Don't confuse it. Matthew 13:53 to 58 and Mark 6:1 to 6 give the account of Jesus' visit to the Nazareth synagogue at the end of His ministry in Galilee. This one is at the beginning. They're discussing the final visit. This is His initial visit.

¹⁵ Mathew and Mark also begin their accounts of Jesus public ministry after his return to Galilee.

¹⁶ Only John records the travel to Galilee through Samaria (4:1-26). When Jesus arrived in Galilee he went to Cana first where he healed the officials' son (4:43-54).

¹⁷ Jesus was rejected and settled in Capernaum (Matt 4:13-17; Mark 4:13-17; Luke 4:31).

The writer is cautious to conclude that there were two visits to Nazareth. What appears favourable is that should there have been two visits, the superiority of Luke's account should receive preference as the first one—'Today this Scripture has been fulfilled in your hearing' (Luke 4:21). The Nazarenes comment; 'What we have heard you did at Capernaum (about twenty miles away), do here in your hometown as well' (Luke 4:23), is not satisfactorily resolved unless it is referring to the miracle of turning water into wine at Cana. Possible, but unlikely could be referring to the potential cumulative ministry of Jesus in Judea subsequent to his baptism (Approximately (ca.) 1 year).

Was it necessary for Luke to deliberately altered Mark's and Mathew's chronology (Mark 6:1-6; Matt. 13:53-58) in order to place this pericope (Luke 4:18) at the outset of Jesus' ministry to serve his theological purpose?

Bock (1994: 399) argues for a broader chiastic structure of the pericope—a Hebrew literary device used to make a larger point—within the Lukan account of Jesus' rejection in Nazareth, with the center of the account as 'giving sight to the blind' being the dominant Christological message of the passage:

- a the synagogue (4:16b)
- b standing (4:16c)
- c receiving the Scripture (4:17a)
- d opening the Scripture (4:17b)
- e preaching the good news (4:18c)
- f proclaiming release to the captive (4:18d)
- G giving sight to the blind (4:18e)
- f' setting free the oppressed (4:18f)
- e' proclaiming acceptable year of the Lord (4:19a)
- d' closing the Scripture (4:20a)
- c' returning the Scripture (4:20b)
- b' sitting (4:20c)
- a' the synagogue (4:20d)

Given the weight of theological meaning that Luke assigns to the story, the question of how far the narrative was subjected to his interpretation and redaction in order to bring out its deeper significance is the important question. The narrative's chiastic structure presents Luke's theological purpose. The anointing on the Messiah was for the purpose for which he was sent into the world—to open men's spiritual eyes.

Section 3 Textual and Contextual Analysis

3.1 Preliminary Analysis, Textual Criticism and Translation

There appears to be consensus that Luke 4:18 (Marshall 1978:182; Nolland 1989:193; Bock 1994:404), is recording a reading from Isaiah 61:1, but even the casual reader can detect that Luke's citation differs considerably from the wording of Isaiah in the Hebrew scriptures.

Much of the literary study of this pericope has been engrossed with the issue of inner coherence in the text, with attempts to explain the lack of coherence in terms of the combination of sources and sometimes redaction (Nolland 1989:196). In a christocentric study, it becomes primary to first establish whether Luke 4:18 is Jesus' actual words spoken in the Nazarene synagogue or a Lukan editorial redaction.

In support of a Lukan reduction, Turner (2000) refers to the pericope as an 'unusual text form of the citation' from Isaiah 61:1 with other non-Lukan features, thus suggesting that Luke received the substance of the whole of 4:16-30 from a source. Menzies (1991:148) states that it is unlikely that the variant form of Isaiah 61:1 found in Luke 4:18 stems from Jesus himself. In his narrative of the account Twelftree (1999:169) concurs by stating that it is clear that the changes to Isaiah 61:1-2 were made by Luke.

In support that Luke 4:18 is Jesus' actual words, Hendricksen (1978) records that it is 'The words of the Messiah'. Brown (1995:217) concurs and adds that the passage in Luke was 'reading from Isaiah 61:1-2' (with a phrase from 58:6 included). Utey (2008:68) affirms Brown's conviction stating that the combining and editing of OT texts was common in rabbinical Judaism. Evans (cited in KJV Today) advances the view that Jesus was not quoting word for word from any text, rather that Luke recorded a summary of Jesus' teaching and not what he actually read, which is surprising as Luke states that Jesus took the scroll and read it (Luke 4:17).

Out of the background discussions to the above comments four issues arose:

1. Source Criticism
2. Synagogue Liturgy and Developments

3. A Summary of Jesus teaching, Targum or intertext?
4. Multiple translations.

3.1.1 Source criticism

In the quest to best account for the differences and similarities between the three synoptic gospels, Matthew, Mark and Luke, the Two-Source Hypothesis was first expressed in 1838 by Christian Hermann Weisse, but it did not gain acceptance among German scholars until Heinrich Julius Holtzmann endorsed it in 1863. 'H. J. Holtzmann theorized that Mark was the first written Gospel and that both Matthew and Luke used his Gospel structure plus a separate document containing the sayings of Jesus called Q' (Utley 2008). Although there is fairly wide agreement among modern scholars on Markan priority, there is less agreement on the precise form and content of the Q document—German 'Quelle' meaning source and material drawn from an existing hypothetical traditional body of material, for which there is no evidence, designated by the letter Q (Nolland 1989: xxiv; Marshall 1978:30; Bock 1994:7).

There are two versions of the Markan priority theory:

- The Two-Source Hypothesis: Mark wrote first. Matthew and Luke independently used both Mark and a document termed Q.
- The Farrer-Goulder Hypothesis: Mark wrote first. Matthew used Mark, while Luke used both Mark and Matthew.

The challenges to Markan priority are that it does not adequately address the following: Mark is the shortest gospel; similar material is found in Matthew and Luke that is not in Mark; the theory fails to explain why Mathew and Luke frequently do not quite agree with Mark. Lockton (2015) concurs and advances the rarely supposed Lukan priority.

There are other suggestions that postulate Matthean priority:

- The Griesbach-Farmer Hypothesis:

Matthew wrote first. Luke used Matthew, while Mark used both Matthew and Luke.

- The Augustinian-Butler Hypothesis:

Matthew wrote first. Mark used Matthew, while Luke used both Matthew and Mark.

Luke, in his rich coverage—5 verses compared to 6 for Matthew and 5½ for Mark—recorded the reading of Jesus' homily in Nazareth. Marshall (1978:177) believes that Luke's additional material, 'may suggest that a source other than Mark is used'. The source of the additional material is speculative. Marshall (1978:31) believes that Luke's use of Mark and Q can be identified, however, he insinuates that the additional material and original nuances exhibited in Luke's narrative can be attributed to other 'traditions that he inherited.' Nolland (1989: xxiv) also suggests that the extra material evokes the speculation that Luke used other independent sources. These claims are not surprising as there is sufficient evidence by the prologue (Luke 1:1-4) to assert that Luke inherited unique traditional material and material from eye witnesses, which explains the extra biblical text—Luke is the longest gospel. Scholars simply do not know exactly how the gospels developed. What can somewhat be asserted is that the common material among the three gospels is 41% (triple-tradition), common material among Luke and Matthew is 23% (double-tradition) and unique material in Luke is 35%.

Although the Two Source Hypothesis continues to be preferred by an overwhelming majority of critically trained NT scholars as the theory that is best able to resolve the synoptic problem, it is not without difficulties. Issues like the double tradition that frequently differs in the use of the Q source is mostly explained by the joint but independent use of the missing source. These problems in the theory have given speculation for the use of other sources rather than Q; leading to a refined Two Document Hypothesis and alternative hypotheses. Thus, modern scholarship has departed from the simplistic two-document solution of the synoptic problem.

Although scholars simply do not know exactly how the gospels developed, most synoptic scholars regard tradition materials handed down by the Church Fathers as being of little help regarding the synoptic problem and instead focus almost entirely on the internal evidence. Tradition materials have considerable bearing on the

question pertaining to the development of the gospels. The tradition, handed down by the Church Fathers, regarded Matthew as the first gospel to be written (Markan posteriority, neo-Griesbach position currently held by Farmer). However, this view of gospel origins began to be challenged in the late eighteenth-century by a proposal that Mark was the first to be written—Markan priority.

Papias (ca. A.D.105) is the earliest source handed down by the Church Fathers regarding Matthew being the first gospel written. Eusebius (A.D. 275-339) quoting Papias in his Ecclesiastical History (*Eccl. Hist.* 3:39:15), states that Papias was the Bishop of Hierapolis (ca. A.D. 95-120). According to Irenaeus, Papias, who listened to the apostle John and was a companion of Polycarp, wrote a volume in five books (*Interpretation of the Lord's Sayings*) now lost to us, but known to us via the writings of Eusebius and Irenaeus. Papias provides the earliest extant account of who wrote the gospels. Eusebius preserves two verbatim excerpts from Papias on the origins of the gospels, one concerning Mark and then another concerning Matthew (Utley 2008; Guelich 1989: xviv-xliii; Lane 1974:7-32; Stein 2008:1-37).

Tradition believes that Papias questioned travelers passing through Hierapolis concerning what the surviving disciples of Jesus and the elders—those who had personally known the Twelve Apostles—were saying.

Papias describes his way of gathering information (Eusebius, *Hist. Eccl.* 3.39):

I shall not hesitate also to put into ordered form for you, along with the interpretations, everything I learned carefully in the past from the elders and noted down carefully, for the truth of which I vouch. For unlike most people I took no pleasure in those who told many different stories, but only in those who taught the truth. Nor did I take pleasure in those who reported their memory of someone else's commandments, but only in those who reported their memory of the commandments given by the Lord to the faith and proceeding from the Truth itself. And if by chance anyone who had been in attendance on the elders arrived, I made enquiries about the words of the elders—what Andrew or Peter had said, or Philip or Thomas or James or John or Matthew or any other of the Lord's disciples, and whatever Aristion and John the Elder, the Lord's

disciples, were saying. For I did not think that information from the books would profit me as much as information from a living and surviving voice.

On Mark, Papias cites the Elder:

The Elder used to say: Mark, in his capacity as Peter's interpreter, wrote down accurately as many things as he recalled from memory—though not in an ordered form—of the things either said or done by the Lord. For he neither heard the Lord nor accompanied him, but later, as I said, Peter, who used to give his teachings in the form of *chreiai* but had no intention of providing an ordered arrangement of the logia of the Lord. Consequently, Mark did nothing wrong when he wrote down some individual items just as he related them from memory. For he made it his one concern not to omit anything he had heard or to falsify anything.

The elder was usually identified (despite Eusebius' protest) as John, the evangelist. Gundry (quoted in France 2002:7) argues that this 'elder' is in fact the apostle John. Nevertheless, reflection has to be given that the elder may have referred to Peter.

The early patristic evidence records little on the origins of the synoptic gospels. It rarely indicates that one gospel used another as a source and shows little concern even for their chronological order—the focus was rather on who composed them and on their apostolic authority. The writer postulates the reasoning being that the gospels are not like modern biographies or history, but rather a literary form that conforms to a common narrative choice in Roman antiquity, which combines history and biography. It was therefore not intended to be a formal historical treatise or a biography of Jesus. In this regard Papias makes it explicit that Mark wrote accurately but without order:¹⁸

Mark, in his capacity as Peter's interpreter, wrote down accurately as many things as he recalled from memory—though not in an ordered form—of the things either said or done by the Lord.

¹⁸ The writer is aware that some scholars in defence for Markan priority have taken this statement as referring to the artistic arrangement of Mark and not of the chronology.

What evidence there is as to the order of composition or publication is seen as virtually unanimous agreement on placing Matthew first. It was traditionally thought that Mark was a summary of Matthew and 'looks like his attendant and epitomizer' (Stein 2008:16 quoting Augustine), which accounts for its place as the second gospel in the Bible. Irenaeus (in Stein 2008:16), who knew the work of Papias, gives the first extant account of the origins of Luke (to which later sources had very little to add) and of all four gospels together:

[S]o Matthew, among the Hebrews in their own dialect, brought forth a writing of the Gospel, while Peter and Paul in Rome were evangelizing and founding the church. But after their departure Mark, the disciple and interpreter of Peter, himself handed what was preached by Peter down to us in writing. And Luke, the follower of Paul, set forth in a book the Gospel that was preached by him. Then John, the disciple of the Lord and also the one who leaned against his chest, also published the Gospel when residing in Ephesus of Asia.

3.1.2 Synagogue liturgy and developments

Attending synagogue originated during the Babylonian exile, because the Jews were separated from the Temple in Jerusalem which was a place of worship and learning. Given the exile conditions, the synagogue was both an educational, as well as a religious institution; thus, a significant means of Jews retaining their culture. Even after they returned to Palestine they continued this tradition (Utleby 2008).

Although rabbinical teaching combined texts to make a larger point (Brown 1995:217; Utley 2008), what is still unclear is whether a synagogue reader would take such liberty with the text, or be allowed to have textual flexibility, to enable rearranging texts to such an extent, because the citation in Luke 4:18 deviates from the parallel passage in Isaiah 61:1 at three main points.

At this stage the need to approach the pericope from a Hebraic perspective becomes apparent. Luke does not elaborate on the reading, as his intended audience would have first-hand knowledge of the Jewish world of the first-century, a world into which Jesus was very much integrated. Not reading the gospels with a first-century Jewish mind-set may mean that modern readers may overlook significant details that are

imperative to exegete the message in context—as was intended for those present that day in Nazareth (Hendricksen 1978).

The format of an ancient synagogue service is broadly delineated by Marshall (1978:181), Hendricksen (1978) and Bock (1994:403) by these major elements:

- Attendants on entry into the synagogue would engage in private prayer.
- The recitation of the Shema as a public confession of the Jewish faith (Deut. 6:4-9; 11:13-21; Num. 15:37-41), followed by the praying of the Tephillah and the Shemoneh Esreh by the congregation.
- Then the center of worship, the reading from the Torah (probably shared by several people).
- A reading from the Prophets haphtara (at which time was not part of a fixed liturgy), followed by a prayer. Both readings were accompanied by an Aramaic paraphrase and then an exhortation based on the readings.
- Finally, a priestly blessing (Qaddish) if a priest was present, with 'amen' from the congregation. When no priest was present the closing prayer was substituted by the benediction. All tasks were allocated to congregation members by the ruler of the synagogue (chazzan), who supervised the arrangements for worship before the service began.

Menzies (1991:148) also stresses that in following the format of a first-century synagogue liturgy, the reading from the prophets was somewhat flexible, thus 'This would have allowed Jesus to read from the text of his choosing, as Luke's account suggests'(Marshall 1978:181). Notley (2004) confirms and adds that whereas the Torah readings were required to be read consecutively (three-year cycles) such was not the case when reading from the prophetic books. Often the prophetic readings were chosen at the discretion of the reader to complement the Torah reading on the basis of parallel themes, verses or even individual words. Therefore, it cannot be assumed that every synagogue followed the same reading plan from the prophets. With this in mind Nolland (1978:194) challenges Rengstorf's confident judgment that knowledge of specifically Palestinian synagogue customs can be inferred.

Hendricksen (1978) points that the freedom in reading from the prophetic books implies that any person considered suitable by the ruler of the synagogue is what

allowed not just Jesus, but later Paul, to bring the gospel to the congregation. Marshall (1978:182) and Nolland (1978:194) confirm and clarify that the readers were appointed before the service began. Thus, it can be concluded that Jesus was handed the Isaianic scroll (v. 17), because if the text was part of a fixed reading, then the scroll would have been opened at the appropriate place. Jesus selected the pericope that he read from Isaiah, which confirms that Luke (v. 17) is not telling us what Jesus ‘said’ but alludes to a reading of what was written in the book that was in Jesus’ hand (Hayton 2010).

Bock (1994:403) stresses that after the reading there was an invitation for someone to instruct the audience based on the text already read or on new texts. Notley (2004) in exposing verse 17 ‘and he stood up to read’ introduces the concept that ‘One does not stand up in order to read from the Prophets’. Therefore, he concludes that the description that Jesus stood meant that he first read from the Torah. Marshall (1978:182) argues that it is highly unlikely that Jesus read both from the Torah and the Prophets, it is more likely that Jesus just stood up to read the particular book that he requested—meaning that he stood up to indicate that he was going to do the reading from the prophets, then sat down to expound—the customary paraphrase exhortation based on the readings that follows both the Torah and prophets, which also included a prayer—on what he had just read.

3.1.3 A summary of Jesus’ teaching; Targum or intertext?

Advancing the view that Luke recorded a summary of Jesus’ teaching and not what he actually read, KJV Today quotes NT scholar Craig Evans that affirms that because the citation in Luke 4:18 does not match any translation accurately Jesus was not quoting word for word from any text. Rather, Jesus was expounding Isaiah 61:1 by providing a Targum—Targum being an Intertestamental Period interpretive paraphrase in Aramaic, which is a source of Jewish interpretation of the Hebrew Bible. When the Targums were read in the synagogue, they served not as literal translations, but as a type of simultaneous commentary on the Hebrew Scriptures— which explains the textual differences in the reading of Isaiah 61:1 as recorded by Luke 4:18.

Evans claims as follows:

Jesus cites in a synagogue (4:18-19) what appears to be a passage from Isaiah 61, but it turns out to be a mixture of several passages or themes from the book of Isaiah. Among them is Isaiah 42, which in the Targum (42:3, 7) especially refers to the poor, the blind, and prisoners, who are pointedly mentioned in Jesus' "citation." Jesus incorporated Isaiah 42:7 into his reading of Isaiah 61:1 in order to provide a helpful cross-reference to the phrase, "opening of the prison to them that are bound" (Isaiah 61:1). Isaiah 42:6-7 says, "I the LORD have called thee... to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." In Isaiah 42:7, Hebrew parallelism suggests that "open the blind eyes" is related to "bring out the prisoners from the prison." They both refer to a person coming out of spiritual darkness and bondage. Thus, Jesus read Isaiah 42:7 into Isaiah 61:1. Well-studied fellow Jews in the Synagogue would have understood that Jesus was "cross-referencing" Isaiah 42:7 from Isaiah 61:1 because Isaiah 42:7 expands the meaning of "opening of the prison" in Isaiah 61:1.

In response to the possibility that that the reading was a Targum, Bock (1994:405) argues that this view is possible but difficult to prove, due to the lack of material evidence. Notley (2004) concurs by quoting Buth who stresses that there is no allusion in Luke's story that the reading was an Aramaic translation and that this absence coincides with the fact that there is very little evidence regarding the existence of Aramaic Targums among the Dead Sea Scrolls.

Notley (2004) explains that by Luke's introductory phrase, 'And He was handed the book of the prophet Isaiah' (v. 17) ('book' New King James Version (NKJV), the English Standard Version (ESV) translates it as 'scroll') and considering that Isaiah is never referred to as a 'book' in the OT, he therefore concludes that it is a post-biblical or Intertestamental Period expression. In this regard Marshall (1978:182) believes that the differences may be due to Luke's source or that the introduction in Nazareth was made by a scribe more familiar with codices than scrolls (Green 1997:206). Notley (2004) agrees with Bock (1994:405) regarding the lack of material evidence for a Targum, thus advances the view that it was a Hebrew source, not Aramaic. He finds support by the fact that

seven times in the Hebrew portions of the Qumran library, the citations from Isaiah are introduced by the phrase, “as it is written in the book of Isaiah the prophet” (e.g., 4Q174 3:15; 4Q177 1:5; 4Q265 f1:3)’.

At this junction it seems appropriate to clarify that the traditionally accepted practice of the time was that a selected reader would read the text in Hebrew and then the interpretive homily on the selected text would be in Aramaic. Regarding the language of the Targum it must be noted that the Targums translated the words and the sense of the Hebrew to Aramaic.

Notley (2004) argues that the absence of Qumran Aramaic documents challenges the almost universally accepted view that first-century Jews did not know Hebrew, thus needed an Aramaic translation to understand the Hebrew scriptures. Notley thus opts for the view that Targums were read in the synagogues in languages other than Hebrew in order to distinguish them from Holy scripture.

The view that Luke’s record is a précis of a Targum appears to be improbable as the evidence does not carry enough weight to go against orthodoxy—Luke 4:18 is an actual scripture reading. What is relevant now is to emphasize that Luke’s redactional activity in no way dismisses that the reading was an actual reading of Isaiah 61:1 (Nolland 1989:191; Turner 2000:222) before the interpretive homily, regardless of the language. With this in mind, Notley (2004) advanced a more commonly accepted possibility for the textual differences; the content is a fusion of Isaiah 61 and 58 (Marshal 1978:182; Nolland 1989:193; Bock 1994:404; Turner 2000:214) to form a biblical quotation that directs the audience to a larger block of scripture. Notley (2004) making sense of the current pericope, appeals to a common homiletic rabbinical methodology of delivering a message, where the intended message could be conveyed by words that were not pronounced. The original hearers, with full knowledge of the Hebrew scriptures and rabbinical methods of interpretation, would have understood the intended message by the nuances of the larger text.

The conundrum is that some believe that although skipping verses was permissible, it is unlikely that a rearrangement of the text, namely a fusion of two texts, would have been tolerated (Menziess 1991:148). A view that is dismissed by Marshal 1978:182, Nolland 1989:193, Bock 1994:404 and Notley 2004. The ‘location of a text within the

larger linguistic frame of reference on which it consciously or unconsciously draws meaning is referred by Green (1997:11) as “intertext”.

Notley explains as follows:

We do have in Luke’s Nazareth episode a good example of the Jewish interpretive technique known as *gezerah shavah* (t. Sanhedrin., end; Avot de-Rabbi Natan, Version A, chap. 37 [ed. Schechter, p. 110). According to this method two otherwise unrelated verses may be combined because of the appearance in Hebrew of similar words or clusters of words. The early implementation of this technique seems to have been based upon exact word forms. Jesus was familiar with the hermeneutical method and used it elsewhere (e.g., Luke 19:46: Isa. 56:7/ Jer. 7:11; Matt. 11:10: Exod. 23:20/Mal. 3:1).

3.1.4 Multiple translations

The interest of this section is how Luke (4:18) possibly draws and builds from the Septuagint (LXX) and/or the Masoretic Text (MT) to account for the differences in the text.

Hebrew Bible	LXX of Isaiah 61	SBL Greek
<i>rūaḥ ădōnāy YHWH ʾālāy</i> The Spirit of Adonai Yahweh upon me	<i>pneuma kuriou ep’ eme</i> The Spirit of the Lord upon me	<i>pneuma kuriou ep’ eme</i> The Spirit of the Lord upon me
<i>ya’an māsaḥ YHWH ʾōthī</i> because has anointed Yahweh me	<i>hou eineken echrisen me</i> on account of which he anointed me	<i>hou eineken echrisen me</i> on account of which he anointed me
<i>ləbāššēr ʾānāwīm</i> to bring good news to the oppressed	<i>euaggelisasthai ptōchois</i> to bring good news to [the] poor	<i>euaggelisasthai ptōchois</i> to bring good news to [the] poor
<i>šēlāḥanī</i> He has sent me	<i>Apestalken me</i> he has sent me	<i>Apestalken me</i> he has sent me

<i>laḥābōš lənišbərê lēb</i> to bind up those broken of heart	<i>iasasthaitous suntetrimmenous tē</i> <i>kardiā</i> to heal the ones broken in the heart	<i>iasasthaitous suntetrimmenous tē</i> <i>kardiā</i> to heal the ones broken in the heart
<i>liqrō' lišbûyim derôk</i> to proclaim to captives release	<i>kêruxai aichmalōtois aphesin</i> to proclaim to captives freedom	<i>kêruxai aichmalōtois aphesin</i> to proclaim to captives freedom
<i>wəla'āsûrîm pəqaḥ-qôaḥ</i> and to those bound liberation	<i>Kai tuflois anablepsin</i> and to [the] blind recovery of sight	<i>Kai tuflois anablepsin</i> and to [the] blind recovery of sight
		<i>apostelai tethrausmenous en aphesei</i> to send those oppressed in freedom
<i>liqrō' šənat-rāšôn laYHWH</i> to proclaim the year of favour of the Lord to call	<i>kalesai eniauton kuriou dehton</i> to call the year of the Lord favourable	<i>kalesai eniauton kuriou dehton</i> to call the year of the Lord favourable

The writer favours the NET Bible approach to NT translation; it is thus the provisional translation, it records Luke 4:18 as follows:

The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim release to the captives and the regaining of sight to the blind, to set free those who are oppressed,

Appended are textual comparisons of the parallel text in Isaiah 61:1 as recorded by Luke 4:18:

Isaiah 61:1 as translated in NKJV (Ben Chayyim, Masoretic text of the Hebrew scriptures: The Hebrew Text underlying the OT translation of the NKJV)

The Spirit of the Lord GOD is upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to those who are bound;

Luke 4:18 as translated in the NKJV (*Textus Receptus*, the Greek New Testament text underlying the NKJV)

The Spirit of the Lord is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And recovery of sight to the blind, to set at liberty those who are oppressed;

These comparisons reveal that Luke 4:18 in the NKJV does not match Isaiah 61:1 as translated in the NKJV. The minor lexical differences can be explained by the difficulties of multiple translations. However, the clause ‘recovery of sight to the blind’ in Luke 4:18 is not in Isaiah 61:1, it is however cited in the Septuagint (LXX) version of Isaiah 61:1.

LXX of Isaiah 61:1 translated into English (Lancelot C. L. Brenton English translation)

The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind.

Marshall (1978:182) and Nolland (1989:193) believe that the differences are explained by Luke borrowing from the LXX. Marshall (1978:182) believes that the ‘long text in Luke 4:18 is easier to explain by the assimilation to the LXX’ and Nolland (1989:193) goes further by asserting that the ‘Isaianic text quoted in verses 4:18 is clearly Septuagintal’. However, the issue is not that simple as Luke’s (NKJV) rendering of Isaiah 61:1 does not fit tidily into the LXX translation either.

The other significant variant is that Isaiah 61:1 MT has a clause that is neither in the LXX nor in the NKJV rendering of Luke 4:18 ‘the opening of the prison to those who are bound’. However, the clause appears to be nuanced by the added clause ‘to set at liberty those who are oppressed’ in Luke 4:18 (NKJV), as the clause ‘the opening of the prison to those who are bound’ (Isa. 61:1, MT), carries the same sense as ‘to set at liberty those who are oppressed’ (Luke 4:18, NKJV). This added clause could be a circumlocution influenced by the ‘to let the oppressed go free’ MT or the LXX ‘set the bruised free’ of Isaiah 58:6.

Luke 4:18 is the most common OT quotation that is attributed to the LXX, but it can also be attributed to the MT if we examine the passage a little more (verbal analyses) and consider Jewish custom (KJV Today). Traces of Hebrew influences underlying Luke’s Greek are routinely dismissed by commentators due to the orthodox belief that Jesus read from the LXX (Notley 2004). These translators feel justified to follow the LXX, because they believe that Jesus and the apostles used the LXX instead of the Hebrew scriptures (KJV Today).

Notley (2004) maintains that it is beyond question that Jesus read from a Hebrew text of Isaiah. He arrived at this conclusion by paying close attention to the linguistic evidence in the Luke 4 narrative.

Notley (2004) quotes Fitzmyer who acknowledges:

At times Luke's citation adheres even more closely to the Hebrew text than the Septuagint upon which Luke is presumed to depend. Coupled with the non-Septuagintal Hebraisms witnessed in Luke's narrative (e.g., "the book of Isaiah"), the evidence seems to suggest that Luke has drawn his citation not from the Septuagint but another source that was marked with strong Hebraisms. For example, see Luke 4:21: "fulfilled in your hearing" [lit. "ears"] (cf. Gen. 23:10); Luke 4:22: "words...proceeded out of his mouth" (cf. Num. 30:2).

Lindsey (1995) advances a different conclusion to the Hebraism evidence in the gospels, especially Luke. Originally, he also concluded that the Hebraic idioms and grammatical elements he saw in the Greek of the gospels 'compelled me to conclude that the synoptic tradition stems from a source that was initially composed in Hebrew and then translated rather woodenly to Greek'. However, in observing that some of these do not appear in the Hebrew Bible, he has reconsidered as it could suggest that it was written in a post-biblical style of Hebrew; a style that is known today as Mishnaic Hebrew. Of significance to the discussion of the source is what Lindsey (1995) believes:

The presence of post-biblical Hebraisms embedded in the Greek of the Gospels also rails against explaining the Hebraic Greek of the synoptic tradition as being an imitation of the Septuagint's Greek. If the writers of Matthew, Mark and Luke (especially Luke) were imitating the Greek of the Septuagint, which reflects Hebrew idioms originating in biblical Hebrew, how could they produce Greek reflecting idioms found only in post-biblical Hebrew?

Regarding the added clause 'to let the oppressed go free' that could fit the MT or LXX of Isaiah 58:6, Notley (2004) also concedes to the possibility that Luke has inserted an excerpt from Isaiah 58.6 (gezerah shavah), although *contra* Marshall (1978:184) he

maintains that it is a Hebrew source. He believes that the final phrase recorded in Luke 4:18 ‘to set at liberty those who are oppressed’ (Isa. 58:6), presents the clearest evidence that Jesus read from the Hebrew scriptures and that Luke’s source for the citation was not the LXX by stating as follows:

To my knowledge no notice has been given to the fact that in the entire Hebrew Scriptures only in our two blocks of Scripture (Isa. 58:1-9; 61:1-4) do we find the phrase *לַיהוָה רָצוֹן* *ratson le-YHWH* (“the Lord’s favor”). New Testament scholars have overlooked the verbal bridge between these two verses because they presume that the Septuagint is the source of the citation. Yet, the Hebrew phrase, “the day of the Lord’s favor,” is omitted in the Septuagint’s truncated Greek translation of Isaiah 58:5b—thus eliminating the vital verbal link. In other words, Jesus’ creative genius is possible only if he is working in the Hebrew Scriptures.

Surprisingly Notley (2004) does not address the clause, ‘recovering of sight to the blind’ in Luke 4:18 that is not in the Hebrew of Isaiah 61:1 but is cited verbatim in the LXX version of Isaiah 61:1.

To complicate matters even further Luke 4:18 as recorded in the New Revised Standard Version (NRSV), New International Version (NIV) and ESV Bibles, which have the Alexandrian Nestle-Aland (NA27) text as the underling Greek NT translation, the clause ‘He has sent Me to heal the brokenhearted’ is omitted. The ESV reads as follows:

The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed,

Nolland (1989:193) stresses that ‘There has been some modern defense of the text’s addition of “to heal the broken-hearted” (Isa 61:1)’ on the basis of contextual appropriateness’ and that ‘No adequate reason has, however, been offered for the omission’ (Nolland 1989:191). Bock (1994:404) concludes that it could be possible that on the base of manuscript evidence, (which is weighted to the best manuscripts, not necessarily the earliest available), those manuscripts that omit the clause, were the best rated manuscripts lending weight to the omission—the United Bible Society (UBS4) gives the short text an A rating (certain).

The writer agrees with Bock (1994:20) who uses an eclectic approach— ‘taking each variant on its own terms’—thus concluding that Luke is recording a reading from Isaiah 61:1. Nolland (1989:191) concurs and stresses that ‘the evident redactional activity in no way precludes an actual reading of Isaiah 61 in the Nazareth synagogue’, therefore:

- The inclusion of ‘He has sent Me to heal the brokenhearted’ from Isaiah 61:1 MT in the quotation of 4:18 in the NKJV is due to this translation following the *Textus Receptus* as the underlining Greek NT manuscript. This quotation is not included in the text of those that follow the Alexandrian Nestle-Aland. Considering that it is also included in the LXX ‘to heal the broken in heart’, it is then possible that it was in the original manuscript.
- Regarding the variant that is in Isaiah 61:1 MT that is neither in the LXX nor in the NKJV and ESV rendering of Luke 4:18 ‘the opening of the prison to those who are bound’; The clause appears to be nuanced by the added clause ‘to set at liberty those who are oppressed’ in Luke 4:18 (NKJV and ESV), as the clause ‘the opening of the prison to those who are bound’ (Isa. 61:1, MT), carries the same sense as ‘to set at liberty those who are oppressed’ (Luke 4:18, NKJV). This added clause could be a circumlocution influenced by the ‘to let the oppressed go free’ MT or the LXX ‘set the bruised free’ of Isaiah 58:6; considering that ‘bound’ can be translated as ‘bruised’ (Zodhiates 1993), the writer agrees with Beale and Carson (2007:288) that the LXX accurately reflects the sense of the MT.
- The addition of ‘recovery of sight to the blind’ in both the *Textus Receptus* and Alexandrian translations is a verbatim insertion from the LXX of Isaiah 61:1.

In conclusion the writer concurs with Metzger (1994:114) that Luke’s redactional activity is ‘an obvious scribal supplement introduced in order to bring the quotation more completely in accord with the Septuagint text of Is 61:1’. This is in agreement with Marshall (1978:182) who concurs that the text in Luke 4:18 is easier to explain by the assimilation to the LXX and with the findings of the article ‘Does the NT quote from the Greek Septuagint’ in KJV Today that Luke translated from Hebrew to Greek using the LXX as his template.

Although the UBS4 gives the short text an A rating (certain), in light of this study the writer favors the NKJV translation of Luke 4:18 as the one that most accurately reflects the sense of the MT and LXX of Isaiah 61:1; thus, will use this rendering of the text in the commentary section.

3.2 Isaiah 61:1-2, 58:6 in context

The good news announced in Isaiah 61:1 appears to be a concluding announcement of the message in chapters 58-60 where the call to repentance accompanies the promise of God's salvation. However, Isaiah 61:1 is unique in that the proclamation is to be made by a prophet that receives the special anointing of the Spirit. This prophet parallels the servant figure of Isaiah 40-55. The anointed servant of the Lord that has been sent with his Spirit recalls Isaiah 42:1 and 48:16. The Isaiah 61:1 figure can then be understood as an interpretation of Isaiah 40-55. The insertion of the Isaianic 58:6 phrases should likewise be understood within this wider context where, to set at liberty those that are oppressed, contributes to the collection of metaphors in describing the good news. Read together with Isaiah 61:1 as an expression of Isaiah 40-55, the call to Israel to set the oppressed free in 58:6 becomes the promise of the anointed prophet who brings to pass the realisation of Israel's call (KJV Today). Beale and Carson (2007:288) find support for this connection the Isaianic 42 Targum (42:3, 7) that specifically addresses the poor, the blind and prisoners as mentioned in Jesus' declaration. The synagogue attendants would have realized that Jesus was cross-referencing Isaiah 42:7 with Isaiah 61:1 (Hebrew parallelism), because Isaiah 42:7 develops the meaning of 'opening of the prison' as it suggests that 'open the blind eyes' is related to 'bring out the prisoners from the prison' as they both refer to a person coming out of spiritual darkness and bondage.

The call to set the oppressed free becomes the promise of the anointed prophet of Isaiah 61:1. Jews, who knew the scriptures well, would have known that only two prophets in scripture were said to be anointed, Elijah and Elisha. 'While the offices of king and priest were implied by an anointing, the office of prophet was not' (Poirier 2004). Nolland (1993:197) believes that in the natural Isaianic context, the anointing applied to that of a prophet, and finds support in the Targums and the Qumran documents that makes this explicit; 'Anointed' is collectively used to refer to prophets

(CD 2.12, 61. 1QM 11.7) and (1QH 18.14) applies this anointing to the Isaianic figure; an eschatological figure who is called the 'anointed of the Spirit' (11QMelch).

Marshall (1978:183) believes that Luke 4:18 appears not to be identifying the speaker as a messianic figure, but rather that the functions of this OT figure (Isa. 61:1) are now fulfilled in Jesus. Nolland (1993:197) admits that it is likely given 'Luke's tendency to use Christological titles somewhat licentiously that Luke thinks in both prophetic and messianic terms though in the immediate pericope the prophetic thought is predominant.' In both cases the focus is on Jesus, anointed by the Spirit, and both authors agree that the concepts of the eschatological prophet and Messiah merge in Jesus. The annunciation at Nazareth is the fulfillment of the eschatological hopes of the prophets for a Spirit-anointed Messiah (Dunn 1970:27; Isa. 11:1; 61:1).

Section 4: Exegesis of the Passage and Commentary

4.1 The Spirit of the Lord is upon me, because he has anointed me

Turner (1996:3) opens the discussion on the interpretation of 'The Spirit of the Lord is upon me' by pointing out that Jesus' disciples would have made sense of this announcement based on their frame of reference of understanding the Spirit from their Jewish OT theology. Menzies (1991:48) concurs and adds that 'due to the early efforts of H. Gunkel, F. Büchsel and H. von Baer, it is now recognized that Judaism provided the conceptual framework for the pneumatological reflection of Luke and the primitive church before him.' Continuing from this reference point, Intertestamental Period literature would also have been foundational to this understanding and extended by the 'revival' of the Spirit in the ministry of John the Baptist and Jesus. It is from these presuppositions that the gospel writers and Jesus' audiences would have understood and recognized that the activities of God among them were initiated by the Spirit.

4.1.2 The fundamental understanding of the Spirit in Jewish theology

The OT language of God's Spirit is articulated in a fragmented fashion and its language is strongly metaphorical, thus often making it difficult to formulate a theology of the Spirit. Turner (1996:4) and Menzies (1991:49-50) cumulatively denote that part of the problem is that:

The Hebrew word used for spirit *rûaḥ* sometimes means a current of air, that is, breath (blast) or a breeze; by analogy or figuratively a spirit, that is, (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, daemon, or (divine) God, Christ's Spirit, the Holy spirit (Zodhiates 1993).

The Hebrew word *rûaḥ* occurs 378 times in the OT. At least 77 of these refer to the Spirit of God. Therefore, it is not always clear if in a particular instance *rûaḥ* is referring to God's Spirit. Out of the 77 references, found the greatest majority are in the book of Isaiah (17).

Turner (1996:5) believes that Jewish readers of the Hebrew world would mostly explain the Spirit of the Lord as referring to God's own invisible life and energy in action, or his revelational presence by providing the following definition:

To speak of 'the Spirit of the Lord' performing some act was analogous to speaking of the 'arm of the Lord' or 'the hand of the Lord' performing the same action: it would be understood as a way of speaking of Yahweh himself in action; the extension of his own invisible presence. Those with a particular interest in Jewish wisdom, however, may have been more inclined to identify the Spirit as God's own 'mind' or 'will' at work (Isa 30:1-2, 40:12-14). Menzies 1991:53 states that miraculous events are always attributed to other sources: angels, the name of God and God himself.

Jewish readers would have understood these activities of God's Spirit related to his covenantal activities in and on behalf of Israel; thus, restricted to the nation of Israel. Within Israel, the Spirit was said to be 'on', 'with' or 'in', the terms are interchangeable (Turner 1981), as a gift on Israel's leaders enabling them to act on behalf of God's or to reveal his will.

Turner (1996:6) indicates that in the majority the OT records the 'Spirit of God' acted as the channel of communication between God and man. Thus, God's revelation was directly or indirectly attributed to the Spirit (Menzies 1991:50)—this was traditionally referred to as the 'Spirit of Prophecy' as Judaism came to understand it (Micah 3:8; Hosea 9:7).

Although the 'Spirit of Prophecy' only became a regular term in the Targums, the concept according to Turner (2000:86) is older, but rare. Turner cautions that for someone outside the Jewish tradition the term 'Spirit of Prophecy' is potentially misleading, as it appears to suggest that the Jewish concept of the 'Spirit of Prophecy' is primarily the oracle of prophecy. However, the 'Spirit of Prophecy' for Jews meant much more than that, 'typically inspiring at least four different types of gifts' (Turner 1996:8):

- Charismatic revelation and guidance
- Charismatic wisdom
- Invasively inspired speech
- Invasively inspired praise.

4.1.3 The 'Spirit of Prophecy' as the source of acts of power

Turner (1996:16) asserts that however incongruent it may seem, 'Judaism did attribute miracles of power to the "Spirit of Prophecy"'. As previously stated the 'Spirit of Prophecy' for Jews meant much more than just the oracle phenomena. However, what Turner is now asserting is that the Spirit, which is typically associated with 'prophetic' phenomena, is also at other times revealed as the 'Spirit of Power'. Thus, miracles of power are also attributable to the 'Spirit of Prophecy', including miracles of healings.

Advancing the writings of Schweizer, Menzies (1991) in his counter thesis, alleges that the traditional Jewish understanding of the Spirit, which he also identifies as the 'Spirit of Prophecy', is sharply contrasted to Turner's, as he believes that 'we never find miracles of power freely ascribed to the Spirit'. The Spirit is the 'source of prophetic inspiration, which (by granting special insight and inspiring speech) empowers God's people for effective service'.

Menzies (1991:53) arrives at this view by a characteristic reading of the LXX translators' view of the Spirit and other Diaspora, Palestinian, Qumran, Rabbinic literature and the Targums where the terminology is mostly found. By these observations he reasons that the concept is clear cut, naturally excluding all other gifts outside prophetic categories emanating from the 'Spirit of Prophecy' and attributing them to other means of divine action namely: angels, the name of God and God

himself. Menzies cites among others Daniel; it was an Angel of the Lord that delivered the three from the furnace (Dan. 3.49). Turner (2000:89) believes that this pushes the evidence too far, as, apart from the Targums, the terminology is completely absent from the LXX and its additions. Nevertheless, by no means has this stopped the LXX and other sources using the word 'Spirit of Prophecy' in contexts where the reference is quite clear to divine power at work, rather than the typical 'Spirit of Prophecy' gifts. Turner (2000:106) is of the opinion that the most obvious place to test such hypothesis is in the Hebrew Bible and in the way the LXX and targums translate the Hebrew OT. He concludes that these works found no problem in asserting the position that the Spirit was the source of both charismatic wisdom/revelation and other types of miraculous power. Menzies (1991:50) and Turner agree that the translators of the LXX characteristically assign activity of the Spirit to the prophetic gifts (Ezek. 2.2-3), but Turner (2000:89) adds 'not exclusively'. Although Menzies (1991:102) concluded that 'all Intertestamental Period literature shows a general reluctance to associate the Spirit with miraculous deeds', Turner claims that the 'Spirit of Prophecy' is not a rigidly fixed concept in Judaism, which excludes all gifts outside the prophetic, associating them to other modes of divine action, as Menzies would have us believe. Turner (2000:89-90) asserts that there are so few uses of the term 'Spirit of Prophecy' that it should caution against formulating a clear-cut concept, therefore it is required to enquire beyond a narrow range of evidence and be sensitive to the semantic extensions that look beyond the typical.

Turner (2000:106-107) advances that to the LXX translators there were not two different pneumatologies; the Spirit that brought Ezekiel revelation (2:2-3), is the same Spirit that lifted him up onto his feet (3.2) and transported him to different locations (3:12, parallels (par.) in 3:14,24; 8:3; 11.1,5,24; 37:1; 43:5); all referenced as the 'Spirit of Prophecy'.

Turner (2000:169) further advances that by associating the 'Spirit of Prophecy' to revelation and wisdom, it would be expected that miracles of power would then be referenced as the Spirit of the Lord, Spirit of Power or Holy Spirit. However, the Targumists clarify that the Spirit on Elijah was the 'Spirit of Prophecy', which he requested a double portion of (2 Kings 2:9) and then proceeded to part the Jordan

waters (2:14). Similarly, to the LXX translators, the Targumists assign to the ‘Spirit of Prophecy’ the Spirit that brings Ezekiel revelation (2.2-3) and other miracles of power.

It is true that the ‘Spirit of Prophecy’ has best been explained in the general trend in Intertestamental Period literature as the organ of communication and revelation from God to a person, while not restricting it if the natural interpretation of the text requires it (Turner 2000:108). With this in mind Turner (2000:109) quotes Hill who rightly comments: ‘Thus the spirit of prophecy may be attributed to a warrior and craftsman, king and messianic ruler—men whose activities would not all be included within the narrower definition’.

4.1.4 The ‘Spirit of Prophecy’ in messianic tradition

Menzies (1991:70) concluded that the Palestinian authors viewed the Spirit as a ‘*donum superadditum*’—supplementary gift bestowed to individuals so that they ‘might fulfil a divinely appointed task’. However, ‘the Spirit is not associated with the performance of miracles and feats of strength’.

One of the examples provided by Menzies (1991:66) to arrive at this conclusion is Enoch (Enoch is an historical person and prophet, quoted in Jude 1:14-15). Menzies (2001:53) advances his thesis that the Spirit is not associated with works of power by citing that it is an angel who carries Enoch away into the highest heaven (2 En. 67:2). 1 Enoch 49:3 describes ‘The Elect One’ as follows:

In him dwell the spirit of wisdom, the spirit which gives thoughtfulness,
the spirit of knowledge and strength, and the spirit of those who have
fallen asleep in righteousness.

This text is basically a verbatim rendering of Isaiah 11:2, a verse in which the reference is to the ‘the Spirit of the Lord’ that rests on the Messiah. Menzies (2001:53) by comparison stresses that in 1 Enoch 49:3, as in Isaiah 11:2, the Spirit provides the wisdom necessary to rule and exercise judgment (49.4, compare (*cf.*) 51:3).

He further advances his thesis by affirming that 1 Enoch 62:2 picks up Isaiah 11:4 and continues to exalt the power of ‘the Elect One’ to judge and rule:

The Lord of the Spirits has sat down on the throne of his glory, and the spirit of righteousness has been poured out upon him [the Elect One]. The word of his mouth will do the sinners in; and all the oppressors shall be eliminated from before his face.

Turner (2000:114-115) arrives at a different conclusion also citing Isaiah 11:1-4 but drawing attention to the messianic figure mightily endowed (11:2c) with the Spirit, equipping the Messiah not only with wisdom and knowledge, but also with power to ensure freedom from enemies and enforce righteous rule. A characteristic picture is posited by the Targums of Israel's defenders by the joint use of the terms 'Spirit of Prophecy' and 'Spirit of Might'. Turner arrives reasonably confident at this interpretation by the Qumran 1QpIsa reconstruction of Isaiah 11:2-5, which clarifies that the 'matter concerns the scion of David who will take his stand at the end of days to save Israel and to exterminate his enemies. And God will sustain him with a mighty Spirit'. A similar understanding is evidenced by other Qumran (1QSb 5.24-25) messianic material, cumulatively developing messianic expectations, which represents God's gift leading to 'everlasting might' in terms of fulfilling the Davidic hopes (Turner 2000:115). Of significant interest to this research is 4Q521, which further develops the messianic expectations in an allusion to Isaiah 61:1-2, but now with the first reference to healing in fulfillment of Isaiah 61:1-2 by the Messiah (Turner 2000:116).

A case of the 'Spirit of Prophecy' as the 'Spirit of Might' on the Messiah through which he asserts liberating rule is in the Davidic figure of Isaiah 11:1-4 as translated by the Targum of the Hebrew text and reads as follows:

Isa 11:1 There and a King shall come forth a shoot from the stump sons of Jesse, and the Messiah shall be exalted from the sons of his sons a branch from his roots shall bear fruit. Isa 11:2 And the Spirit of the LORD Spirit of prophecy shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD.

Turner concludes that it is in this combination that the language of Isaiah provides the different messianic portraits; a Servant-herald based on Isaiah 42:1-2 and the

liberating Servant-warrior derived from Isaiah 61:1-2. Where the 'Spirit of Prophecy' and 'Spirit of Might' is not in joint use, the 'Spirit of Might' maybe nuanced differently when it combines the 'Spirit of Prophecy' with some acts of power (1996:20).

4.1.5 Annunciation, birth, infancy and anointing by the 'Spirit of Prophecy'

Menzies (1991) asserts that in the Intertestamental Period, the lack of associating works of power to the 'Spirit of Prophecy' was to such an extent that even Luke who thought of the Spirit as the 'Spirit of Prophecy' would also have been persuaded not to attribute miracles of power to the 'Spirit of Prophecy'. Therefore, he deliberately changed the Mark and Q traditions to remove this connection. Menzies (1991) arrives at this conclusion by the fact that out of the synoptics, Luke alone portrays several activities of the Spirit within the range of the traditional typical gifts of the 'Spirit of Prophecy' in association with the annunciation of Jesus conception, birth and infancy; Elizabeth (1:43), Zechariah (1:67) and Simeon (2:26) designated by Luke's favourite idiom 'filled with the Holy Spirit'; marking the beginning of a new age after a long Intertestamental Period silence of the Spirit (Turner 2000:143).¹⁹

Does Luke then not attribute miracles of power directly to the Spirit?

The gospels portray John the Baptist as preparing the way for the Lord in the wilderness and elucidate this location in terms of Isaiah 40:3. This was to allude to the recurring Intertestamental Period thought of the Isaianic 'New Exodus' hope, 'the hope that God through a Spirit-empowered servant (61:1-2) who embodies Israel and bears Davidic characteristics that would destroy Israel's enemies (at the time partly identified as the spiritual forces behind Israel's idolatry and spiritual blindness)' (Turner 1996:29).

Turner (1996:25) points out that Luke 1:32-33 presents Jesus as the fulfilment of the eschatological throne of David, as in the messianic hope of Isaiah 11:1-4. The title 'Son of God' emanates from Psalm 2:7 and the reference to 'The Holy Spirit will come upon you' is an allusion to Isaiah 32:15 concerning Israel's 'New Exodus' restoration. Luke in 1:35 records the annunciation of Jesus' birth referring to the Holy Spirit as 'the power of the Most High'; the means of the miraculous conception by the overshadow

¹⁹ For a fuller discussion see Turner 2000 (147-149).

agency of the Holy Spirit. Turner (2000:156-157) interprets the text to mean that the new creation by the 'power of the Most High' in this context is connected to the Holy Spirit, *contra* to Menzies (1991:111-112) who in light of his thesis believes Luke is consistent with traditional Judaism of the day's understanding of the 'Spirit of Prophecy', therefore, he does not attribute miracles of power directly to the Spirit. Menzies suggests that this is the reason that Luke did not attribute the birth of Jesus exclusively to the activity of the Holy Spirit, thus making the connection to 'the power of the Most High'. Turner (2000:158) rebuts that although Menzies (1991:112) says 'exclusively' to try and minimize the creative role of the Spirit in the conception, Menzies is still forced to come to the conclusion that in this case the Spirit was involved. Turner (2000:158) thus persuasively argues that the door is now open concerning everything Luke has to say about Jesus and the Spirit's miraculous power in the physical realm.

The Spirit on John is unprecedented; he is 'filled with the Holy Spirit' 'even from his mother's womb' (1:15), hence even in *utero* he recognises the Messiah (1:4, 44). Jesus, however, was not just filled with the Spirit like John; his very being is attributed to the Spirit. Thus, on the basis of Isaiah 11:1-4, its developments and the infancy narratives, the Spirit upon Jesus is the 'Spirit of Prophecy'; it can therefore be concluded that Luke is willing to attribute the miraculous power to the 'Spirit of Prophecy' (Turner 2000:159).

What is the significance of Jesus' experience at the Jordan? Can we affirm Dunn's (1970: 23-54) claim that the primary purpose of Jesus' anointing at the Jordan was not just to empower him for his messianic mission, but rather to initiate him into the new age and covenant? Or was it to adopt him as Son, or just to provide evidence of his status? Was it to anoint him with the Spirit? Or was it to appoint him as the Messiah?

Dunn advances Biichsel's (quoted in Menzies 1991:137) thesis in acknowledging that 'Jesus is God's Son from his birth', however, Jesus' sense of sonship flowed from his reception of the Spirit at the Jordan. Dunn is more cautious stating that with the anointing at the Jordan; Jesus' sonship is perfected and completed. For Dunn 'there is also a sense in which he only becomes Messiah and Son at Jordan, since he does not in fact become the Anointed One till then' (It is after this event that the note of fulfilment is made; Luke 4:18), thus only then did he take up the function of Messiah,

hence the messianic age is inaugurated at the Jordan. With this in mind Dunn further advances that there is also a sense in which Jesus only becomes Messiah and Son at the resurrection and ascension (Acts 2:36; 13:33). The thought is therefore that Jesus is not becoming what he was not before but entering into a new phase of salvation history. The issue then is not so much the changes in Jesus' person or status, but the beginning of a new age of salvation (Dunn 1970:27-29).

Menzies (1991:136) believes that the declaration of the heavenly voice is a basis from which to interpret the Spirit's role at the Jordan. Regarding sonship, Menzies (1991:137) believes that the voice merely identifies an already existing status, citing Mark 9:7 by the repetition of the declaration 'this is my Son' on the mount of transfiguration. Luke's (3:22) knowledge of the OT, particularly the LXX, would have enabled him to detect the heavenly declaration voice deliberately echoing the Spirit's action through Jesus, empowering him as Davidic, Messianic Son; 'You are My beloved Son' (Psalm 2:7) and Isaianic servant (Isa. 42:1) 'in You I am well pleased'. The Christology is clear; the declaration identifies Jesus as the Messiah-King/Servant-Messiah (Menzies 1991:136; Turner 2000:197-198). However, the Christology presented by the heavenly voice is not the primary concern here; 'we are chiefly concerned with the implications the divine declaration holds for the relationship between Christology and Pneumatology' (Menzies 1991:136).

Menzies then concludes that the Jordan is just a confirmation of Jesus' existing status, constituting a call to begin his messianic mission with the representative anointing by which Jesus was empowered to carry out his divinely appointed task (1991:137-138). Turner (2000:199) concurs by stating that a careful reading from what precedes the Jordan experience (Luke 1-2) should alert that the Jordan marks the beginning of a nexus of activities of the Spirit through the Messiah, empowered by the Spirit. To which Menzies (1991:137) adds by stating that the divine declaration does not just designate Jesus' reception of the Spirit, but also the inauguration of Jesus' messianic mission. Dunn (1970:25) does not deny that it was this anointing that equipped Jesus with power and authority for his mission (Acts 10:38), it is just not the primary reason; the issue is the initiation of the messianic age and initiating Jesus into this era.

In evaluating the assertion that the Jordan marked the reception of the Spirit for Jesus, it is important to note that the synoptics do not actually record an objective reception

of the Spirit by Jesus at the Jordan, but a vision (*contra* Dunn 1970:27), which includes the descent of the Spirit (the clause ‘the heavens opened’ is a standard formula to denote the beginning of the visionary experience (*cf.* Acts 7:56, 10:11). Mark uses ‘the heavens rent’ to probably heighten the allusion to the Isaianic ‘New Exodus’ connection by using the language of Isaiah 64:1. Turner *contra* the assertion that the Spirit comes upon Jesus at the Jordan considers that the vision is no more than a revelation of the impending significance of the Spirit already upon him—for Luke, Jesus already experienced the Spirit beyond which any may aspire from birth and infancy due to his possession of the Spirit before the Jordan event (2:27, 40, 52). Turner concludes that the significance of the vision is that ‘from that time, the Spirit will be with Jesus as the power to exercise the messianic task’ (1996:30).

It is the writer’s opinion that Jesus did not become God’s Son at the Jordan; he was Immanuel at birth—God with us (Matt. 1:23).²⁰ The voice at the baptism was a public confirmation of Jesus’ existing status further affirmed at the transfiguration as God’s unique Son, ‘This is my Son, my Chosen One’ (Luke 9:35). Hence, the writer concurs with Williams (1988:313) that these events ‘are to be understood not as announcements of a new stage of sonship in Jesus life and ministry, but as declarations concerning Him who is already the Son of God’.

The link between the Jordan and what follows is important. Luke records that Jesus ‘was led by the Spirit in the wilderness’ (4:1). Emphasis should be on Luke’s redactional change, ‘full of the Holy Spirit’ (4:1a). While Israel in the wilderness ‘rebelled and grieved the Holy Spirit’ (Isa. 63:10), the new representative, Jesus, overcomes, as he returns still ‘in the power of the Holy Spirit’ (4:14), victorious as the servant warrior of Isaiah 49:24-25, empowered to liberate Israel.

Dunn (1970:31) believes that even more salient is the Adam Christology that Luke employs; ‘it can hardly be an accident that Luke inserts the genealogy of Jesus

²⁰ When Jesus was twelve and his parents found him in the temple discussing with the scholars, Jesus said to them, “Did you not know that I had to be in my Father’s house?” (Luke 2:49). This was the first time that Jesus made a messianic reference to himself, showing that he understood who he was since childhood. Throughout Jesus’ ministry, he refers to God as “my Father” and every time he used those words, his listeners would have heard it as a bold claim to be the Messiah who would come one day as God had promised (Tverberg and Okkema 2015).

between his anointing with the Spirit and his temptation, nor that he traces the family tree back to Adam'. This is now the second Adam, who is led into the wilderness to do battle with the same Satan, but does not fall, thus reverses the results of the adamic fall.

Luke's emphasis on Jesus and the Spirit appears to support the views of Menzies (1971) and Turner (2000)—albeit it with different emphasis—whom interpret Jesus' Jordan experience as empowering for mission, rather than bringing him 'new covenant life' or sonship. The anointing is to empower the promised Davidic- King/Isaianic-Servant, who will liberate Israel, thus contextualizing Jesus as the anticipated Messiah of the Spirit. It is no surprise then that Luke appears to be more interested in assuring his readers that Jesus is the promised one, rather than emphasizing how the Jordan experience contributed to his life.

Whether Jesus' experience at the Jordan was 'initiatory of a new age' (Dunn 1970:24), 'signalling the beginning of Jesus' messianic ministry' (Menzies 1991:137), or a 'revelation of the impending significance of the Spirit already upon him' (Turner 1996:30); it can be synthesized that the emphasis of the synoptic gospels, especially Luke, is to present the Spirit on Jesus almost exclusively in terms of empowering for his messianic mission. Menzies (1971:138,150) emphasizes preaching as the most prominent dimension of Jesus' mission; Turner (1996:35) and Dunn (1970:32) healing and teaching (Acts 10:30).

Although Dunn (1970:32) implies parallels from the Jordan to some paradigmatic experience of Christian sonship and new covenant life in the Spirit for contemporary disciples, there is no denying that Luke understood the Spirit on Jesus, primarily in traditional Davidic messianic terms, as the reason for empowering this unique person with a unique mission.

Generally, in the OT the Spirit came upon leaders of the people of God temporarily to empower them for specific tasks. David was an exception; he was continuously filled with the Spirit from the time he was anointed by Samuel (Williams 1998:161; 1 Sam. 16:1-13). It is then noteworthy that both figures, the Servant of Isaiah 42:1 and the Davidic Messiah of Psalm 2:7, are enabled by the Spirit to carry out their respective tasks. Similarly, then it can be extrapolated that through his reception of the Spirit

Jesus is equipped for his messianic task. The implications are well defined by Williams (1998:167):

It is therefore apparent that the coming of the Spirit upon Jesus was for the whole of His ministry. It was not for a particular or limited work and surely not for a special utterance or activity, but for the total vocation He fulfilled. With the coming of the Spirit He became the “anointed One” and therefore “the Messiah” or “the Christ.” With that anointing He carried out His ministry and mission.

Relevant is Dunn’s (1970:36) reminder that John baptized many and nothing happened; it was the person who made the difference. It was Jesus’ submission to the Father and his divine mission that resulted in the dispensing the gift of the Spirit.

Jesus was anointed for all the aspects of his unique mission, including all the various aspects for which judges, kings and prophets were anointed. However, the Messiah would surpass all others by the breadth and depth of his anointing due to his calling and the results to be achieved. Under the continuing enablement of the Holy Spirit he would carry forward his total ministry—it was a unique anointing, on a unique person, with a unique mission.

Why Jesus was baptized has always been a theological concern for NT believers, because John's baptism was a baptism of repentance (Matt. 3:11; Mark 1:4; Luke 3:3). Jesus did not need forgiveness as he was sinless (2 Cor. 5:21; Heb. 4:15, 7:26; 1 Peter 2:22; 1 John 3:5). Regardless of opinion, it is clear that it was a testimony directly from heaven of the Father's pleasure with the Son and a defining moment in Jesus' public life—authenticating his calling and enabling that calling, in the presence of the Trinity. Mathew (3:15) records Jesus wanting to be baptized to ‘fulfill all rightness’, which in Mathew’s context could mean to fulfill all the ordinances of the Law (Matt. 5:17). However, Turner (2008:119) believes that this ‘still does not adequately handle the fulfilment theme in Mathew’; advancing that Jesus’ baptism fulfills the scriptures by John introducing the Messiah to Israel—meaning that Jesus’ baptism was not intended to fulfill all rightness, but to ratify John’s ministry. Turner believes that considering that at the Jordan John introduced Jesus to Israel (Matt. 3:5-6), Jesus was identifying with the repentant remnant within the nation of Israel. However, considering

that Jesus baptism sets a public ministry to a repentant poor in spirit people (Luke 4:18, see section 4.2), the wider interpretation cannot be ignored. With this in mind Smith (2012:35) finds Barbieri's (1985:13) explanation that 'It was therefore in the will of God for him to be baptized by John in order to be identified (the real meaning of the word 'baptized') with sinners', as most satisfactory.

Believers are also called 'sons of god' (Gal. 3:26), but by adoption. Jesus however was born as the Son of God, therefore, 'Christ is uniquely the Son of God and therefore related to the Father as no other person is' (Williams 1988:314). The emphasis on the Messiah's anointing should therefore caution contemporary disciples assuming that Luke presents Jesus as the pattern for all other Christians' experience of the Spirit. Both the timing of his reception of the Spirit and the nature of his permanent endowment by the Spirit should then be anticipated to have unique elements corresponding with his unique mission (Turner 2000:36; Williams 1998:162).

4.2 Because he has anointed me to preach the gospel to the poor;

The Hebrew word *māšāḥ* (anointed) has the same root source as Messiah. This was a way of symbolizing God's calling and the equipping of leaders. In the OT, prophets, priests and kings were anointed. In Greek Χριστός (Messiah) is translated Christ. Christ, literally means 'Anointed One', 'It refers to the Coming King (Ps. 2:2; 18:50; 84:9; 89:49-51; 132:10,17), who will be called and equipped to do God's will in initiating the restoration and the New Age' (Utley 2008).

Hendriksen (1978) holds that this anointing implies that the Saviour had been set apart and qualified for a task; thus, both an empowerment and a commissioning.

The anointed prophet is sent to 'preach the kingdom good news' (4:43) especially to the poor (4:18), thinking of the destitute in most need of divine help. The proclamation to preach good news to the poor should be seen as to 'evangelise the poor' (NET n.d:147) in the context of Jesus' words in Luke 4:43 'for this purpose I have been sent'.

Who are the poor that Jesus might be referring to? The extent to which one should spiritualize the references to the poor is a difficult question (Nolland 1989:198); the closest link is to the 'beattitudes' (Matt. 5:3) where the same word occurs (Marshall 1978:184; Hendriksen 1978). The context of the parallel text in Isaiah 61:1 appears to

emanate out of Isaiah 66:2 ‘On him who is poor and of a contrite spirit, And who trembles at My word’ (Hendricksen 1978). The poor are frequently mentioned, literally in 14:13, 21; 16:20, 22; 18:22; 19:8 and 21:3, in contexts that refer to those that are most likely to respond to God (Bock 1994:408). In a materialist world an interpreter would be inclined to think of the economically poor. However, Green (1997:211) draws attention to the fact that in the Mediterranean cultural world of the time ‘both these definitions of the “poor” are inadequately grounded’. Not to say that these designations are not significant. What Green is addressing is that the cultural designated poor has a wider meaning and would include elements like: gender, heritage, religious purity, vocation etc. The word *ptōchos* evokes the sense of those beyond materialistically poor, including also the idea of being afflicted and distressed (Zodhiates 1993).

In this holistic sense Jesus addresses his ministry to the destitute that, for socio-religious reasons, have been lowered to a position outside the boundaries of God’s people. Luke’s gospel emphasizes women (Mary, Elizabeth, Anna, Mary and Martha) and the poor (Luke 6:20-23) as those whom the Jewish leaders never considered, as well as the socially, racially and religiously ostracized:

Immoral women	Luke 7:36-50
Samaritans	Luke 9:51-56, 10:29-37, 17:11-16
Lepers	Luke 17:11-19
Tax collectors	Luke 3:12-13, 15:1-2, 18:9-14, 19:1-10
Criminals	Luke 23:35-43
Rebellious family members	Luke 15:11-32
The poor	Luke 6:20, 16:19-31
Gentiles	Luke 13:29, 14:23

Thus, Jesus refuses to recognize these social-religious barriers, proclaiming that even these are worthy of receiving divine grace and entry into the family of God (Green 1997:211). Contemporaneously Bock (1994:408) rightly reminds that the church is called to minister to the needs of the destitute among us ‘since a major ethical call for the Church is that Christians are to meet one another’s needs and to love their neighbours’. Over and above meeting the needs of the poor to meet their needs Christians that demonstrate an unsympathetic attitude toward the poor do not fail to demonstrate the values of the Kingdom of God (Zech. 7:9; Luke 14:13).

4.3 He has sent me to heal the brokenhearted,

Jesus being sent looks back to the commission clause of the text for which he was anointed that directs him to proclaim healing to the broken hearted (Bock 1994:409).

Considering the fact that ‘He has sent Me to heal the brokenhearted’ is omitted in the ESV, NIV and NRSV Bibles and others that have the Alexandrian Nestle-Aland text as the underling NT translation, there is some dispute as to why (see section 3.1.4). Some point to the option that the phrase was absent from Luke’s copy of the LXX (Holtz quoted in Marshall 1978:182). Others believe that Luke dropped the phrase himself as he wished to reserve healing for cases of physical healing (Menzies 1991); this reasoning is based on the concept not supported by the research that the ‘Spirit of Prophecy’ does not associate miracles of healing directly to the Spirit (see section 4.1). The problem with this line of reasoning according to Turner (2000:225) is that it is unconnected to the issue at hand; ‘the sort of healing required by those who are broken hearted is not literal bodily healing at all’ (Nolland 1989:197)—in Isaianic context sickness is a metaphor for sin (Isa. 1:5-6). The broken at heart is most likely referring to the spiritually poor. Ergo, it is those who are spiritually captive, and blind are in need of ‘release’ (v. 18, NET), a release Jesus brings.

4.4 To proclaim liberty to the captives

The figure of Isaiah 61:1 brings a message of God’s deliverance to the exiles. These captives are the exiles that the Babylonians removed from their homeland to Babylon where they suffered many adversities. In this context the nature of the prophecy points to the fulfilment when Israel’s remnant returned from Babylonian captivity (Hendriksen 1978; Bock 1994:409).

In light that the OT viewed the exile as the result of sin, the spiritual undertone of the captives symbolizes enslavement to sin and Satan (Hendriksen 1978; Bock 1994:409; Deut. 28:32; Isa. 42:7) Therefore, the image of the release is from captivity; but in Luke, the image includes the release from sin and spiritual captivity (1:77, 7:47). ‘The Messiah in his terms was divinely commissioned to proclaim and to bring about release from this captivity’ (Bock 2008:409).

4.5 And recovery of sight to the blind,

According to Luke's text Jesus also read these words 'And recovery of sight to the blind'. If the parallel text in Isaiah 61:1 MT passage is rendered as 'the opening of the prison to those who are bound', why does the corresponding line in the LXX and in Luke NKJV and ESV renders it as 'recovery of sight to the blind'? (see section 3.1.4). Hendriksen (1978) claims the transition from one idea—the opening of the prison—to the other—the recovery of sight—can be explained by pointing out that when men bound in dark dungeons (captives) are set free, they again see the light of day and in that sense their eyes are opened. Therefore, the phrase 'recovery of sight to the blind' also reflects a similar concern with literal and symbolic meaning (Green 1997:211).

Noland (1989:197) believes consideration has to be given to that the 'opening of their eyes' refers to spiritual sight. Green (1997:211) adds that the spiritual overtones in the metaphor in receiving revelation, experiencing salvation and inclusion in God's family cannot be overlooked. If the narrative's chiastic structure centre 'recovery of sight to the blind', which presents Luke's theological purpose—the anointing on the Messiah was for the purpose for which he was sent into the world, to open men's spiritual eyes—is considered, the non-literal meaning is justified. This non-literal meaning is also justified by Luke (6:39; 14:13, 21; *cf.* Acts 26:18), therefore, it can be asserted that one of the purposes for which the Messiah was sent into the world was indeed to open men's spiritual eyes—a purpose claimed by Jesus in John 9:39.

However, the connection between Luke 4:18 and 7:22, with its quite literal application in verse 21, should keep us from rejecting a literal reference entirely (Noland 1989:197). Jesus had come to save the entire man: body and soul. The promised blessings were both physical and spiritual. Were the blind not gaining their sight, cripples walking, lepers being cleansed, deaf people having their hearing restored, and even some of the dead being raised back to life? Whatever the extent illness, directly or indirectly, can be attributed to satanic forces, it is not beyond expectation that physical healings should be regarded as part of the messianic deliverance from the one endowed with the Spirit. This is supported by Jesus's own response to John's doubt from jail, 'Are you the one who is to come, or shall we look for another?' (Luke 7:19); Jesus' response alluded to a medley of Isaianic 'New Exodus' texts (29:18, 35:5-7, 42:18, 61:1-2), namely: 'Then the eyes of the blind shall be opened, and the ears of the deaf

unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy' (Isa. 35:5-6). This confirms that the prophetic Isaianic promises of the Anointed Messiah are being fulfilled in his ministry—unique elements that pointed to the nature of Jesus' mission—'Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them.' (Luke 7:22). This testimony would have been meaningful to John as he did no miracles (John 10:41), in contrast Jesus ministry was confirmed by miracles.

'According to Luke (4:18), Jesus related the prophetic word of Isaiah 61:1 to his own mission. God send him to bring good news to the poor and sight to the blind, this denotes the unity of word and deed in Jesus' proclamation. The proclamation of the kingdom of God takes place by means of Jesus' word, and Jesus' healings are the physical expression of that word' (Greig and Springer 1993: 25).

4.6 To set at liberty those who are oppressed;

Neither Isaiah 61:1 MT nor the LXX Version contains anything that corresponds to the phrase, 'to set at liberty those who are oppressed' (see section 3.1.4). Bock (2008:409) and Marshall (1978:182) believe that it is probably an insertion from Isaiah 58:6. Although Marshall (1978:182) allows for the possibility that it is a circumlocution for 'set the bruised free' from the LXX of Isaiah 58:6, he believes that the insertion adds nothing to the sense and it is hard to see why it was made.

The possible reason for inclusion was presented in section 3.1.4—a replacement clause for 'the opening of the prison to those who are bound' (Isa. 61:1, MT), which is omitted in the LXX of Isaiah 61:1 and in both the NKJV and ESV renderings of Luke 4:18.

Marshall suggests that the inclusion of the phrase from Isaiah 58:6 was perhaps to introduce the concept of forgiveness (1978:184), as setting at liberty those who are oppressed is developed in the third gospel as release from sins; another unique theological feature of Jesus' mission as Savior (Green 1997:211). With this in mind Hendricksen (1978) adds that a prophet can proclaim liberty, but cannot make it come to pass, only the deliverer has been anointed to set at liberty the oppressed by sin; thus, again this clause in the text describes a messianic function. This messianic task

therefore clarifies the use of Isaiah 58:6 as it emphasizes that this function is realised by Jesus. Jesus' acts of deliverance are directly related to his authority; one greater than that of a prophet (Luke 11:14-23), greater than Solomon and Jonah (11:31-32), mighty king (19:37-38), son of David (Bock 1994:410; 19:37-38).

Conclusion

The focus of this chapter was to deal with question one of the research questions—how does the uniqueness of Jesus' anointing impact the extent to which Christians can emulate his healing ministry?

The major findings were summarized at the end of each section and at various other points where it was applicable to the ensuing argument or bridging of sections. This conclusion will therefore only synthesize the findings that relate to evaluating the claim that one of the Holy Spirit's main tasks on earth is to empower contemporary disciples to minister like Jesus with the implication that Jesus acted as a model to be imitated.

Luke understood the Spirit on Jesus primarily in traditional Davidic messianic terms. Generally, in the OT the Spirit temporarily came upon leaders of the people of God to empower them for specific tasks. David was an exception; he was mightily and continuously filled with the Spirit from the time he was anointed by Samuel (1 Sam. 16:1-13). Luke presents Jesus' experience of the Spirit as unprecedented from birth, infancy to his baptism. The Jordan experience was a unique event in history; the heavenly voice at the baptism was a public confirmation of Jesus' existing status confirmed by 'You are My beloved Son' (Psalm 2:7); 'in You I am well pleased' (Isa. 42:1). It is noteworthy that both descriptions, the Messianic Servant of Isaiah 42:1 and the Davidic Messiah of Psalm 2:7, were enabled by the Spirit to carry out their respective tasks. Similarly, then, it can be extrapolated that at the Jordan the Father authenticated Jesus' calling and enabled that calling in the presence of the Trinity. Jesus was anointed for all the aspects of his unique mission, including the various aspects for which the judges, kings and prophets were anointed. However, the Messiah would surpass all others by the breadth and depth of his anointing due to his calling and the proportional results to be achieved—it was a unique anointing, on a unique person. Luke therefore did not present Jesus' anointing as the pattern for all other Christians' normative experience of the Spirit.

The writer concurs with Pretorius and Lioy (2012:60) that scripture reveals Jesus as the believer's role model in living the Christian life; 'This includes serving the Lord in the power of the Spirit'. However, do the gospels present Jesus as the pattern for all other Christians' normative experience of the Spirit? Consider the significant

differences in this parallel between contemporary disciples empowered by the Holy Spirit and 'The Anointed One':

- Disciples experience spiritual rebirth (regeneration) (John 3:3-6); Jesus was conceived by the Spirit (Luke 1:35) and baptizes his disciples with the Spirit (Luke 3:16).
- Disciples depend on the infilling of the Holy Spirit for ministry (Acts 1:8); Jesus was permanently anointed (John 1:32) without measure (3:34), perfectly depending on God the Father and the Holy Spirit at all times (John 3:34-35, 10:30, 14:10, 16:7-11).
- Disciples are dependent on the Spirit to affirm their salvation and ministry (Rom. 8:16); Jesus' anointing provided evidence of his status as the anticipated 'Messiah of the Spirit' (Isa. 11:2-3, 42:1, 48:16, 61:1); divinely commissioned with representative anointing and authority, corresponding to his unique mission.
- The Holy Spirit enables the sanctification of contemporary disciples (2 Cor. 3:18); The Holy Spirit bears witness to Jesus as 'the Holy One' (Luke 1:35).

The significance of these parallels is that Jesus is not just a prophet or even a great prophet (i.e. John the Baptist, the great prophet) upon whom the Spirit rested in a limited degree (Hendriksen 1978). Therefore, by inference contemporary disciples are not like him and by implication, based on their limited Holy Spirit empowerment, will not be able to function like him. The writer concurs with Warrington (2000:141) who rightly affirms that the advocates of the view that Jesus has delegated his authority to his followers to function as he did, must take into consideration the distinctions.

The conclusion to the significance of Jesus' proclamation recorded by Luke (4:18) 'The Spirit of the Lord is upon me', is that Jesus received the Holy Spirit in an unprecedented way as 'The Anointed One', for the purpose of fulfilling his unique mission. Accordingly, when claiming that his anointing was transferred to NT disciples, although there are common elements, it cannot be claimed that NT disciples received the Holy Spirit in exactly the same way Jesus did. Although both Jesus and his disciples are empowered by the Holy Spirit to manifest the active presence of God and to do his work in the world, a distinction needs to be made between the way in which the Spirit functions in Jesus' life, and that of his disciples.

The writer is aware that broadly speaking Luke presented Jesus as the life of a man preaching and healing in Galilee and Judea, empowered by the Holy Spirit. However, it appears that Luke recognized the difference that Jesus was empowered by the Holy Spirit within the context of an unparalleled anointing, because in his two-volume set (Luke-Acts), he highlighted that Jesus was 'anointed' (Luke 4:18; Acts 4:27, 10:38), a term he never applies to disciples (Warrington 2000:157).

The implications of the findings of this chapter to the main outcome of the research, which is to assist in refining the christocentric principle (Peppler 2012, 2013, 2014; Smith 2012, 2013), is that a hermeneutical lens that claims that one of the Holy Spirit's main tasks on earth is to empower believers to minister like Jesus, with the implication that he acted as a model to be imitated, must take into account the uniqueness of Jesus' anointing.

Chapter 3—The Accounts of Healings in the Gospel of Mark

Section 1: Introduction

1.1 The Passages, Objectives and Perspectives

The focus of this chapter is to deal with question two of the research questions—how does the uniqueness of Jesus mission impact the extent to which Christians can emulate his healing ministry? The overall objective will be attempted by evaluating whether Jesus' healing accounts, when soundly interpreted by a grammatical-historical hermeneutic, provide a theological foundation for the practice of christoconformity in a contemporary healing ministry.

In determining the significance of Jesus' healing ministry for disciples today, it is imperative to evaluate how this ministry should be understood in the context of first-century culture, which is the objective attempt of this exegesis. The selection of pericopes' to be evaluated is limited to Mark's accounts of healings conducted by Jesus and it excludes exorcisms. The parallel accounts in Matthew and Luke will be woven into the discussion to supplement the analysis of Mark's accounts. There are several reasons for choosing to anchor the study in Mark's gospel:

- Mark proportionally recorded more healing miracles than any of the other gospels.
- Where there are parallel accounts of a healing miracle, Mark's account tends to be the most detailed.
- The healing ministry of Jesus holds a more prominent place in Mark than it does in the other gospels.

This chapter will attempt to unpack the narratives in the context in which they appeared in Mark to uncover the pedagogical value of the stories (Warrington 2000). The researcher anticipates that the survey will show that although the synoptics portray Jesus as a powerful healer, the authorial intent is that Jesus' healings are not an end in themselves but make a major contribution to understand who Jesus is. The sequence of the stories is of particular significance in understanding Mark's editorial reasoning on narrating Jesus' healing miracles; Jesus was predominately revealing

himself to his newly chosen apostles (Utley 2008:25). In making the same point, Twelftree (1999:89) draws attention to the metaphorical meaning of some of the stories.

This chapter will argue that the synoptics present the healings of Jesus primarily as evidence of his unique identity, mission, anointing and absolute authority in the world, and that the stories clearly indicate that Jesus ministered distinctly and uniquely. The writer therefore expects that it is unlikely that Mark presented them to serve as a pattern for contemporary disciples to imitate.

1.2 The Plan

Subsequent to the introductory matters (section 1) dealing with the reasons for choosing the passages, objectives and a précis on perspectives, the chapter will engage in a modest review of contextual issues (section 2) relating to the gospel of Mark, broken down by matters involving the general background of the book, delineated as follows: authorship, date, audience and historical contextual matters, namely occasion and purpose of the book. This section will end by attending to matters involving argument analysis and literary structure, including a discussion on the ending of Mark. The mentioned sub-sections are modest in content as they will only deal with issues that have relevance to the interpretation of the selected text due to space constraints. Finally, the exegetical design will organize the report in a commentary structure (section 3), thus it will present the exegetical details in the discussions of the healing accounts. The commentary integrates literal, textual and contextual analyses relevant to the selected pericope that influence interpretation. Relevant theological observations in the commentary will be noted.

The major findings are summarized at the end of the sections and at various other points where it will be applicable to the ensuing argument or bridging of sections. Therefore, the conclusion will only synthesize the findings relating to the main problem of this research: what are the implications of the uniqueness of Jesus's person, mission, representative anointing, and authority, thus guarding against advocating an over-simplistic emulation of his ministry practices (christoconformity).

Section 2: The Context of the Book

2.1 General Background

2.1.1 Authorship

The gospel of Mark (Marcus) like all other gospels is anonymous. This however is an overstatement as there are internal clues that give some information about the author. Of relevance is that the author was well known to his original readers (Mark 15:21), even though it falls short of positive identification. The reason for the lack of authorship identification for the gospels is not known, Stein (2008:1) makes the observation that the gospel writers were not writing their gospel, but ‘the gospel of Jesus Christ, the Son of God’ (1:1)—hence, the anonymity. Perhaps the author may have simply assumed the readers’ knowledge of who he was (Guelich 1989: xxvi). Traditionally the gospel has been ascribed to John Mark (Lane 1974:21). There are early relevant sources (Papias A.D. 105 cited in Eusebius, Ecclesiastical History (Eccl. Hist.) 3.39.1-17)²¹ and other extensive evidence to support Markan authorship (Stein 2008:1)—Clement of Alexandria (A.D. 195) asserts that those who heard Peter preach in Rome asked Mark to record those sermons.

Utley (2008) believes that the apostle Peter has traditionally been associated with John Mark in writing his gospel and that Peter affectionately regarded him as his son (1 Peter 5:13). This assertion is a consistent feature of early Christianity tradition concerning Mark’ gospel (France 2002:7)—‘Justin Martyr (A.D.150), in quoting Mark 3:17, adds that it comes from Peter’s memory’ (Utley 2008). Mark accompanied Peter as his interpreter and compiled his teachings of the Lord’s sayings—‘The Anti-Marcionite Prologue to Mark, written about A.D. 80, identifies Peter as the eyewitness of Mark’s Gospel’ (Utley 2008). He was a Jewish Christian whose mother resided in Jerusalem. It was to his house that Peter went to subsequent to his release from prison (Acts 12:12); a place of meeting for the early Christian community in Jerusalem. He

²¹ ‘And this is what the Elder said, “Mark, who became Peter’s interpreter, accurately wrote, though not in order (τάξει), as many of the things said and done by the Lord as he had noted (ἐμνημόνευσεν). For he neither heard the Lord nor followed him, but afterwards, as I said, he followed Peter who composed his teachings in anecdotes (χρῆμας) and not as a complete work (σύνταξιν) of the Lord’s sayings. So, Mark made no mistake in writing some things just as he had noted (ἀπεμνημόνευσεν) them. For he was careful of this one thing, to leave nothing he had heard out and to say nothing falsely” (Papias A.D. 105 cited in Eusebius Eccl. Hist. 3.39.1-17).

was involved with Paul in first missionary journey (Acts 12:25). Mark travelled to Cyprus with Paul and Barnabas to preach in the diaspora synagogues (Acts 13:4), subsequently Paul wanted to travel to Asia, but Mark suddenly went home to Jerusalem (Acts 13:13). Paul took exception and refused to take him along in the second missionary journey. Mark therefore returned to Cyprus with his uncle Barnabas (Acts 15:26-41). It would appear that when Paul was in prison in Rome, Mark served as his delegate in a mission to Asia Minor (Philem. 24) and that later, when Paul was imprisoned, he instructed Timothy to bring Mark to Rome to assist him (2 Tim. 4:11).

2.1.2 Date

Stein (2008:12) claims that there has been wide consensus that the book of Mark was written around A.D. 70, however, several attempts have been made to date the gospel to the early sixties.²² Lane (1974:17) is more cautious in his assertion by stating that is generally accepted a date within the decade of A.D. 60-70.

According to early tradition, preserved in the Anti-Marcionite prologue (ca. A.D.160), it clearly dates the origin of Mark after the death of Peter, who was martyred in Rome during the second half of the seventh decade (Lane 1974:17).

The writer concurs with Stein (2008:13) who believes that by tradition the death of Peter is the strongest evidence for dating Mark. It is generally assumed that Peter died during the Nero persecution of the Roman Christians in A.D. 64/65. Tradition makes this connection quite explicit (Anti-Marcionite Prologue; Irenaeus, *Adversus Haereses* (*Haer.*) 3.1.1; Papias [Eusebius eccl. Hist. 3:39.15]), associating Mark's writing after the death of Peter in the latter part of Nero's (A.D. 66-70) reign in Rome —'Irenaeus, writing about A.D. 180 mentions John Mark as Peter's interpreter and compiler of his memoirs after his death (cf. *Contra Haereses* 3:1:2). 'This view is more likely than the view that Mark was written during Peter's lifetime. Clement of Alexandria implies that Mark was written in Rome during Peter's lifetime—a view followed by Eusebius (Eusebius, *Eccl. Hist.* 6.16.6-7) and Origin. The earliest tradition places Peter in Rome during Claudius rule in approximately A.D., nevertheless contemporary scholarship has opted for a later date (Guelich 1989: xxxi).

²² See the section on dating Luke, Chapter 2, section 2.1.2.

An exact date of Mark does not appear to affect the historical/theological/evangelistic truths of this gospel, nor does it directly influence the interpretation of the passages in enquiry, nevertheless, without being dogmatic the writer concludes to a date after the death of Peter (A.D. 64/65), possibly between the Vespasian military campaign of A.D. 67-70 and before the final siege of Jerusalem under Titus in A.D. 70.

2.1.3 Audience

The content in the book of Mark was based on Mark being an eye witness and associate of Peter's ministry and teachings. He was also Peter's interpreter in Rome, hence his Roman connection (Guelich 1989: xxviii). The disproportional number of Latinisms (2:4, 9, 11, 23) and that two common Greek expressions are explained by Latin ones (12:42, 15:16), provides evidence that it was written for a Roman audience (1989: xxx). Apart from internal evidence, the apostle Peter himself (1 Peter 5:13), as well as weighty tradition supports that Mark wrote to the church in Rome (Stein 2008:12). Mark is also connected to Rome by several early church writers:

- Anti-Marcionite Prologue (Italy)
- Irenaeus (Rome, *cf. Adv. Haer.* 3:1:2)
- Clement of Alexandria (Rome *cf. Eusebius Eccl. Hist.* 4:14:6-7; 6:14:5-7).

From internal evidence Mark specifies much about the intended audience. Stein (2008:9-10) categorizes this audience as follows: Greek speaking, did not know Aramaic, thus needing translating of the Aramaic words (3:17-22, 5:41), gentile Christians—familiar with gospel traditions (1:45, 1:8, 2:2) and fairly familiar with OT characters and Jewish religion in Greek (LXX) (1:2, 1:44, 2:25, 6:15, 12:26). The need to explain OT ritual purity (7:3-5) and Palestinian customs and practices (7:3, 14:12, 15:42) favor a gentile Christian audience (Lane 1974:24-25).

2.2 Historical Context

2.2.1 Occasion

Mark wrote 'the gospel of Jesus Christ, the Son of God' (1:1). The gospels are 'good news' accounts of Jesus' life for the purpose of evangelism (*cf. John* 20:30-31). In this sense the gospels were written for us, although not to us, but rather intended for circulation in the context of a particular local church situation.

It appears that Mark compiled the gospel primarily to the Christians in Rome in the second half of the decade A.D. 60-70, probably due to the crisis in the Christian community in the later part (A.D. 64/65) of Emperor Nero reign, a reign that after five years (A.D. 54-59) became irresponsible. The community was often accused of being 'haters of men' based on distancing themselves from the Romans by their reluctance to participate in pagan feasts, which entailed, idolatrous and immoral practices. Subsequent to the disastrous fire that devastated Rome, a scapegoat was required, and the blame was placed on Christians leading to systematic martyrdom Lane (1974:12-13).

2.2.2 Purpose

To the twenty first-century audience it may seem obvious that this gospel was intended to be read, however, in the first-century few people could read—literacy was estimated at less than ten percent (France 2002:9). The gospel of Mark was therefore intended for oral transmission at local church meetings, which Best (quoted in France 2002:9) refers to as period preaching. Eusebius confirmed this in his discussion of the gospel of Mark by stating that Mark recorded Peter's sermons on behalf of those who heard them, so that they could be read in all the churches (*Eccl. His.* 2:15). Increasingly, recent scholarship recognizes that 'Mark was designed for oral transmission—oral transmission as a conscious whole—rather than for private study or silent reading' (Bryan quoted in France 2002:9).

It would appear that the gospel was written for people who are facing similar crises when considering the following factors: the occasion for writing; the internal evidence that the emphasis of Mark's gospel is on suffering, specifically the suffering of Jesus (8:31-10:45, 14 *ff.*); the warning to the community to prepare for persecution (8:31-38, 13:3-13); the gospel's composition around the Nero crisis and the death of Jesus. Lane (1974:18) concurs and adds that it was the Nero persecution that called for the gospel—a pastoral response to strengthen the Christian community in the face of fierce persecution.

When Mark was read in Christian gatherings the content was appropriate for their life's situation. Forced into the underground catacombs, they heard of the Lord who was driven deep into the wilderness (1:12). Mark's records that Jesus while in the

wilderness was with wild beasts (v. 13), this would have had significance to those kept underground and waiting to meet with wild beats in the arenas (Lane 1974:15).

2.3 Argument, Structure and Literary Considerations

2.3.1 Developing the argument

It seems appropriate to open this section on structure and argument with a comment by Guelich (1989: xxxvi), 'one might well despair of finding any structure or outline for Mark's gospel based on consensus'. Guelich however identifies three subsections that emerge fairly neatly. The issue lies in finding structure by geography or themes, to which Guelich affirms that one cannot make divisions based exclusively on either geography or thematic criteria. 'Since the story line follows Jesus' ministry and its ensuing response that takes place from Galilee and beyond until it ends in Jerusalem, various thematic and geographical divisions have naturally arisen, none works consistently' (Guelich 1989: xxxvii). France (2002:11-13) sees the outline as a drama in three acts that is commonly shared (Guelich 1989: xxxvi; Utey 2008) and can be taken in precis as a principal structure:

Galilee	1:14-8:21
On the way to Jerusalem	8:22-10:52
Jerusalem	11:1-16:8

The writer sees a Christological theological emphasis that from the beginning serves to draw attention to who Jesus is through an historical biography/narrative of Jesus' ministry, passion and resurrection:

Introduction 1:1-14

Since Mark's content, according to early church tradition is taken from Peter's sermons, it becomes evident why no birth narratives were included. Although Peter did encounter Jesus earlier, as recorded in John 1-2, Mark's gospel begins where Peter's experience started with Jesus as an adult. The introduction emphasizes that Jesus' gospel is rooted in the Isaianic promises and the subsequent emergence of the forerunner, John the Baptist's message of repentance and faith in preparation for the work of Messiah.

Galilean Ministry 1:14-6:13

In the beginning of Jesus' public ministry in Galilee, he displayed his authority and divine prerogative (2:5-12), demonstrating that he has dominion over nature (4:35-43), the demonic (5:1-20), disease (5:25-34) and death (5:21-24, 35-43), then taught his followers before he sent them out.

Jesus authority	1:16-3:12
Jesus teaching	3:13-6:6
Jesus sends out the twelve apostles	6:6-13

Ministry outside Galilee 6:14-8:30

The structure highlights the theme of discipleship, since the beginning of each section shows Jesus' progressive work with the disciples. For example, chapter 6 sees Jesus sending out the twelve and the chapter ends with a healing summary in gentile territory (vv. 53-56); whereas the disciples failed to recognise Jesus the crowds recognised him (v. 54). Chapter 7 ends with the healing of the deaf-mute, an action promised by God in the messianic age as alluded to by Isaiah 29:18 and 35:5, together with the confession 'he has done everything well. He even makes the deaf hear and the mute speak' (7:37). This resonates with chapter 8, which ends with the healing of a blind man—again a promised intervention of God through the Messiah, alluding to Isaianic promises and concluding with the confession of faith in 8:27-30 in response to Jesus' question, 'But who do you say that I am?'.

The disciples were able to see that, in the light of Jesus' healing miracles, he was the Messiah, emphasising that the healings are not an end in themselves, but make a major contribution to understanding who Jesus is. The arrangement of chapter 8 progresses from the healing of the deaf-mute (8:31-35) to Jesus speaking to his disciples about them being deaf and blind (8:18), asking 'Having eyes do you not see, and having ears do you not hear?' (v.18) and with the repeated query, 'Do you not yet understand?' (8:17, 21). At the end of chapter 8 he progressively healed a blind man and his eyes opened (8:22-25), proceeded by Jesus asking his disciples, 'But who do you say that I am?' Peter answered him, 'You are the Christ' (8:28). The statement marks the turning point of Mark's gospel in preparation for Jesus' teaching of his mission and death (8:31).

The fact that Mark's arrangement is not coincidental now becomes clear. Mark demonstrates what Jesus has been doing in the whole section on discipleship, namely opening the eyes of the blind disciples. Utley (2008) believes that 'often in the Gospels Jesus' miracles were as much for the disciples as for the recipient. Jesus is clearly revealing Himself to His newly chosen Apostles'.

Jerusalem 11:1-16:8

Jesus instructed the disciples and demonstrated his unique relationship with God and his uniqueness in nature (9:7, 12:6, 13:32, 14:61-62); Jesus Christ the Son of God.

2.3.2 An outline of the structure

The Heading	1:1
The Prologue: Setting the Scene	1:2-13
Act One: Galilee	1:14-8:21
Introduction: The Essential Message of Jesus	1:14-15
The Formation of the 'Jesus Circle'	1:16-20
Preaching and Healing: General Impression (A Day in Capernaum)	1:21-39
Controversial Aspects of Jesus' Ministry	1:40-3:6
Wide Recognition of Jesus' Authority to Heal	3:7-12
Varying Responses to Jesus: Supporters and Opponents	3:13-35
Explanatory discourse: The Paradox of the Kingdom of God	4:1-34
Further Revelations of Jesus' Unique Authority	4:35-5:43
Not Everyone Is Impressed by Jesus	6:1-6
Jesus' Mission Extended through the Disciples	6:7-30
A Sequence of Miracles around the Lake: Who Is Jesus?	6:31-56
A Foretaste of Confrontation in Jerusalem: The Issue of Purity	7:1-23
The Mission Extended to Neighboring Peoples	7:24-8:10
Summary: Both Opponents and Supporters Still Have a Lot to Learn	8:11-21
Act Two: On the Way to Jerusalem (Learning about the Cross)	8:22-10:52
First Healing of a Blind Man	8:22-26
Learning to Recognize Jesus	8:27-9:13
Success and Failure in Exorcism	9:14-29
More Lessons about the Way of the Cross	9:30-50
The Revolutionary Values of the Kingdom of God	10:1-31
Following Jesus in the Way of the Cross	10:32-45
Second Healing of a Blind Man	10:45-52
Act Three: Jerusalem	11:1-16:8
Throwing Down the Gauntlet	11:1-25

Confrontation with the Jerusalem Establishment	11:27-
13:2	
Explanatory Discourse: The End of the Old Order	13:3-35
Setting the Scene for the Passion	14:1-11
Last Hours with the Disciples	14:12-42
The Arrest and Trials of Jesus	14:43-
15:15	
The Crucifixion, Death, and Burial of Jesus	15:16-47
The Empty Tomb	16:1-8

2.3.3 Literary considerations in the narrative that influence interpretation

According to Mark's introduction (1:1) the author classifies the work as a gospel. Ancient writers often mentioned the main themes of their works in their introductions. The opening of the gospel of Mark introduces Mark's presentation of Jesus as the proclaimer and bringer of God's kingdom (Keener 1993).

The gospels are not modern biographies or history, but rather a literary form that conforms to a common narrative choice in Roman antiquity, combining history and biography. They are selective theological writings, used to introduce Jesus to different audiences and bring them to faith in Him. 'They are "good news" accounts of Jesus' life for the purpose of evangelism' (Utey 2008; cf. John 20:30-31). With this in mind Lane (1974:1) claims that this gospel 'is intended to be neither a formal historical treatise nor a biography of Jesus, but proclamation.' Mark wants his audience to wrestle with 'Who then is this, that even the wind and the sea obey him?' (Mark 4:41).

Thus, the purpose of the gospel writers was not just to investigate the life of Jesus whom the original readers were familiar with and the dominant intent was not to explain exactly what happened in the life of Jesus or exactly what he said, 'but rather what Mark is seeking to teach' (Stein 2008:19), making the recorded historical events subservient to theological message and making each gospel distinctive in style and narrative structure.²³

Although the purpose of the research is not to debate the issue of biblical inerrancy, there is a literary consideration that influences interpretation, which is the scholarly debate surrounding the proposed endings of Mark. The long ending appears to be

²³ See chapter 2 section 2.3.3 on that the gospel author were theologians in their own right, therefore, these works are not just biographies of the historical Jesus but are more complicated works that need to be engaged with as theological expression.

recording the words of Jesus regarding healing and therefore of interest to the research. Particularly because this is a proof text charismatics/pentecostals use to substantiate that ‘they will lay their hands on the sick, and they will recover’ (Mark 16:18), especially those that give supremacy to the words of Jesus, which is the case in point.

Evans (2001:547) succinctly summarizes the issue as follows:

The parallels with Acts and the other gospels, the high concentration of vocabulary found nowhere else in Mark, the absence of these verses in our oldest copies of Mark (e.g., χ B) and in the earliest fathers (e.g., Clement of Alexandria and Origen), and the awkward connection between vv 8 and 9 have led most scholars to conclude that the Long Ending of Mark was not part of the original Gospel.²⁴

Considering that there appears to be no evidence in the earliest manuscripts for the long ending, what happened to Mark’s ending? Some have tried to introduce the concept of Mark’s ‘open-ended story’—‘the hearer is forced to go on thinking’ (Best quoted in France 2002:671)—thus the task is for the preachers to develop the final argument. Nevertheless, most believe that Mark did not intend to leave it like that (Magness quoted in France 2002:671). A gospel, the good news of Jesus Christ, the Son of God, would not end without the most powerful aspect of Jesus’ ministry, the resurrection. Mark ends with the frightened, silent women at the tomb, who was unable/unwilling to obey the mysterious man who requested them to tell the disciples that the risen Jesus would meet them in Galilee (Mark 16:5-8). France (2002: 685) believes that the verdict of modern scholarship is ‘that the authentic text of Mark available to us ends at 16:8’. Utey (2008) explains:

A. I do not believe verses 9-20 are original to the Gospel of Mark. They are not inspired and should not be included in the New Testament.

²⁴ Literary considerations for the ending of the book cannot be oversimplified to just two endings (France 2002:67). For a comprehensive discussion on all the options see Stein (n.d), Evans (2001:543) and Metzger (1971).

B. Everything past verse 8 is absent from the ancient uncial Greek manuscripts of

1. Sinaiticus, known by the first letter of the Hebrew alphabet α . This manuscript includes the whole NT and is from the fourth century. It was found at St. Catherine's monastery on Jebel Musa, the traditional site of Mt. Sinai

2. Vaticanus, known by the Greek letter B. This manuscript includes the whole NT except Revelation and is also from the fourth century. It was found in modern times in the Vatican library in Rome.

C. The third ancient uncial witness to the Greek New Testament, Alexandrinus, is known by the Greek letter A. This manuscript includes the whole NT and is from the fifth century. It is from Alexandria, Egypt. It does include an ending to Mark (the one found in the Textus Receptus and KJV). This long ending first appeared in Irenaeus' (A.D. 120-202) *Against Heresies* III:10:5; and Titian's (A.D.110-172) compilation of the four Gospels called The Diatessaron. However, Clement of Alexandria and Origen of Alexandria never quote or allude to these verses even one time. This tells me that the ending was not original even in Alexandrinus, which was from the same city. The verses are included in MS C, which is also from Alexandria sometime in the fifth century.

D. Eusebius (A.D.275-340), an early church historian of the fourth century, said "the most accurate copies" end at Mark 16:8.

E. Jerome (A.D. 347-420), the translator of the Latin Vulgate, said that almost all Greek manuscripts lack an ending after verse 8.²⁵

²⁵ For a comprehensive discussion see Metzger (1971:102-107).

The writer concludes that there is no good reason for Mark to end the gospel at 16:8 and that the yearly copyists were dissatisfied with the shorter ending; as a result, an addition was later inserted.²⁶

Most of the content of the long ending is an abbreviation of the other gospels and therefore relates factual events. The events are recorded in Mark as predicted by Jesus, 'But after I am raised up, I will go before you to Galilee' (14:28) and confirmed by the angel 'But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you' (16:7), if Mark recorded these predictions, surely he would have also recorded the event itself? Stein (2008:737) therefore agrees that 'this took place, but unfortunately the account of such appearance (found in Matt. 28:16-20 and John 21:1-23) is missing from our present form of Mark'.

The abbreviated content is as follows:

- v. 11 – Lack of belief (*cf.* Luke 24:11)
- v. 12 – Two on the road (*cf.* Luke 24:13-35)
- v. 13 – Lack of belief (*cf.* Luke 24:11)
- v. 14 – Reproach for unbelief (*cf.* John 20:19, 26)
- v. 15 – Great Commission (*cf.* Matt 28:19)
- v. 16 – Salvation/Judgment (*cf.* John 3:18, 36)
- v. 19 – Ascension (*cf.* Luke 24:51)

The parts of the long ending that were not supported by the gospels (vv. 17-18, 20) appear to be describing the activities of the early church recorded in Acts:

- v. 17 – Speaking in tongues (*cf.* Acts 2:4; 10:46)
- v. 18 – Serpents and poison (*cf.* Acts 28:3-5)
- v. 18 – Laying hands on the sick (*cf.* Acts 9:17; 28:8)
- v. 20 – General summary of Acts

Evans' (2001:549) commentary succinctly links the parallel verses:

v. 17 – 'And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues', the promise of accompanying signs is probably inspired by the record in Acts 5:12, 'Now many signs and wonders were done among the

²⁶ To maintain the 'textual tradition of the gospel, the committee decided to include verses 9-20 as part of the text, but to enclose them within double square brackets in order to indicate that they are the work of another author other than the evangelist' (Metzger 1994:102-106).

people by the hands of the apostles'. In the book of Acts the disciples cast out demons (16:18) and spoke in tongues (2:3-4, 10:46, 19:6).

v. 18 – 'they will pick up serpents with their hands; and if they drink any deadly poison, it will not hurt them; they will lay their hands on the sick, and they will recover' This may allude to Paul's experience with the poisonous viper that the apostle shook off with no ill effect (Acts 28:3-6) and through the laying on of hands, Paul regained his sight (Acts 9:12, 17).

v. 20 – 'And they went out and preached everywhere, while the Lord worked with them and confirmed the message by accompanying signs'. This is a general summary of the apostles' ministry in Acts.

The writer has affirmed in the research proposal the presupposition that the inerrancy of the Bible, strictly speaking, applies only to the the original manuscripts.²⁷ Grudem (1994:96) asserts that this is a misleading objection considering that a significant portion of the original documents are not available, nevertheless he claims that for '99% of the words in the Bible, we know what the original manuscript said'. This statement lends certainty to the great accuracy of the Bible; nevertheless, in this case we are then dealing with the 1% where we do not know the content of the original. What we know is that it is a later addition, and the text which is not supported by the other gospels appears to be describing the activities of the early church as recorded in the book of Acts. In this case it can be said that Mark was not the writer of the content in question. Does this mean that those who hold the inerrancy of the Bible can agree that inerrancy does not refer to modern Bibles but only to the original manuscripts? The general evangelic scholarly response would be although we may not have the originals, what we have can be considered inerrant has by the providence of God the original text has been perfectly preserved. However, in this case this does

²⁷ The 'Chicago Statement on Biblical Inerrancy asserts as follows: 'We affirm that inspiration, strictly speaking, applies only to the autographic text of Scripture, which in the providence of God can be ascertained from available manuscripts with great accuracy. We further affirm that copies and translations of Scripture are the Word of God to the extent that they faithfully represent the original. We deny that any essential element of the Christian faith is affected by the absence of the autographs. We further deny that this absence renders the assertion of Biblical inerrancy invalid or irrelevant. In accordance to in the 'Chicago Statement on Biblical Inerrancy'.

not apply either; to which the response is that the long ending as it is now, is what God intended it to be by inspiring the later author/s.

The writer is aware of the potential theological implications of asserting that the long ending of Mark is not inspired,²⁸ nevertheless, systematic theologians and NT scholars (Keener 1993; Lane 1974; Stein 2008; France 2002; Utley 2008) that hold a very high view of scripture do not offer any commentary on the long ending, categorizing it as not the work of Mark, thus not inspired in that sense, or by directly stating that it is not inspired.

Even though this ending is demonstrably not original, the pericope is strongly defended considering that several denominational doctrines (see appended below) are very dependent on the support of the longer ending of Mark:

- Believer's baptism, exorcism, spiritual warfare and speaking in tongues
- Confirmation the word with signs following
- The power of the Holy Spirit given to the apostles and disciples
- The practice of snake handling and of drinking poisons as evidence of God's protection.

Although the inspiration of scripture is not in question (2 Tim. 3:16; Ps. 12:6, 119:96; Prov. 30:5; Acts 24:14; Luke 24:25; Rom. 15:4; 2 Peter 1:20-21), in this case the human/divine element cannot be downplayed—this does not mean that because scripture was penned by men it must have errors; however, in this case we are not dealing with editing and translating the Bible as we have it today—the fallible human element in the text cannot be ignored. Given all of the above and that the text can be confirmed by other scriptures, the writer, like most evangelic scholars, has no problem with the doctrinal assertion in the text, provided it is responsibly and soundly interpreted.²⁹ What the writer, as one that is seeking to rightly handle the word of truth (2 Tim. 2:15), cannot corroborate, is that it is a red-letter text.

²⁸ For a fuller discussion see Grudem (1994:99-100).

²⁹ The snake-handling preachers provide a prime example of the errors that can arise from accepting these verses as authoritative; therefore, it is best that no doctrines or practices should be established

Section 3: Exegesis of the Passages and Commentary

3.1 The Healing of Simon's Mother-in-law

Mark 1:30-31, with parallels in Matthew 8:14-15 and Luke 4:38-39.

Subsequent to leaving the Capernaum synagogue, Jesus was made aware that Simon's mother-in-law was ill with fever (Mark 1:29-30).

Nolland (1989:210) believes that due to the unpretentious simplicity of the account, this is a Petrine recollection. Despite the brevity of Mark's account, the pericope contains all the consistent elements of a healing narrative: (1) the setting and description of the disease (vv. 29-30), (2) healing (v. 31a, b) and (3) demonstration (v. 31c) (Guelich 1989:61).

In an attempt to gather support for the contemporaneous practice of laying on of hands on the afflicted when ministering to the sick, it is claimed that Jesus touching Peter's mother-in-law can be linked to this practice. Before promulgating such an interpretation, it is important to consider the original cultural practice: rabbinic tradition was to take the afflicted by the hand and raise them, as it was assumed that symbolic strength was transmitted in this manner from the healer to the afflicted. Mark just states that 'he took her by the hand and lifted her up' (1:31), which represents one of several kinds of physical contact between the healer and the sick expressed by Mark (For example (e.g.) laying on of hands 5:23, 41, 7:32; touching 3:10, 8:22; touching of the garment 5:28, 6:56). In this case 'he took her by the hand' appears to be a gesture more akin to a tender touch of assistance (Guelich 1989:62) than the Christian contemporaneous tradition of the laying of hands on the recipient of prayer. Matthew somewhat vindicates this interpretation, as he only records that 'He touched her hand' (Matt. 8:15). This is a gesture of personal involvement that is used in several different ways in the Bible and is characteristic of how Matthew narrates many of Jesus' healing miracles (8:3, 8:15, 9:29, 17:7, 20:34). It is not beyond probability that Mark's narrative is just expressing a Jewish fundamental practice of ministering to the sick, and that Jesus maintained praxis similar to that of the religious authorities of the day.

solely on them. Although Jesus 'said it' the apostle Paul did it, to justify a present action, the principle of the action must be taught elsewhere where it is the primary intent so to teach.

Inadvertently then, this does not make Jesus the originator of such practice, and therefore is not a unique feature of Jesus' healing ministry.

The assertion that power can be released through the laying on of hands is a Christian traditional practice alluded to in the disputed long ending of Mark 16 with 'weak manuscript attestation'.³⁰ Practitioners of this methodology generally believe that some people experience the transference of power as an electric current or flow which often is connected to healing (spiritual energy). With this in mind MacNutt (1974:201) hypothesizes that 'some persons with long-standing ailments could be prayed for maybe 15 minutes a day with the laying of hands, almost like cobalt-radiation treatment.'³¹

Jesus healed both with touch and without touch, thus touching was not essential; certainly not an ordinance as Derek Prince (n.d.) claims. In many of his healings the touch appears to be functional. For example, it was natural for Jesus to touch blind people or deaf people for them to discern what he was doing. And he touched others for the purpose of assisting them to fulfil his instructions; to help them sit up from bed, to help a deformed woman straighten or to help a man to stand. Actually, out of eighteen individual cases of physical healings in the gospels, there are no incidents where Jesus healed exclusively by touch (see table 1). Therefore, physical touch (the laying on of hands) is not a prescriptive model—Jesus did not teach or model consistently that physically laying on hands is a prerequisite in a healing ministry.

Hendricksen (1975) states that Luke does not mention Jesus touching Simon's mother-in-law, but adds what must have struck him, namely the position in which Jesus, the great physician was standing, being exactly that of a typical doctor, by recording the variant 'And he stood over her and rebuked the fever' (Luke 4:39). Van de Loos (quoted in Lane 1974:77) clarifies that the practice is rooted in rabbinic traditional

³⁰ For a fuller discussion see chapter 3, section 2.3.3.

³¹ Touch is a key component of alternative healing. It is being increasingly studied and researched in traditional mainstream medicine, with some trials showing significant therapeutic effects. While research such as this may suggest beneficial effects, the mechanisms that could be involved are far from clear.

rules for visiting the sick—‘visitors were not permitted to sit on the bed or on a chair, but were to stand or sit upon the floor’.

Luke’s salient point is that Jesus rebuked the fever, which has also been a contentious topic. Luke’s narrative does not necessarily make this an exorcism, by an analysis of his general use of the word ‘rebuke’. Luke also uses rebuke *epitimáo* in non-demonic contexts; Jesus rebuked demons (4:35, 41, 9:42), as well as the wind and waves (8:24) and the disciples (9:21, 55). Therefore, in this context *epitimáo* just expresses a command (NET 1998:150).

Consideration for Luke’s choice of language should be the prevailing perception of the time that fever was an illness in itself, rather than a symptom of illness, therefore it is not possible to know what disease had caused the fever (Lane 1974:77). The interpretive caution here is that demons can cause physical ailments, but not all physical problems are demonic (Utley 2008:74). Green (1997:225) concurs and asserts that although Luke paints the scene as an exorcism, there is no mention of a demon, plus the fact that Jesus never laid hands when exorcising a demon. Luke’s point, then, appears to be that just as Jesus rebuked the demon in the previous account (rebuking a demon in the Capernaum synagogue, Luke 4:35-36) so he rebuked the fever, and just as the demon went out, so the fever departed. Nolland (1989:212) believes then that ‘it is perhaps better, then, to treat fever and illness generally as a satanic oppression comparable to demon possession, but not to be identified with it: sickness itself is the demonic force’.

Theissen (quoted in Green 1997:225) unpacks Luke’s theological point by asserting that Luke, not only here but throughout his healing narratives, defines healing in terms of release from the oppression of the devil. Nolland (1989:211) points out that Luke’s intent is to tie the previous miracle story (rebuking a demon in the Capernaum synagogue in Luke 4:35-36) to this healing in terms of it being reminiscent of an exorcism, thus enabling the nuance of the fulfilment of the release into liberty proclaimed by Jesus in Luke 4:18 by describing Simon’s mother-in-law as *unéchō* ‘seized, affected, afflicted with fear (Zodhiates 1993). Thus, allowing Jesus’ declaration to be developed more fully as the promised Anointed of God, in direct fulfilment of Isaiah 61:1. He was anointed to bring salvation/liberation to those in need;

the poor, captive and blind (4:18). Having been affirmed, empowered at the Jordan and announced in Luke 4:18, Jesus ministered as such. The remainder of chapter 4 (31-44) will demonstrate the nature of the mission in practice and how it would be actualized.

Where the Markan text records that Jesus ‘took her by the hand and lifted her up’ (1:31), Luke recorded Jesus not attending to the woman, but to the fever itself; he ‘rebuked the fever’ (Luke 4:39). It must be noted that this was the only time Jesus’ words of command appear to be addressing a disease directly, thus bringing into question the contemporary praxis to minister healing by this model. Another interpretive caution is the validity of forming ministry models based on one isolated scripture without the principle having been taught elsewhere where it is the primary intent so to teach. What can be inferred from Luke is that it makes no difference to Jesus whether it is disease, nature or demons; he exercised unrivalled complete control over them all. Therefore, if there is a pattern to be lifted out of the synoptic narratives relating to this miracle, it is that Simon's mother-in-law was completely healed with no trace of weakness or residual effect of the illness. All narratives confirm that ‘she began to serve them’ (Matt. 8:15; Mark 1:31; Luke 4:39)

Hill (quoted in Hagner 1993:209) notes that the special form of the parallel passage in Matthew 8:14-15 is akin to rabbinic authorship in action by the use of a literary device to make the narrative easily remembered for the community. His point is that although the narration is brief, it is nevertheless very important, as he has imposed a careful chiasmic structure on the text to emphasise Jesus touching her:

Note the inverted structure abc...cba with the centre point D:

- a he saw his (Simon's) mother-in-law
- b lying sick
- c with a fever.
- D He touched her hand,
- c and the fever left her,
- b and she rose and
- a began to serve him.

In harmonizing the accounts Jesus both touched Simon's mother-in-law and rebuked the fever. It is not conclusive whether the healing was effected by the touch (Mark, Matthew), or by the effective word of command that rebuked the fever (Luke), but it

appears that Luke's redaction is to fit his purpose to record Jesus' healing ministry in terms of release from captivity and oppression. What is conclusive is that she was immediately and completely healed. The fact that different synoptic writers mention different details shows that the teaching intent of the passage was not about a pattern for healing, but about the authority of Jesus to heal.

3.2 Jesus Heals Many

Mark 1:32-34, with parallels in Matthew 8:16-17 and Luke 4:40.

The news of these two miracles—the expulsion of a demon (Mark 1:25) and the cure of Simon's mother-in-law (Mark 1:31)—must have spread so quickly that as soon as the Sabbath was over, the town brought all who were afflicted by various diseases (Mark 1:32-34); so the setting shifted from the synagogue to the privacy of Simon's house, and then to general healing in a public forum. It is worth noting that although there are mass healing events recorded in Mark (3:10, 6:53-56) we have no indication in the gospel narratives that Jesus himself went out looking for patients, and therefore was not engaged in an intentional healing campaign as such.

Luke is very concise in his narrative by recording 'he laid his hands on every one of them and healed them' (4:40), emphasising that Jesus was not restricted by the nature of the disease. Matthew makes the distinction between sick people who were not demon possessed, and demon-possessed individuals who may or may not have been physically ill (8:16). The text from Mark renders that 'they brought to him all who were sick' (1:32) 'And he healed many' (v. 34), it is thus uncertain whether Jesus healed everyone brought to him or just many of them. In the light of the synoptic context the message conveys the thought that Jesus healed all, as expressed by Matthew's helpful variant as he adds 'healed all who were sick' (8:16). Utley (2008:25) clarifies that the terms 'all' and 'many' are often used synonymously in the Bible.

Luke in this summary again uses the word rebuke *epitimáō*, thus enabling the nuance of the fulfilment of the release into liberty proclaimed by Jesus as the 'Anointed of God' (Luke 4:18). Luke also adds the title of Jesus by the demons 'Son of God' and 'Christ' (Luke 4:41), 'this has the effect of linking this summary to the Isaianic prophecy, where Jesus is said to be "Anointed"' (Twelftree 1999:148).

Matthew adds further impetus to the narrative in emphasising, ‘This was to fulfil what was spoken by the prophet Isaiah’ (8:17). The observed nature of Jesus’ authority over all illness, emphasizes that Jesus’ healing ministry was the fulfilment of the OT prophecy concerning the coming of the Messiah in Isaiah; ‘He took our illnesses and bore our diseases’ (8:17).

The emphasis of Matthew’s quotation from Isaiah 53:4 is on physical restoration in the messianic era, and the connection between physical (Isa. 35:5-6) and spiritual (Isa. 33:24) healing expectation in Jewish tradition. It therefore makes sense that Matthew ‘finds the nuance of physical healing as inaugurating the messianic era’ (Keener 1993).

Hagner (1993:211) addresses an interpretive caution in Matthew’s record by stating as follows:

Yet it must not be overstressed as by some charismatics who misuse verse 17 to claim the availability of universal physical healing now. The point of the healings is not so much to be found in the events themselves but in their witness to the person of Christ; i.e., they are basically Christological in character.

What Hagner is refuting is the belief that healing is promised, even guaranteed to every believer today. This belief of healing in the atonement emanates out of a misinterpretation of Isaiah (53:4-5)—‘it does not mean that healing is “in the atonement” in the same way that forgiveness of sin is’ (Niehaus quoted in Greig and Springer 1993:48-50). If it did, then why aren’t all Christians healed?

The word ‘iniquity’ is used four times in Isaiah 53. In verse five ‘he was crushed for our iniquities’, in verse 6 ‘the LORD has laid on him the iniquity of us all’ thus, ‘he shall bear their iniquities’ (v. 11). The word ‘iniquity’ is the main emphasis of Isaiah 53, thus provides the context and the intended meaning of the author—the atonement is to heal the effects of sin, not disease.

It should also be noted that subsequent NT allusion to Isaiah 53:4 do not refer to Jesus’ healing ministry but deal with sin (1 Peter 2:24-25). Peter builds on the understanding that Jesus bore our sin, not our sickness, thus clarifying that the referred healing is

primarily spiritual, not physical. Peter thus correctly confirms Isaiah that portrays sin as a disease (Isa. 1:5-6), and quotes Isaiah 53:6 ‘All we like sheep have gone astray; we have turned - every one - to his own way; and the LORD has laid on him the iniquity of us all’—therefore the work of the atonement is to heal us from sin, and a call for the return of the stray sheep to God.³²

It would be remiss of the writer not to mention Woodford’s pastoral concern (quoted in Dickinson 1995:55) with the theology of healing in the atonement:

It puts the responsibility for being healed almost entirely upon the sufferer himself. If Christ bore all sickness and disease on the cross, just as he bore all sin, why am I not healed? The logical answer would seem to be, Because I do not believe! But such a conclusion—one which many boldly and uncompromisingly proclaim—has such terrible and ridiculous implications and brings such torturing doubts and fears into the minds of the unhealed, that it is small wonder that sober minded men feel the need to think again on the subject.

Although for Mark this is a story where Jesus healed many as an expression of absolute authority over all disease, again the writer is mindful of Matthew’s theological impetus; this authority points to the fulfilment of the eschatological hope that Jesus the healer, is Jesus the Messiah; that is central to his narrative.

3.3 A Leper Cleansed

Mark 1:40-45, with parallels in Matthew 8:1-4 and Luke 5:12-16.

While in Galilee a leper came to Jesus imploring him to heal him (Mark 1:40).

Biblical leprosy covers a range of disfiguring conditions, probably not including what we today call leprosy (e.g. Hansen’s *Bacillus* disease). It would also include highly contagious diseases, hence the biblical prescribed isolation from the rest of society (Lev. 13:45-46); it is therefore impossible to say precisely what disease is meant by the mentioned passage (Nolland 1989:226).

³² 1 Peter follows the Septuagint rather than the original Hebrew text of Isaiah. The Septuagint had already translated Isaiah 53:4 metaphorically—‘He himself bore our sins’—not sickness (Fee 1979:15).

This account emphasizes a few noteworthy characteristics on the part of the leper in how he approaches Jesus in contrast to the position that presumes upon the sovereignty of God. He approaches Jesus in a most humble manner, kneeling (Mark 1:40), fell on his face (Luke 5:12), confessing the certainty of Jesus' power to heal: 'you can make me clean'. What he is not sure of is Jesus' willingness, 'If you will' (Mark 1:40). Nevertheless, he submits himself to Jesus' sovereign disposition, imploring that he too may be the recipient of Jesus' healing power and mercy.³³ In this instance Jesus 'Moved with pity' was willing, stretched out his hand and touched the leper saying, 'I will; be clean' (Mark 1:41).

It is noteworthy that touching a leper was forbidden as he/she would have been declared unclean (Lev. 13:11). Nevertheless, the miracle could make the issue moot by removing the cause of the defilement; Origen the patristic writer (quoted in Oden 1998:24), believes that as Jesus stretched out his hand to touch the leper, he was healed by stressing, 'The hand of the Lord is found to have touched not a leper, but a body made clean'. The objective of these assertions is to explain why Jesus would touch the ritually unclean. Nevertheless, this does not fully address the issue, because Jesus was not allowed to touch the leper. In the balance of probabilities, it was more important for Jesus to offer a gesture of compassion and restore their dignity than to avoiding ritual uncleanness.

Jesus' willingness to heal the leper cannot be freely extrapolated into the assertion that just because he was willing this time, he was always willing to heal all. For example, when Jesus was at the pool of Bethesda (John 5:1-15), he was only willing to heal one invalid, although there were several around the pool. Admittedly this account is perhaps an imperfect comparison, as he sought out one to heal, whereas in most other cases the gospel deals with people who sought him out. There is a strong pattern in the gospels suggesting that Jesus, during his earthly ministry, did

³³ According to Word of Faith theology, it is unscriptural to pray, 'If it is the will of God', which contradicts numerous biblical teachings (1 John 5:14; Rom. 8:27). It also seemed fitting for Paul to pray 'by God's will I' (Rom. 1:10) and for James to pray 'If the Lord wills, we' (James 4:15), as it was taught by Jesus in Matthew 6, and modelled by him when he agonized in the garden of Gethsemane 'My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will' (Matt. 26:39).

heal all of those who came to him seeking healing. Those that Jesus sought out to heal was for the pedagogical value of the account—the man with the shrivelled hand in Mark 3:1-6; the invalid at the pool of Bethesda in John 5:1-15 and the man with dropsy in Luke 14:1-6. All of these accounts were of bystanders healed in support of the controversy between Jesus and the Pharisees concerning healing on the Sabbath. None of them came seeking healing, nor did they expressed any faith (see table 1). Another feature of this account is that Mark records that Jesus was acting out of compassion, thus with regards to the reason for healing, the question of compassion arises. If Jesus healed primarily out of compassion, why did he not heal the rest of the multitude of invalids at the pool of Bethesda? It would be unwise to rule out compassion where it is not mentioned, as it must be assumed (Mark 10:47), however, it is unwarranted to claim that compassion was the primary motive in every case (Dickinson 1995:9). Although there is mention of Jesus having compassion on the crowds following him (Matt. 9:36, 14:14), it should be noted that in only three of the individual cases of healing in the gospels, compassion is mentioned as the motive; the leper (Mark 1:40-45), the widow of Cain's son (Luke 7:11-11) and blind Bartimaeus (Mark 10:47) (see table 1).

In this account, Luke follows the Markan form by announcing that 'the leprosy left him' (5:13) suggesting, as in previous healing stories, that this man was 'released'. In relating the account as he does, Luke continues his pattern of rooting disease as a demonic force, thus again allowing the cleansing of this man to be interpreted along the lines of the release announced by Jesus in Luke 4:18 (Green 1997:236).

In compliance with the OT Law, a public claim of being cleansed from leprosy was inappropriate prior to priestly investigation. The man was therefore ordered to rush to the Temple in Jerusalem (Mark 1:43-44) for an examination by the priesthood, in accordance with the Laws of Moses (offerings prescribed in connection with the cleansing of a leper, Leviticus 13-14), so that then he can be pronounced cured of his leprosy and qualified to bring the required offerings.

The identification of this disease with divine judgment (Num. 12:10 *ff.*; Lev. 13:45 *ff.*) results in the exclusion of the sufferer from the community and Temple. To the rabbis, the cure of a leper was as difficult as raising a person from the dead (Marshall

1978:208). At the same time, it was accepted that it is God alone who can forgive sin, reverse the judgement and heal the disease (Num. 12:10 *ff.*; 2 Kings 5:1 *ff.*); the implication of 2 Kings 5:8 is that the ability to heal a leper (and raise the dead) is a sign of being an 'anointed' prophet (Luke 4:18).

These facts may be of significance as to why Matthew (8:1) places this miracle first in his literary unit of ten miracles describing Jesus' power and authority and testifying to Jesus' messianic mission with absolute authority over disease (chapters (chs.) 8-9) (Warrington 2000:34). Specifically, lepers are given the expectation that they will receive healing when the Messiah comes (Matt. 11:5). The unit presents Jesus not just having authority over disease and disability, but also sin, death, the disciples, nature, demons, Satan and the authority to save—Jesus possesses absolute authority in the world (Platt 2013).

Although this is a story where a leper is healed with the touch of Jesus' hand and a word of effective command that brought about complete and instantaneous healing, what is central to the narrative is Mark building anticipation to the question by the disciples of Jesus' identity. Who is this man? (Mark 4:41). Is he the anointed prophet who can reverse divine judgement and raise the dead?

3.4 The Healing of a Paralytic

Mark 2:1-12, with parallels in Matthew 9:1-8 and Luke 5:17-26.

Some days after Jesus returned to Capernaum, it was reported that he was at home (Mark 2:1). Many gathered there so that there was no more room, not even at the door. He was preaching the Word to them (v. 2), when four men carried a paralytic to him (v. 3); when they could not get near him, because of the crowd (v. 4), they made an opening in the roof to lower him down (v. 4). When Jesus saw their faith, he said to the paralytic 'son, your sins are forgiven' (v. 5).

In preparation for the healing to come Luke, sets the scene in typical Lukan power theme phraseology (Luke 4:14, 36, 6:9), by adding 'And the power of the Lord was with him to heal' (5:17).

Luke's variant in the account prompts Deere (1993:59) to assert that Jesus could not heal at will, considering that this healing story is one of the proof texts that he uses to

demonstrate that Jesus was not ‘free to heal at will under any circumstances’. In this case his reasoning is that in Luke’s account of the story he emphasizes that ‘the power of the Lord was with him to heal’ (5:17), thus if Jesus could heal at his own discretion this statement would not make any sense. He states as follows:

Why would Luke say that “the power of the lord was present for him to heal” if Jesus could heal at any time, under any condition, and solely at his own discretion? This statement only makes sense if we view healing as the sovereign prerogative of God the father, who sometimes dispenses his power to heal and at other times withholds it.

The fact that Luke is expressing that the power of God was enabling Jesus to heal does not demand such an interpretation. Before arriving at a conclusion it is required to systematically contextualize the Lukan power-theme phraseology in light of Jesus’ statement recorded in Luke 4:18. ‘What Jesus is about to do is in conjunction with God’s power working through him’ as the ‘phrase “power of the lord” is synonymous with “Spirit of the Lord” by the Lukan usage elsewhere’ (Bock 1994:479). Thus, Luke is continuing the pattern of how he narrates the accounts of healing to be interpreted along the lines of the release announced by Jesus in Luke 4:18 (Green 1997:236). In a flash back to Luke 4:18, Luke reminds his audience that this special power on Jesus, though now rarely mentioned in the narratives, is ongoing (*cf.* 3:21-22, 4:14-15, 18-19).

The reality that healing is conditional on the forgiveness of God and is often a demonstration of that forgiveness is evident in a number of OT accounts: ‘O LORD, be gracious to me; heal me, for I have sinned against you’ (Psalm 41:4). There is good reason for the parallel as sickness, disease and death are a consequence of the sinful condition of humanity.³⁴ It is in this sense that healing and forgiveness are linked (Lane 1974:94).

Although Mark at this stage of the gospel presents Jesus as a powerful healer as an expression of his identity, it becomes apparent as the gospel proceeds that Jesus’

³⁴ Doctrine of the fall in Genesis: ‘All sickness, disease and death are the consequence of the fall of our first parents from “the estate in which they were created”’ (Dickinson 1995:3).

primary ministry is not physical healing, but the cure for the fundamental ailment of humanity, namely sin. The healing of the leper (Mark 1:40-45) and the healing of this paralytic makes it clear that the 'Christian concept of salvation overlap to a degree which varies in different situations but are never completely separable. Healing of the body is never purely physical, and the salvation of the soul is never purely spiritual, but both are combined in the total deliverance of the whole man' (Dickinson 1995:4). In this sense Jesus performs a two-stage healing of the two areas of the paralytic that needed healing.

To infer from this story that Jesus assigned the man's sickness to his sin is unwarranted,³⁵ though it is true that among the Jews, the notion, 'A grievously afflicted individual must have been a grievous sinner' (Hendricksen 1975), was not unusual. Jesus rejected this common Jewish error of thinking in John 9:2-3. In rabbinic tradition sickness would not be healed if sin was not confessed; Jesus pronounced forgiveness without confession (Mark 2:5). A more probable inference is that Jesus was primarily concerned about the man's spiritual state, or alternatively though unlikely, that the paralytic himself was more concerned about the state of his soul than the paralysis of his body (Warrington 2000: 57). With this line of reasoning in mind, Utley (2008:30) believes that 'This man may have been concerned that his sin was somehow involved in his paralysis'. Hence, before making any other pronouncement Jesus absolved him from guilt. Hendricksen (1975) correctly states that 'One cannot be dogmatic as the text is silent in this regard; the key factor is that Jesus demonstrates his divine right to forgive sins'. Rabbis present questioned in their hearts (Mark 2:6) 'Why does this man speak like that? He is blaspheming! Who can forgive sins but God alone?' (v. 7). In rabbinic tradition, the Messiah would 'crush demonic power and protect his people from the reign of sin, but forgiveness of sin was never attributed to him' (Lane 1974:95). Immediately Jesus, perceiving their thoughts, said to them, 'Why do you question these things in your hearts?' (Mark 2:8) Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your bed and walk?' (v. 9). In order that they may know that the 'Son of Man has authority on earth to forgive sins'— he said to the paralytic — I say

³⁵ The concept of sin/salvation and sickness also overlap to a degree which varies in different situations (John 5:14; James 5:16; 1 Cor. 11:27-30, more blatant in Acts 12:23 and 13:8-12). The peace and joy of salvation can have significant affects in physical ailments.

to you, rise, pick up your bed, and go home' (Mark 2:10-11). Since Jesus did not normally precede a healing by a declaration of forgiveness, there must be a reason for introducing it in this case. Jesus' declaration was in the present tense, meaning that the man's sins were forgiven right there and then. Jesus did not argue with the scribes that it is God's prerogative to forgive sin, but rather demonstrated that it is a prerogative that he uniquely shared (France 2007:347).

Some Jewish teachers accepted miracles as verification that a teacher was truly God's representative; others did not regard miracles as sufficient proof, if they disagreed with the teacher's interpretation of scripture. 'Jesus here offers them proof that his verbal forgiveness of sin is not a forlorn claim; it is backed up by the same authority evidenced by the physical healing' (Keener 1993)—Jesus has the authority to heal and to forgive.³⁶

Although an answer to Jesus' question (Mark 2:9) has elicited much debate, the response could be that they are equally impossible without God. Certainly, forgiveness is. Therefore, this pericope makes a fundamental statement about the eschatological nature of Jesus' ministry; a ministry to restore to wholeness beyond physical infirmity (Guelich 1989:82).

Unique to this story is that Mark to this point presented Jesus as the charismatic healer/teacher, but now by him forgiving sins he is presenting Jesus as acting as God or in his place. Mark used the term 'Son of Man' (2:10) for the first time to justify Jesus as acting as God and having 'authority on earth to forgive sins'. The phrase 'Son of Man' occurs fourteen times in Mark; only twice before Peter's confession 'You are the Christ' (8:27-30); the second was when Jesus declared he was Lord of the Sabbath (2:28). Notably these two occurrences relate to Jesus' unequalled authority to act in a unique way (Hendricksen 1975).

³⁶ How did Jesus forgive the sin of the paralytic? Did Jesus by his divine nature forgive his sin, and then proclaimed him healed by his limited human nature in the power of the Holy Spirit? Preliminary, it appears that when Jesus performed miracles both natures functioned concurrently and harmoniously (Lewis and Demarest 1996:345) (see chapter 4, section 4.1).

In Israelite theology, Yahweh is portrayed as the rider on the clouds, emanating from, ‘I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man’ (Dan. 7:13). The phrase ‘one like a son of man’ is used as a common Semitic expression to describe someone or something as human or, at least, humanlike. Although the title ‘son of man’ was not used in early Judaism as a messianic title, Keener (1993) states that in Intertestamental literature such as the book of 1 Enoch, ‘the son of man’ was already being associated with the Messiah. Nevertheless, even in this later development forgiveness of sin was not part of the interpretation of Daniel’s vision (France 2007:347).

Jesus’ directive to the paralytic ‘rise, pick up your bed, and go home’ (Mark 2:11) does not fit tidily into the assertion that Jesus healed by an effective word of command to restoration; the command appears to be a command for behaviour that presupposes that the healing had already taken place; in the very act of reaching out his hand, the man was able to perform a task that was not possible for him to do earlier. With this in mind the Patristic writer Ambrose (cited in Oden 1998:26), believes that Jesus commanded the paralytic was ‘to perform an action for which health was the necessary condition’.

The attempt to fit Jesus’ healing ministry into a pattern continues to elude; the only pattern evident is that he was immediately and completely healed. Although, this is a story where a man with a paralysis is healed, the story is foundational to the question of Jesus’ identity and provides further evidence of his unique mission with proportional incomparable authority to forgive sin. This is central to the narrative.

3.5 The Shrivelled Hand

Mark 3:1-6, with parallels in Matthew 12:9-14 and Luke 6:6-11.

Jesus was in attendance in the synagogue on the Sabbath, as was his custom; also, in attendance was a man with a shrivelled right hand (Mark 3:1). Although Mark and Luke only refer to the Pharisees as watching Jesus to see whether he would heal on the Sabbath with the purpose of accusing him (v. 2), Matthew records the Pharisees provoking the confrontation in order to accuse him ‘Is it lawful to heal on the Sabbath?’—so that they might accuse him’ (Matt. 12:10). Jesus called out the man with the shrivelled hand (v. 3) and subsequent to an exchange between Jesus and the Pharisees

concerning healing on the Sabbath (v. 4), Jesus said to the man, ‘Stretch out your hand’, as he stretched it out, and his hand was restored (v. 5).

While the principle of Sabbath observance was agreed upon by all Jews, the issue is what does that mean in practice? It is a holy day with prescribed sacrifices and a time of rest, when no work is to be done; the question is what constitutes work? A list of 39 Sabbath prohibitions defined by the halakhic case law is codified in the Mishnah—Rabbinical compilation of early oral interpretations of the scriptures (France 2002:142). Breaking these laws is a capital offence. Regarding healing on the Sabbath, the accepted principle is that healing takes precedence over the Sabbath regulations only when there is danger to life (Lane 1974:122).

In the synagogue exorcism, which also took place on the Sabbath (Mark 1:21), the issue had not been raised, perhaps because a command to a demon did not qualify as work (France 2002:149), or healing. In context, all of Jesus’ healings usually involved little or no physical action, or simply an effective word of effective command, as in this case. In their concern for legality, the Pharisees had forgotten about the mercy God showed to men when he made provision for the Sabbath. In doing so they became insensitive to the suffering of men (France 2002:123).

The man was little more than just a passive bystander supporting the conflict between Jesus and the Pharisees. In a manner similar to other healing stories, the actual cure is narrated quite succinctly; it is the dialogue that is central to the narrative. This story makes clear the point that the authorial intent of the synoptics in narrating Jesus’ healings is not an end in themselves but makes a major contribution to the understanding of who Jesus is. Therefore, although this is a story where a man with a shrivelled hand was healed, the fact that the Son of Man (Jesus) is asserting his authority as Lord of the Sabbath (Matt. 12:8; cf. verse 6) is the central point of the narrative.

3.6. Jairus' Daughter Restored to Life

Mark 5:21-24, with parallels in Matthew 9:18-19, 23-26, 35-43 and Luke 8:40-42, 49-56.

The narrative of the healing of Jairus' daughter is presented in two parts. The structural device of intercalating one incident with another is paralleled by other instances in which Mark uses the device in anticipation for the original incident (Lane 1974:189).

Jairus, the chief official of the synagogue and a prominent member of the community, disregarded his social status and humbled himself at Jesus' feet (Mark 5:22), begging him to go and heal his daughter (v. 23). Luke added that she was his only child, about twelve years of age (Luke 8:42).

On the way to Jairus' daughter Jesus was delayed by the crowd (Mark 5:24), specifically by a woman with a discharge of blood (v. 25). Just as Jesus declared her healed, someone from Jairus' house informed him that his daughter was dead (v. 35). Overhearing the news Jesus said, 'Do not fear, only believe' (v. 36), Luke added 'and she will be well' (Luke 8:49). When Jesus arrived at the house, the preparations for the funeral (reminiscent of Jeremiah 9:17-18) had already been made—the musicians and professional mourners were performing their duties as part of the mourning ceremony; loud wailing and choral song accompanied by handclapping. Jesus' statement that 'The child is not dead but sleeping' (v. 39) is ambiguous and allows for the sceptical interpretation that the girl was in a state of deep unconsciousness, not dead. The mourners were absolutely certain the girl was dead, so in response to a literal rendering of Jesus' words they burst into scornful laughter. Here there is a need to differentiate figurative from literal language by pointing out that 'sleep' as a metaphor for death is commonly used in OT scripture. Nevertheless, France (2007:364) makes an important point that the common use of the word sleep as a metaphor does not directly help the interpretation, since it would produce the nonsensical declaration 'the child is not dead but dead'; he believes that the verb used here usually denotes literal sleep (except in 1 Thess. 5:6).

It appears then that the figurative metaphor goes contrary to the purpose of the author; a caution against wooden literalism (Michelsen 1963:33). Synthesising, Hagner (1993:250) states that rather than using a standard metaphor, Jesus is drawing a

thought-provoking parallel between death and literal sleep; if death is sleep, then it allows the possibility of waking up. A more probable inference is that Jesus' remark was made with the future in mind, but the crowd focused on the girl's present status; therefore, the object lesson in context indicates that the girl's death is real, but temporary (Nolland 2005:398). Zodiates (1993) concurs by stating that Jesus is using symbolic language by the use of *katheúdō* in describing the condition of Jairus' daughter as asleep, indicating that through exercising his miraculous power, this sleep would be followed by an awakening in the present world.

Jesus took her by the hand and said, 'Talitha cumi,' which means, 'Little girl, I say to you, arise' (v. 41), and immediately the girl got up and began walking (v. 42). The simple word of effective command used to overcome the death of Jairus' daughter is astonishing. Cyril of Alexandria a Patristic writer recognized the astonishing power of Jesus' words as a power to heal that is inherent in Jesus' nature as God (cited in Oden 2003:144), by whom all things were created

Again, Jesus' lack of concern with ritual purity is evident, as in rabbinic tradition touching a dead person was forbidden (Num.19:11-22). The retention of the Aramaic in the Markan healing narratives (5:41, 7:34) has led some to believe that it is analogous to pagan custom and the early Christian belief in the efficacy of esoteric utterances (incantations). Nevertheless, there is no support for this assumption, as Mark uses Aramaic in other contexts unrelated to healing (Lane 1974:198).

3.7 The healing of the Woman with the Haemorrhage

Mark 5:25-34, with parallels in Matthew 9:20-22 and Luke 8:43-48.

Myers (quoted in France 2002:236) points out that by attending to this 'statusless' woman, who is at the bottom of the honour scale, Jesus breaks his prior commitment of helping the daughter of someone at the top of the honour scale; this profound reversal of dignity is liberating.

While on his way to the home of Jairus (Mark 5:24), Jesus was interrupted by a woman with an issue of blood (v. 25). Matthew was once again very brief in telling the story. Each gospel writer contributed something not reported by the others. Luke, without contradicting Mark, prevents a possible misunderstanding of what Mark (v. 26) says

about the physicians of that day, when he refers to the woman as one who ‘had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse’; by adding the variant ‘and though she had spent all her living on physicians, she could not be healed by anyone’ (Luke 8:43).

The outcast woman’s search for cure was not only motivated by her physical discomfort, but also by her social and religious isolation. Luke (8:45) is the only one who brings Peter into the story; surprisingly he is also the only one that omits any speech by the woman. Neither Matthew nor Luke presents the details of this story as vividly as Mark. On the other hand, Mark does not mention that she only touched the fringe/hem of his garment (Matt. 9:20; Luke 8:44). The woman’s conviction that a touch of his garment would be sufficient to make her well is noteworthy (Matt. 9:21).³⁷ It is not possible to clearly establish whether the haemorrhaging is menstrual; Matthew refers to the woman’s condition with the term used in Leviticus 15:33 (it is the only time this term is used the Bible) with specific reference to menstruation. Therefore, an allusion to menstruation is possible. A reference to the required Levitical sacrifices (as in Matt. 8:4, healing of the leper) would have made it clearer (Nolland 2005:395). Due to the nature of her illness, her condition was such that it would make her ceremonially unclean (Num. 19:1; Lev.15:19 *ff.*) and she should therefore not come into physical contact with Jesus. If this woman touched a Jewish person’s clothes, she would have rendered that person ceremonially unclean for the rest of the day (Lev. 15:27, 17:15).

Given the brevity of Matthew’s account, he recorded that the woman was instantaneously healed subsequent to Jesus’ confirmation ‘your faith has made you well’ (Matt. 9:22). Both Luke (8:44) and Mark (5:29) recorded the healing as being simultaneous with her touching Jesus’ garment. In harmonizing the account, it can be said that the woman’s faith and the power being transferred from Jesus to heal her is what effected the healing. Subsequently, Jesus sanctioned what had already transpired with a word of assurance.

³⁷ ‘The desire to touch Jesus’ garment (v. 28) probably reflects the popular belief of the time that the dignity and power of a person are transferred through what he wears’ (Lane 1974:192).

This unusual expression 'power had gone out from him' (v. 30) only occurs once in the gospel of Mark. Lane (1974:193) believes that it must be interpreted in the context of the power of God in scripture, a power that Jesus possesses. In the context of God's sovereignty, although many came into contact with Jesus (5:31), not every touch resulted in transmission of power; only one. Therefore, by an act of sovereign will, God determined to honour this woman's faith (Lane 1974:193).

Jewish people believed that only teachers closest to God had supernatural knowledge. Jesus used his supernatural knowledge to identify that someone touched him and 'power had gone out from him' (Mark 5:30), thus demonstrating his status. Having declared that she was healed, Jesus lovingly calls this previously outcast woman 'Daughter' (Mark 5:34), thus extending kinship and restoring her to the larger community of faith.

Considering that in most of the healing miracles there is no mention of faith by the afflicted (see table 1), there is however some evidence of vicarious faith on the part of those bringing the sufferer to Jesus, either expressed (Mark 2:5) or implied (7:32, 8:22). Jesus' insistence that the woman identify herself was probably to correct any idea she might have had regarding the nature of the healing, which bordered on a mixture of magic, superstition and faith. Therefore, he called attention to the fact that it was her faith in the person of Jesus that made her well (Lane 1974:193), not some impersonal power in the touch.

The same necessity to correct this perception is still applicable today, as some believe that the power that was at work in Jesus was some energy force, which acted as a catalyst to change spiritual realities, without properly acknowledging that it was the third person of the Trinity, God the Holy Spirit, at work and not some impersonal energy field. The implication is that the Holy Spirit, as the source of supernatural power, will only dispense this anointing to whom he wishes, bringing into question the assertion that believers have the ability to impart it to others at will, never mind the heretical notion that contemporary disciples can release God the Holy Spirit.

Notably again, any attempt to fit Jesus' healing ministry into some pattern is challenged; Jesus neither touched the woman, nor rebuked the disease, or used an effective word of command to accomplish the healing, nor directed the person to an

action that presupposed healing had taken place. She was just reassured that she was healed. Again, the only pattern evident is that she was immediately and completely healed.

This is a story intercalating one incident with another where a woman with an issue of blood is healed while Jesus was on his way to restore life to Jairus' daughter with the touch of his hand and a word of effective command.

Luke began narrating Jesus' Galilean ministry, identifying him as Messiah and perfectly defining his ministry (4:18). The remainder of chapter 4 (31-44) demonstrated the nature of the mission in practice and how it would be actualized. The activities are balanced between teaching and miracle-working (healings and exorcisms); both serving as manifestations of the good news—an integrated mission. The liberty proclaimed by Jesus, divinely commissioned to bring about release from this captivity, is now beginning to reach into people's lives. Illness too, is a demonic force from which Jesus brings release. In chapters 5-7 Luke continued to narrate Jesus' Galilean ministry, ending with demonstrating his authority over death—the ultimate healing. The reversal of death is the ultimate reversal of the fruit of sin; a fore taste of the age to come.

3.8 The Rejection of Jesus at Nazareth

Mark 6:1-6

The climax of the story is Jesus' inability to work miracles and his amazement at their lack of faith (vv. 5-6); thus, there is an emphasis on the relationship between faith and miracles.

Mark records this story by interrupting a series of miracles (4:35-5:43 and 6:32-52). 'The emphasis on the woman's (hemorrhaging) faith in 5:25-34 and Jairus' faith in 5:35-43 offers a startling contrast to the absence of faith among Jesus' own people' (Guelich 1989:307, 310).

Mark is bolder than Matthew (13:58) in suggesting that even the power of Jesus is limited by introducing the lack of miracles as '*he could do no mighty work there*' (v. 5) (France 2002:244). However, Matthew (13:58), in his parallel version of the account, adds the helpful variant '*And he did not do many mighty works there, because of their*

unbelief' (*italics added*). Stein clarifies Mark's 'he could do no mighty work there' as 'not due to Jesus' lack of power. Rather, it was because he was not free to exercise his power in the present situation in Nazareth due to the unbelief of the town people'. Jesus' healing miracles are not performances, but demonstrations of the coming of the kingdom—'To enter into the kingdom of God and experience its power, however, one must repent and believe (Mark 1:15).' Even the demons (Mark 1:24, 3:11, and 5:7) recognized Jesus as the Son of God, but the people of Nazareth only as the son of Mary (Mark 6:3). Mark's intention is not to let it appear that Jesus was incapable of performing miracles in Nazareth on the basis of the lack of faith of the Nazarenes. Jesus arbitrarily worked healing miracles based on mercy, compassion and pedagogy and not just predicated on faith. Therefore, 'And he could do no mighty work there' (v. 5a) appears to be qualified by, 'except that he laid his hands on a few sick people and healed them'. (v. 5b), meaning that Jesus did a few healings, but no 'mighty work' (Stein 2002:284).

Considering that Jesus did many miracles in the absence of faith, faith does not necessarily represent the cause and effect for a healing miracle. The point appears to be that those who rejected that Jesus' 'words' and 'works' are from God could not experience the fullness of God's redemptive work. Most of the Nazarenes did not come to him to be healed, nor brought their sick. These rebellious unbelievers were therefore not healed.

This account also prompts Deere (1993:61) to assert that Jesus could not heal at will, considering that this healing story is one of the proof texts that he uses to demonstrate that Jesus was not 'free to heal at will under any circumstances'. In this case his reasoning is that the lack of miracles recorded in Nazareth, which he believes that 'conclusively demonstrates' that Jesus was limited by the Nazarenes' lack of faith (Mark 6:5-6)—'in other words, God allowed the healing ministry of his Son to be limited, at least on some occasions, by the unbelief of the people'.

It should be noted that it is not said that Jesus attempted to heal them, but was unable to do so, because of the lack of faith of his townspeople made it impossible (Saucy quoted in Grudem 1996:119). The pattern in the gospels strongly suggest that Jesus, during his earthly ministry, healed all who came to him seeking healing and should therefore be considered before promulgating the interpretation that Jesus was limited

in this case on the basis of faith. 'Since there is not a single reference to anyone having been refused healing or turned away by Jesus, it would appear reasonable to conclude that all who come were in fact healed' (Dickinson 1995:9-10).

3.9 Healing the Crowds at Gennesaret

Mark 6:53-56

This summary is distinct, in that it does not mention Jesus teaching or performing exorcisms; it contains just healings, in contrast to the summary in 3:7-12. In both summaries Jesus is not the one taking the initiative to heal the crowds. In contrast to Nazareth, the crowds in Gennesaret took advantage of Jesus' presence (v. 55). They 'ran about the whole region and began to bring the sick people on their beds to wherever they heard he was. And wherever he came, in villages, cities, or countryside, they laid the sick in the marketplaces and implored him that they might touch even the fringe of his garment. And as many as touched it were made well' (v. 56). The crowds imploring 'him that they might touch even the fringe of his garment' is a representation of their faith on Jesus' miraculous power to heal.

3.10 A Deaf-Mute Healed

Mark 7:31-37

Mark is the only author who recorded this healing miracle. A man was brought to Jesus who was suffering from a double handicap; he was deaf and spoke with difficulty. The people asked Jesus to lay hands on him (v. 32).

Mark's term (7:32) for 'mute' (speech impediment) *mogilalos* only occurs in the LXX in Isaiah (35:5 *ff.*), when referring to the blessings inaugurated in the messianic era (Keener 1993)—and specifically 'celebrates God as the one who comes in order to unstop the ears of the deaf and to provide song for the man of inarticulate speech' (Lane 1974:266).

The request for Jesus to lay his hand on the man may indicate that those who brought him were familiar with the Jewish practice of blessing. This fits in with the interpretation that they actually only brought the man to Jesus for a blessing, which is why they were surprised when Jesus healed him (v. 37).

The ever-elusive search for a healing pattern suffers another setback. These well-meaning people discovered that Jesus has his own way of doing things; instead of laying hands on the man to bless him, ‘he put his fingers into his ears, and after spitting touched his tongue’ (v. 33). ‘Jesus was communicating to the man what he was trying to do in culturally acceptable physical gestures (finger in the ear) and saliva on the tongue which was commonly used medicinally in the first-century Mediterranean world’ (Utley 2008:86).

Then, ‘looking up to heaven’ in an act suggestive of prayer³⁸, as this was the standard physical posture for Jewish prayer in Jesus’ day, (standing, eyes open, head raised, hands raised, Utley 2008:86), he commanded the ears to open. Once again Mark records Jesus’ words in Aramaic, he said ‘Ephphatha,’ that is, ‘Be opened’. The man was healed fully and instantaneously (Jesus also spat in John 9:6 and Mark 8:23 in connection with restoration of sight).

Guelich (1989:395-396) draws attention to the thaumaturgy in the story—the working of miracles or magic feats; looking to heaven combined with sighing, together with the use of foreign language and concealing the healing by taking the man away privately, introduce thaumaturgy elements with parallels in ancient magical healings of receiving superhuman power complete with the magic formula of the foreign language. Nevertheless, Christian commentators have taken it to be a gesture of prayer pointing to God in heaven as the source of power; the mystery of the foreign language being removed by Mark’s translation of the Aramaic command. Others reasoned that for Mark to narrate the story so similarly to a feat of magic is that he is trying to correct the view that Jesus was a ‘divine man’—Hellenistic depiction of gifted man—by distinguishing him, as acting for God or as God. Twelftree (1999:92) believes that such notions have proved to be misguided. The significant difference between the healers

³⁸ Wimber (1986:194) believes that the fact that Jesus looked up to heaven indicates some kind of a petition. Similar gestures occurred in Matthew 14:19 and John 11:38-44. Jesus said ‘Father, I thank you that you have heard me’, can be inferred that God responded to Jesus’ prayer. What is certain is that it was an expression of gratitude where he spoke as if the miracle had already been performed. He thanked God, because he knew with certainty that the miracle is about to take place due to his unique intimate relationship with the Father. Jesus’ pattern of healing was modeled by not praying for any of the people to whom he ministered healing, but by simply proclaiming healing by word of command. The purpose that Jesus audibly thanked the Father was so that the surrounding multitude might come to believe (vv. 41-42).

of the day—divine man—and Jesus' healing miracles were the instantaneous and complete healing that always followed Jesus' healings.

Twelftree (1999:81) comments that the statement in verse 37, 'he has done everything well' at the end of the story may be alluding to Genesis 1:31, where it is said that everything God made 'was very good'. 'That would mean Mark is ascribing this miracle to the work of God in fulfilling the prophetic hope of restoring fallen creation'.

Although this is a story where a deaf-mute is healed with an act suggestive of prayer and a word of effective command, what is central to the narrative must be seen in the larger context. This is the end of the structural cycle that began in Mark 6:6. The recognition of this structural arrangement sheds light on the function of the insertion of this unique miracle in the Markan outline. Lane (1974:265) believes that 'it serves to bring the first cycle of tradition to a close on a doxological note' 'He has done all things well. He even makes the deaf hear and the mute speak'. The significance of this arrangement will become clearer in the next healing miracle, also uniquely reported by Mark.

3.11 The Healing of a Blind Man at Bethsaida

Mark 8:22-26

Once again, this healing miracle is only found in Mark's gospel. Similarly, to the deaf-mute healed in Mark 7:31-37, this time a blind man was brought to Jesus with a request to touch him (8:22).

Jesus took the blind man by the hand and led him out of the village, spat on his eyes and laid his hands on him (v. 23). This report of healing contains the following elements not present in any other healing narratives: 'Do you see anything? Jesus asked? He looked up and said, I can make out the people, for I see them as trees, walking around' (vv. 23-24). This is the first time that Jesus questioned the outcome of his healing; therefore, it must be considered that he was aware of the partial healing.

The blind man perceived certain objects, which to him resembled trees, except for one important aspect; they were walking around and must therefore have been people. His outward vision was still blurred, but his perception or mental observation was correct; those moving objects were indeed people.

Exactly why it was that in this particular case the healing process occurred in two stages has not been revealed to us. However, from the way Mark arranges the adjacent narratives, it appears that the authorial intent is to impart a lesson concerning the development of the apostles' perception of who Jesus was.³⁹ Keener (2000) affirms that 'this narrative probably represents an acted parable: unlike Jesus' opponents, the disciples have begun to see but remain blind'. Thus, the account highlights the partial blindness of the disciples and the miracle highlights the power of Jesus and the arrival of the messianic age marked by the restoration of sight to the blind (Isa. 29:18, 35:5). Twelftree (1999:89) confirms and adds that Jesus probably wanted to draw attention to its metaphorical meaning; 'those who were morally and intellectually defective were said to be blind, and those who did not know God's salvation were also said to be wandering around blindly' (Isa. 42:16). Guelich (1989:434) stresses that the deaf and blind in Mark's gospel do not fit the portrait of the disciples, but rather the scribes (3:32-23), pharisees (8:10-13) and outsiders (4:11-12). However, the disciples' response to Jesus 'shows them to have a bad case of myopia'.

The symbolic significance is evident and not coincidental, which is central to the narrative. The blind man's sight was gradually restored; similarly, the blindness of the disciples was gradually being dispelled.

Therefore, Jesus was not only aware of the two-stage healing, but actually intended it. In Mark's narrative the progressive healing of this blind man's sight seems to function intentionally as a metaphor for the disciples' journey to insight regarding the identity of Jesus.

Popular Christian culture claims that this two-stage healing is symbolic to present-day stage healing; however, it appears that this was not Mark's motive. Nevertheless, MacNutt (n.d.) uses this exception as a precedent for contemporary disciples, writing 'even Jesus had to pray for a person twice'. Although Greig and Springer (1993:97-102, 381) unlike MacNutt, concede to the ambiguity of the case, they believe that if the Son of God ministered healing in stages 'we should not be surprised if we see

³⁹ See chapter 3, section 2.3.1.

more of the same as we pray for healing in the Church today'. The writer concurs that there is evidence in the church of gradual healings by the prayers of the faithful (Greig and Springer 1993:97-102), however, it must be said that this is an imperfect comparison because this was not the pattern exhibited by Jesus. Therefore, the unique healing of this blind man by Jesus in two stages cannot alone make the basis for the doctrine that healing is to be effected gradually.

Hendricksen (1975) reminds that 'It should be emphasized that this act of healing is by no means in line with slow present-day healings that require several visits to the "healer"'. Nor that the blind man was told that his sight would gradually improve to full restoration. Nor can it be concluded that it necessitates the subject to remain in faith, or express more faith, or that it requires the subject to embark on other works' programmes (e.g. positive confession) while waiting for the healing to manifest or claiming that this is essential for the healing to manifest. In this recorded two-stage healing, Jesus was in complete control of the entire healing process and total healing (evident to all) was accomplished within a few moments.

It can be said that this is as much a two-stage healing as Jesus commanding the blind man in John 9:6-7 after spitting in his eye to 'Go, wash in the pool of Siloam', which enabled the man to see. The writer is not asserting that the sick do not recover from their infirmity by the prayers of the faithful or that God does not heal supernaturally today.⁴⁰ What the research indicates is the fact that gradual healings are accepted as the norm today by those who simultaneously claim that Jesus' healing ministry is normative, despite the fact that gradual healing was not normative in the ministry of Jesus—this is therefore not congruent.

Dickinson (1999:11) makes the point clear by quoting JC Peddie:

Some sufferers come expecting us to perform instantaneous cures as Jesus did, and many lose patience and give up hope when cure is delayed. But with faith and patience, especially patience, every rheumatic condition yields.

⁴⁰ Contemporaneous evidence of healing miracles is addressed by Keener 2011:712-766 and Gardner 1986.

The question that begs asking is where can it be scripturally substantiated that divine healing is predicated on patience? ⁴¹

The fundamental flaw is to believe that the ability of God to heal is determined by the spiritual condition of the healer or the perseverance and faith of the patient. The power to heal lies in the sovereign power of the divine healer.

MacNutt (1974), in an attempt to emphasise the view that contemporary disciples should emulate Jesus' healing ministry, makes an argument from biblical silence; he stresses that we don't know all that Jesus did, therefore it is possible that some of the healings Jesus performed, but not recorded in the gospels (John 20:30), might not have been instantaneous healings. Turner (1996:327-328) addresses the point more cautiously by claiming that perhaps the recorded healings are only the most remarkable ones, and that some are not necessarily instantaneous, also citing the healing of the blind man at Bethsaida. Deere (1993:238) states that arguments from biblical silence, is what he faithfully considers to be an inadequate way of formulating theology. Surprisingly, he also states that 'we do not know that all the NT healings were irreversible for the simple reason that we have no follow up studies of the people who were healed' (1993:268). Nevertheless, the rebuttals do not address the fact that instantaneous healing miracles were normative in Jesus' ministry, but in no way are they normative in present-day healing ministries and that the recorded healing stories in Mark were probably not selected for their remarkable value, but for their pedagogical value.

At this point of the research it would be remiss of the writer not to point out that doctrine or practice cannot be predicated or accepted on the basis of the silence of scripture, nor can ministry models be formed based on obscure isolated scriptures. One also cannot read into the text what is not there just to make a view plausible, as it is without biblical authority for present-day actions. For a biblical example to justify a present action it must be confirmed by other scriptures and the authority of other precedents.

⁴¹ After some time, the body simply heals itself of the most common diseases as God designed it. Some diseases go into spontaneous remission without medical explanation. Some recoveries must be credited to doctors and medicine.

The principle of the action must also be taught elsewhere where it was the primary intent so to teach (Fee and Stuart 1993).

It is best to admit that the healing ministry of Jesus, the One gifted to heal, is marked by instantaneous healing of organic diseases,⁴² and that there is no evidence that the church has ever functioned normatively in this way; neither in the past, nor in the present. With this in mind Warrington (2000:142) states that the evidence points that is 'a marked contrast between Jesus' healing ministry, the apostles and New Testament disciples, and that it is better to acknowledge this than attempt to offer unsatisfactory speculative explanations'. The research has led the writer to an opinion that is succinctly explained by Dickinson (1995:14-15):

Any claim to be obeying the command or following the example of Jesus Christ can only be substantiated by a strict conformity to the nature and circumstances of his healing activity. If we claim his authority and power for such activity, then we cannot restrict such authority and power to certain diseases or certain applications. If the exercise of the ministry of healing is to be undertaken by the command, and according to the pattern, of Christ, then it must include, for example, the ability to restore parts of the body that have been, by one means or another amputated (*cf.* Malchus' ear, Luke 22:51); or the renewal of limbs that have atrophied (*cf.* Matt.12:13); or the straightening of bones that have become deformed (*cf.* the woman doubled in two, Luke 13:13); and, of course, it would include the raising again to life of the dead (*cf.* Luke 7:15; Mark 5:42; John 11:44)

3.12 Healing of Blind Bartimaeus at Jericho.

Mark 10:46-52, with possible parallels in Matthew 20:29-34 and Luke 18:35-43

⁴² Diseases can be categorized into two types: organic and functional. A functional disease is one associated with a change in function of a bodily organ or tissue without any tissue damage. An organic disease is one associated with a demonstrable change in a bodily organ or tissue (Dr Chico quoted in Mayhue 1997:52).

Matthew referred to two blind men, while Mark and Luke make mention of only one, whom Mark called Bartimaeus. According to Matthew and Mark the miracle occurred as Jesus and his disciples were leaving Jericho, but according to Luke it occurred as Jesus drew near to Jericho. Mark and Luke are clearly speaking about the same blind man, Bartimaeus the son of Timaeus. Mark typically is again the most detailed and vivid in narrating the story.

According to Mark, when Jesus together with his disciples and a great crowd was leaving Jericho, a blind beggar was sitting by the wayside. Mark mentioned that the man's name was Bartimaeus, the son of Timaeus (10:46). When Bartimaeus heard it was Jesus, he immediately cried out 'Jesus, Son of David, have mercy on me (v. 47). It appears that during Jesus' ministry on earth 'Son of David' and 'Messiah' had become synonyms (*cf.* indignation of the chief priests and the scribes when the children were honouring Jesus with the title 'Son of David', Matt. 21:15-16). The blind man, however, encountered difficulties; the crowd 'rebuked him, telling him to be silent', nevertheless, he persisted (v. 48). Jesus stopped and called him (v. 49). The man rushed off to Jesus (v. 50) and Jesus said to him, 'What do you want me to do for you?' to which the blind man replied, 'Rabbi, let me recover my sight' (v. 51). Jesus said to him, 'Go your way; your faith has made you well' (v. 52). Bartimaeus, however, did not go his own way, he followed Jesus. Again, Jesus directive to Bartimaeus does not fit tidily into the assertion that Jesus healed by an effective word of command to restoration; again, the command appears to merely be a word of assurance that the healing had already taken place.⁴³

Mark used the word *sōzō* (well)—the basic meaning is to rescue from peril, to protect, keep alive. The word *sōzo* also involves the preservation of life, either physical or spiritual. In a healing context this is of great significance; the primary emphasis is

⁴³ The red crosses in table 1 denote that the research has established that in several of Jesus' healing miracles the word of command was an instruction for a particular behaviour which presupposes the reality that the healing had already taken place (the healing of a paralytic Mark 2:1-12; the healing of the shrivelled hand Mark 3:1-6 and the ten lepers Luke 17:11-19); or it was just merely a word of assurance that the healing had already taken place (the healing of the woman with the haemorrhage Mark 5:25-34 and the healing of blind Bartimaeus at Jericho, 10:46-52).

clearly on physical healing, while the broader context is the forgiveness of sin (Zodhiates 1993).⁴⁴

Twelftree (1999:89) believes that this story is a point of transition from the biography of Jesus' identity into the passion narratives. Now that the disciples have finally identified Jesus as the Messiah (Mark 8:28), Jesus disclosed his sacrificial death in preparation for his ultimate mission (Mark 8:31)—to overcome the root of all suffering, namely sin.

⁴⁴ Both in the gospels and the book of Acts *sōzō* is found in healing contexts (John 11:12; Acts 4:9, 14:9). James 5:15 in particular provides an excellent example of the holistic example of *sōzō*—rendered as 'save' by the ESV and 'make well' by the NIV—while the primary emphasis is clearly on physical healing, the broader meaning of makes reference to forgiveness of sin appropriate in this context (Brown 1995:212-213).

Conclusion

The focus of this chapter was to deal with question two of the research questions—how does the uniqueness of Jesus' mission impact the extent to which Christians can emulate his healing ministry? The objective was achieved by addressing whether Jesus' healing accounts, when soundly interpreted by a grammatical-historical hermeneutic, provide a theological foundation for the practice of christoconformity in a contemporary healing ministry.

Relative to other gospels there appears to be some elements missing in the book of Mark, but Jesus' healing miracles are not one of them; miracles account for almost one third of Mark's gospel and in proportion greater than in any of the other gospels. There is no single answer as to why Mark inserted so many miracle stories in his relatively short gospel. However, it seems that the purpose revolves in some way around revealing the identity and mission of Jesus, hence Jesus' healing miracles account for almost half of the first ten chapters. Although there is no scholarly consensus regarding the structural design of Mark, the miracles are not just a haphazard collection of stories; there is evidence of a broader structure. The first section of Mark which contains the most healing miracles is intended to provide a biography of Jesus' unique identity and authority, culminating in the turning point of this gospel with Peter's confession 'You are the Christ'. Subsequently there is just one miracle healing story. This editorial structure appears to be in preparation for the passion narratives to follow. Jesus the Messiah, submitted willingly to the authorities in order to die by choice as part of his unique mission; the act of a self-giving life; giving himself vicariously for others.

Considering that the broader structure of the book of Mark presents the healings of Jesus primarily as evidence of his unique identity and mission and that the accounts clearly indicate that Jesus ministered distinctly and uniquely, the author concludes that Mark did not present them to serve as a pattern for contemporary disciples to emulate.

When evaluating the claim that Jesus acted as a model healer to be emulated today, the following must be considered:

Simon's mother-in-law was healed with the touch of Jesus' hand and an effective word of command that rebuked the fever. The leper and Jairus' daughter were in turn

cleansed and raised from the dead with the touch of Jesus' hand and a word of effective command that brought about ultimate healing. Jesus' directive to the paralytic to rise and to the man with the shrivelled hand to stretch it out were both commands to initiate behaviour that presupposes the reality that the healing had already taken place. The healing of the woman with the haemorrhage was brought about by her touching Jesus and a word of assurance that she was healed. The deaf-mute was healed by a spit, touch of the tongue and a word of command. The blind man at Bethsaida was healed by spitting on his eyes and a touch. In healing blind Bartimaeus in Jericho, Jesus did not touch him nor spit on his eyes, just assured him that he was healed.

The healing accounts clearly indicate that Jesus healed by significantly different methods, there is therefore no prescriptive pattern or model to emulate⁴⁵—the only pattern evident is that all were immediately and completely healed.

The implication of the findings of this chapter to the main outcome of the research, which is to assist in refining the christocentric principle (Peppler 2012, 2013, 2014; Smith 2012, 2013), is that although some elements of Jesus' mission is the mission of the NT church corporately, Jesus' mission was not the mission of his disciples individually—Jesus provided us a foretaste of the kingdom in the age to come, which started with his ministry. He inaugurated the age to come, the eschatological kingdom, with a flourish of the miraculous as a taste and proof of the coming age, but not the norm, for this age, only the first fruits. Although contemporary disciples are actively taking part in the kingdom of God, this kingdom will not reach its full expression until sometime in the future—the theological concept of 'already but not yet'.

The cumulative conclusion from chapters 2 and 3 is that Jesus was uniquely commissioned, for a unique mission and empowered as the 'Anointed One', with absolute authority in the world and that he ministered uniquely and distinctly as one

⁴⁵ The writer is left pondering if such diversity was not intentional.

endowed with limitless anointing to heal.⁴⁶ Jesus was divinely commissioned and anointed to proclaim liberty to the captives (Luke 4:18; Isaiah 61:1-2), and therefore purposefully went about setting at liberty those who were oppressed as part of his messianic function. He ministered healing uniquely and distinctly as one endowed with limitless anointing to heal as part of his messianic function. According to Brown (1995:217) this helps us to understand why there is not a single instance in which Jesus directly prayed for healing or requested God to heal.

The Jesus-centered hermeneutic for praxis in Christian popular culture⁴⁷ that Jesus expects his disciples to imitate his healing ministry, modelled by not praying for any of the people to whom he ministered, but just proclaimed healing by word of command⁴⁸ is that this hermeneutic is not sensitive to the abovementioned factors. Hermeneutical consideration should also be given to the fact that the gospels are historical narratives, subject to the intention of the authors and not primarily intended to serve as authoritative norm for the NT church.

Jesus spoke as the authoritative voice in the relevant texts; as one who can actually bring about healing into lives. In fact, by speaking it, it manifested. Any suggestion that healing by word of command should be normative must take into consideration the astonishing power of his word—this was the act of Jesus Christ, the living and active Word of the Father, by whom all things were created. The creation account in Genesis

⁴⁶ Should church dogma doctrinally assert that Jesus was ministering by the gifts of the Spirit similar to NT disciples (1 Cor. 12); then the writer presupposes that this means that Jesus possessed all the gifts, cumulatively available in the NT church.

⁴⁷ Jesus never told us to pray for the sick, Jesus commanded us to heal the sick (Bert Farias, CharismaNews).

⁴⁸ For a fuller discussion on speech-acts theory see Howell and Liroy. Of interest is the classification of performative illocutionary speech-acts as declaratives; speech acts that change the reality in accord with the proposition of the declaration or attempt to change the world by representing it as having been changed; for example, Jesus pronouncement of forgiveness 'I forgive you creates the situation in which you are a forgiven person' (2011:70). So, did Jesus' words play a role in effecting healing, meaning that a new reality was created to fit the illocutionary intent of his declaration; very likely, considering that we're dealing with a God who spoke the world into existence.

is a clear example of God's words producing effects in line with his will. Therefore, similar to the creation account, what Jesus proclaimed manifested.⁴⁹

The caution is that contemporary disciples must not claim to be, nor do what they are cannot be or do. When following Jesus' example, we must avoid demoting him into our image or claim to have divine potential. Thus, we should avoid trying to imitate him in ways we cannot do and inappropriately claim this to be normative for the church.⁵⁰

The pastoral concern is that although the writer concurs with Pretorius and Lioy (2012:60), that scripture reveals Jesus as the believer's role model in living the Christian life, this does not mean that contemporary disciples are meant to or able to imitate what Jesus did; such doctrinal presumption just serves to hurt, rather than to heal, as by implementing Jesus' healing by what Jesus modelled by observed empirical evidence does not reproduce the same miraculous results.⁵¹

⁴⁹ Although Paul recorded in Romans 4:17 that it is God who gives life to the dead and calls into existence the things that do not exist, Word of Faith theology erroneously advances that believer's faith-filled words possess spiritual-creative power, citing Romans 4:17 as a proof text by asserting that the kind of faith that spoke the universe into existence is in the believer's grasp.

⁵⁰ What then did Jesus Christ mean by "Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father." (John 14:12, future tense). The wider context of John 14 is that Jesus Christ's main purpose was to assure his disciples that his absence from them will be even better than his personal presence—Jesus in verses 13-14 promises that in his absence he will answer prayers uttered in his name (13-14), and in verses 15-17 he promises the Spirit to those who obey his commandments—thus, in Jesus' absence the disciples will do "greater works", meaning that their prayers in Jesus' name will be answered, and they will have the power of the Holy Spirit. The "greater works" cannot refer to signs and wonders that are greater in quality than those done by Jesus Christ, because no disciple ever has or ever will do greater miracles than Jesus. The "greater works", then, refers to the extended work of the Spirit qualitatively—the works are quantitatively greater, because Christ's work is multiplied through all his disciples—which will occur when Jesus ascends to the Father. These "greater works" are due to the outpouring of the Spirit after Jesus' ascension (Pentecost). The contrast accordingly is not between Jesus and his disciples in their respective ministries, but between Jesus and his disciples in the limited circumstances of his earthly ministry and the risen Christ with his disciples in the post-Easter situation (Beasley-Murray 1987:255)

⁵¹ Wimber's (Third Wave Charismatic and founder of the Vineyard Ministries) healing ministry model, modelled on Jesus' healing ministry, was the most relevant of any healing ministries surveyed in the preliminary reading. Wimber claims that 'hundreds of people are healed every month at the Vineyard Fellowship services. And that many more are healed as they pray for them in hospitals, streets and homes. The blind see; the lame walk; the deaf hear.' But while the claims are many, the substantiating evidence is thin. Wimber's statement is a regular Charismatic/Pentecostal rhetoric rather than a precise reliable report of the number of healings in the vineyard fellowships. His claims of healing is similar to Jesus' response to John in prison (Luke 7:19-22; except Wimber doesn't mention the dead being raised and lepers being cleansed). When John asked whether Jesus was the one; Jesus' response alluded to a medley of Isaianic 'New Exodus' texts (Isaiah 29:18, 35:5-7, 42:18, 61:1-2). Miraculous healings

Jesus still heals miraculously today, at God's sole discretion.⁵² Therefore, Jesus' healing miracles that testified to him being the Messiah and therefore providing evidence of God's power at work in him, are still at work in the NT church to authenticate the gospel message and to set the captives free (1 Cor. 2:4). It is also likely that the gift of healing is at work in the NT church (12:9), in submission to God's sovereignty (v. 11) and that contemporary disciples can pray for healing expectantly (James 5:14).⁵³ What the writer is advancing is that Jesus' distinct and unique healing ministry is not normative, and hence should not be expected as a regular feature in the life of the church. It is necessary to emphasize that contemporary disciples have the responsibility to continue the healing aspect of Jesus' ministry⁵⁴, however, not by

verified by competent professionals in the vineyard fellowships were rare (see reliability interactions by Turner (1996:322-326) and Dickinson (1995:276-277). Although healing miracles are widely reported in popular Christian culture and testified to by charismatics and pentecostals, reliable medical empirical evidence to verify the genuineness of these claims is rare—meaning that it does not stand up to scrutiny of sympathetic medical practitioners that have an ethical responsibility and does not meet the criteria to qualify as a miracle. It most certainly does not provide evidence of the pattern Jesus' healing ministry modelled, which was marked by instantaneous healing of organic diseases. Wimber had to admit that under medical scrutiny out of two hundred Downs-syndrome cases (an ideal test case being relatively easy to diagnose genetically both before and after the 'healing', not subject to enthusiastic exaggeration, psychological or psychosomatic recovery, spontaneous remission, natural bodily healing as God designed or recovery that has to be credited to the medical fraternity or medicine) children who Wimber and his team had prayed for to receive healing, only one showed signs of slight or partial healing; this equates to 0.5% which 'from a medical viewpoint, John Wimber's 0.5% success rate with Down syndrome is less than what is achieved through the efforts of health professionals' (Turner (1996:322-326); Dickinson (1995:276-277). When faced with the burden of proof, Wimber changed his mind on the foundational point that his healing ministry was modelled on Jesus. He admitted that his healing ministry was in fact radically different from Jesus and the apostles (Jensen 1990).

⁵² See Keener (2011:264-358) and for a doctor's perspective see Gardner (1986)—reliability interactions by Turner (1996:322-326) and Dickinson (1995:276-277).

⁵³ Based on the research the writer affirms the following theological positions with regard to the biblical doctrine of healing: The full line of biblical evidence indicates that body wholeness is a part of salvation and available to all who repent and believe. However, a biblical responsible theology of healing must recognize that bodily health is not promised as a provision of salvation—whereas spiritual regeneration is instant, and sanctification of the soul is progressive throughout this life. Physical perfection is only promised at resurrection; the ultimate fulfilment of the atonement (God by his providence supernaturally heals people today as an act of love, mercy and grace, at his sovereign discretion—medicine and the body's ability to heal itself are normal means of God's providence—in answer to prayer in accordance with James 5:14-16. Prayer for physical healing and God's healing power is available and should be normative in the life of the NT church. The gifts of the Spirit which includes the gift of healing will be available in the church (1 Cor. 1:7, chp.12, 13:8-12) until Christ returns for the building of his church (1 Cor. 14:12); it is a partial foretaste of the age to come (Rev. 21:4), thus it is occasional—in direct proportion to God's purpose (1 Cor.14:11)—for the common good of the entire Christian community. God, at his discretion, heals; however, it is often not clear whether it happens in response to prayer, through the gift of healing, or it was merely at his sovereign timing.

⁵⁴ Early Christians nursed the sick emulating the healing ministry of Jesus. A number of primary documents attest that caring for the sick was a distinctive and remarkable characteristic of the early church. In the early second century the Bishop of Smyrna, Polycarp, identified caring for the sick as one

imitation, or by expecting proportional success—a promise that is not explicit in an exhaustive, exegetical and contextual examination of scripture.⁵⁵ The pitfall of entertaining this belief is that ‘if believers incorrectly presume that the Spirit pledged something to them and it does not come to pass, their confidence in what he actually promised is weakened’ (Pretorius and Lioy 2012:56).

of the chief tasks of the church elders. The elders adopted the simple rite of anointing the sick with oil in the name of the Lord (Porterfield 2005:47; James 5:14-16; Matthew 15:29-31; Mark 7:31-37).

⁵⁵ The writer is aware of the biblical texts that are used to support the view that Jesus commissioned the twelve and the seventy-two with delegated power and authority to heal the sick in conformity to what he modelled, and by implication contemporary disciples. The writer would like to caution that it should not too quickly be assumed that these commissions are meant directly for the church today, because the texts do not support that view. Unlike the great commission (Matt. 28:18-20), the commission to the twelve is framed within the exclusive context of a listed people (Mat. 10:2-4) and audience, ‘to the lost sheep of the house of Israel’ (v. 6), and the seventy-two (seventy, NKJV; ‘Metzger has shown (NTS 5 [1958-59] 303-4), the numbers seventy and seventy-two are often effectively interchangeable in Jewish tradition.’ Nolland 1993:549), to ‘every town and place where he himself (Jesus) was about to go’ (Luke 10:1), in order to prepare the way for him in a largely non-Jewish world (Luke 10:1). Accordingly, these were geographically limited missions, for a limited time, with specific delegated powers (pre-Pentecost), for specific tasks. How these limited missions relate to the universal world mission mandated in Matthew 28 is not clear, nevertheless, it does speak of implications beyond these original missions (Turner 2008:267; Hagner 1993:238; 10:18, 22, 26, 28). Nevertheless, these implications are probably incidental to the author intended primary message of the periscope—‘This does not negate what is incidental nor imply that it has no word for us. What it does argue is that what is incidental must not become primary, although it may always serve as additional support to what is unequivocally taught elsewhere.’ (Fee and Stuart 1993)

Table 1

	Account	Gospel Reference						Reason		Method				Initiative		Faith Factor						
	Healings by Jesus	Mark	Matthew	Luke	John	Physical	Raised from the death	Compassion mention	Response to request	Pedagogical	Word	Touch	Touched Jesus	Word/touch	Saliva	Distance	Jesus	Patient	Others	Faith demanded	Faith expressed	Faith unmentioned
1	Official's son healed				4:46-54	X			X		X				X				X			X
2	Peter's mother in law	1:30-31	8:14-15	4:35-39		X			X				X						X			X
3	A Leper Cleansed	1:40-45	8:2-4	5:12-15		X		X	X				X					X				X
4	The healing of a paralytic	2:1-12	9:1-8	5:18-26		X				X	X								X			
5	Invalid at the pool Bethesda				5:1-16	X				X	X						X					X
6	Man with the shrivelled hand	3:1-6	9:1-8	5:18-26		X				X	X						X					X
7	Roman centurion's servant		8:5-13	7:1-10		X			X		X				X				X			X
8	Widow of Cain's son			7:11-18			X	X					X				X					X
9	Woman with haemorrhage	5:25-34	9:20-22	8:43-48		X						X						X	X			
10	Jairus daughter	5:22-43	9:18-26	8:41-56			X		X				X						X			X
11	A Deaf-Mute Healed	7:31-37				X			X				X	X					X			X
12	Man born blind				9:1-40	X				X			X	X			X					X
13	Blind man in Bethsaida	8:22-26				X			X				X	X					X			X
14	Man with dropsy			14:1-6		X				X							X					X
15	Lazarus				11:1-46		X		X		X										X	
16	Ten Lepers			17:11-19		X			X		X											X
17	Blind Bartimaeus	10:46-52	20:29-34	18:35-43		X		X	X		X								X			
18	Two blind men		9:27-31			X			X		X							X		X		

Chapter 4—An Integrated Evaluation of the Person of Jesus

Section 1—Introduction

1.1 The Passages, Objectives and Perspectives

The focus of this chapter is to deal with question three of the research questions—how does the uniqueness of Jesus' person impact the extent to which Christians can emulate his healing ministry?

This chapter will evaluate the preliminary research hypothesis that regarding Jesus' humanity, consideration should be given to the fact that Jesus, although fully human, was also fully God and therefore different from all other human beings. The implication is that a hermeneutical lens that claims that Jesus was fully human and therefore a valid example for us to follow should be sensitive to the unique ontological nature of Jesus.

In order to form a holistic understanding of the topic under investigation this chapter will take an integrated theological approach to study the person of Jesus. The premise of this approach is that theology is a single discipline. It therefore needs the contribution of all the branches/sub-disciplines within theology in forming a holistic understanding; hence an integrated theological approach (Smith 2013:35-38). The structure of this chapter will comprise of a biblical perspective and historical perspective to inform the systematic formulation of the topic at hand and relevance for life and ministry (Lewis and Demarest 1996:46-48).

The primary objective of the biblical section, which is the primary source of theological information is to demonstrate scripturally that while Jesus was fully human, he was also the eternal Son of God and the second person of the Godhead incarnated (MacLeod 1998:46; Stern 1992:153; Lewis and Demarest 1996:268; Ottley 1919:589; Stern 1992:154; John 1:14), that made his own all that is human except sin (Heb. 4:15) and functioned as such (6:1-21). The section centres on the life of Jesus as recorded in the gospels—one life, four accounts—providing biblical evidence that Jesus possessed all the attributes of a fully human being and that although Jesus' human

life and death were a necessary part of his salvific work on behalf of humanity (Ottley 1919:386-387; 1 Cor. 15:3-4), his life to some degree is also an example and pattern for his disciples to follow (1 John 2:6). Jesus did not just tell us what perfect humanity is—he demonstrated it. We can therefore look to him as the model for Christian living. However, this is not all there is to Jesus; therefore, this section will also evaluate the historicity of Jesus' life in theological context. Therefore, this section will also attempt to demonstrate scripturally that while Jesus was fully human, this is not all there is to Jesus; from conception he was a unique phenomenon (Luke 1:35), therefore different from all other human beings. The implication is that the growing interest in the human nature of Jesus portrayed in the gospels as a man empowered by the Holy Spirit should take into account the full line of evidence that Jesus is different in kind, not merely in degree to his disciples, from the works assigned to him in the same gospels. More importantly Jesus in John's Gospel claimed to be much more than just an ordinary human enabled and empowered by the Holy Spirit (John 4:26, 6:35, 8:12, 10:7, 10:11, 11:25, 15:1, 'I Am' statements). This section will further provide biblical support that Jesus was the child of promise and a continuous testament of fulfilment of OT prophecy pertaining to the coming of the Messiah. It will also show that God sovereignly intervened in all the stages of the life of Jesus from conception to resurrection. Before providing biblical evidence that Jesus possessed the functional attributes of being fully God and fully man in one person during the incarnation period, the next section evaluates the *Kenotic* theory and defends that Jesus did not give up any of his divine attributes during the period of the incarnation, nor was he limited in any way (MacLeod 1998; Grudem 1994; Grover 2008; Lewis and Demarest 1996), somewhat *contra* (Erickson 1998).

The most heated debates in the history of the church have been over the understanding of the person of Jesus. Historically the problem associated with the church's inability to comprehend incarnational Christology, due to its limited human capacity, has led to a departure of understanding Jesus as fully human and fully God in one person. In evaluating alternative historical interpretations of the incarnation (Erickson 1998:729-734; Grudem 1994:554-558; MacLeod 1998:157-160; Lewis and Demarest 1996:249-291; Ottley 1919), the research will endorse Chalcedonian Christology as the most coherent account of all the biblical data and teaching about who Jesus was (Ottley 1919:371-430). The Chalcedonian definition affirms the

hypostatic union—a technical term in Christian theology used in orthodox Christology to describe the union of Jesus' humanity and divinity into one person—and will be one of the fundamental guiding principle to the systematic formulation of Christology.

In the systematic formulation of Christology, the integrated hermeneutical model will synthesize what scripture revealed about Jesus and will be informed by how previous generations wrestled with the topic (Smith 2013:112). The objective is to formulate an understanding of the person of Jesus that is both ontological and functionally coherent and does not simplify the mystery of incarnational Christology to make it significant to the NT church at the expense of some essential truths.

This chapter will argue with Lewis and Demarest that it is futile to seek a reductionist human Jesus of history un-associated with the eternal Son of God, the second person of the Godhead enfleshed, with the implication that his works were acts of not just a Spirit-filled man, but the Spirit-filled God-man (1996:342, 346). Accordingly, a hermeneutical lens that claims that Jesus was fully human and therefore a valid example for us to follow, should not only be is sensitive to the unique ontological nature of Jesus Christ, but also not in any way simplify the mystery of incarnation and dishonor the fact that God is triune and that this trinitarian God reached out in fullness and revealed himself to his creation in Jesus, as this threatens the essential truth of orthodox Christology that emphasizes the uniqueness of Jesus Christ.

The theological reflection informed by the comprehensive integrated perspectives of the various branches of theology in the research model will be applied to inform the applied theology step that is of practical relevance for Christian thought, life and church praxis (Smith 2013:60, 147). This objective will be attempted by firstly evaluating how Jesus remained sinless (Heb. 4:15; 1 Peter 2:22), and secondly, by evaluating the nature of the Spirit's endowment on Jesus to inform this chapter's overall objective which to contribute to the evaluation of the extent to which contemporary disciples are able to emulate what he did. With these objectives in mind the writer will be critically interacting with Grover (2008) who presents Jesus' earthly perfect life of obedience as an example for us limited humans to try to follow, and with Owen's thesis (described by Spence 2007) which attempts to harmonize the ontological with the functional Jesus in a way that resonates with contemporary disciples that are fully dependent on the Spirit.

1:2 The Plan

Section 2—Biblical perspective

Subsequent to the introduction (Section 1) this chapter will study the life of Jesus from conception, birth, infancy, childhood, adult life, ministry, betrayal, arrest, trials, crucifixion, resurrection and final commission. It will provide biblical support to validate that Jesus was a fully human being by probing for texts in the gospels that provide evidence of Jesus' physical, intellectual and emotional human attributes. This section will also provide biblical support also from the gospels to validate that Jesus was fully God. The divine nature of Jesus will be substantiated by exegeting the gospel of John's prologue that advances both the divine and human origin and nature of the Messiah. It stands to reason that because Jesus is the foundation of our faith (1 Cor. 3:11) and the focal point of the research, surely the one aspect we should want to know most is what Jesus said. For this reason, the section will probe for texts from John's gospel for what Jesus claimed about himself.

Did Jesus give up some of his divine attributes during the period of the incarnation to assume human limitations of living in space and time? To answer these questions the section will evaluate the *Kenotic* theory and exegete Philippians 2:5-11 before providing biblical support to validate that Jesus' life provided evidence of all the functional attributes of being fully God and fully man in one person during the incarnation period.

Section 3—Historical perspective

The Historical perspective of this chapter will evaluate chronologically alternative historical interpretations of the incarnation and will provide a holistic understanding on how the church historically developed Christology (Erickson 1998:729-734; Grudem 1994:554-558; MacLeod 1998:157-160; Lewis and Demarest 1996:249-291; Spence 2007: 2-16; Ottley 1919).

Section 4—Systematic perspective

The writer has noted Smith's (2013:68) comment that Lewis and Demarest is primarily a model for systematic theology and that it includes an applied theology step but not a fully-fledged practical theology element. Lewis and Demarest (1996:24) admit that one of the charges against systematic theology is that it failed to display the relevance of its content to personal and contemporaneous social issues. To this end Lewis and

Demarest introduced a 'relevance for life and ministry' element to their integrated research model. Nevertheless, there still appears to be a difference in the integrated theological research approach in Smith (2013) that proposes a practical theology step that offers a pastoral and homiletical response to the real-life problem that the researcher is aiming to inform and Lewis and Demarest 'relevance for life and ministry' element.

With this in mind the writer humbly tries to integrate both approaches by a model of systematic formulation that is developed as a practical theology step by firstly assessing the impact of orthodox incarnational Christology on why and how Jesus remained sinless (Heb. 4:15; 1 Peter 2:22). This section will attempt to answer several questions: why was Jesus sinless? Did Jesus commit sin during his life? If Jesus did not commit sin was he able to? If Jesus was sinless, how could he be fully human? Did Jesus resist temptation by the power of the Holy Spirit? If so are contemporary disciples able to imitate him? This will be accomplished by evaluating alternative views concerning Jesus and his sinlessness and critically interacting with Grover (2008), who presents Jesus' earthly perfect life of obedience as an example for us limited humans to try to follow.

Was the Holy Spirit the efficient cause of all Jesus divine acts? If so, is Jesus then the NT disciple prototype? To answer these questions the systematic formulation will continue to be developed by evaluating Owen's thesis described by Spence (2007) and will interact with Williams (1988) representing Charismatic theology who attempt to harmonize the ontological with the functional Jesus in a way that resonates with contemporary disciples that are fully dependent on the Spirit.

What is the impact of trinitarian theology in formulating functional Incarnation Christology? Was Jesus' anointing transferred to his disciples? To answer this question the systematic formulation will be further developed by evaluating the impact of 'High Christology'—trinitarian and incarnational theology—on Jesus endowment by the Holy Spirit.

The major findings are summarized at the end of the sections and at various other points where it will be applicable to the ensuing argument or bridging of sections. Therefore, the conclusion will only synthesize the findings relating to the main problem of this research: what are the implications of the uniqueness of Jesus's person,

mission, representative anointing, and authority, thus guarding against advocating an over-simplistic emulation of his ministry practices (christoconformity).

Section 2—The Person of Jesus

2.1 The Humanity and Deity of Jesus—One Life, Four Accounts

John's prologue sets both the divine and human origin and nature of the Messiah.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made (John 1:1-3).

John makes three claims for the 'Word':

His eternal pre-existence—the OT lays the ground work for John's statement; it is significant that John did not accidentally linked the passage to Genesis 1. John's expression of 'In the beginning was the Word' (v. 1) is in effect asserting the pre-existence of the Son of God (MacLeod 1998:46).

His eternal identity and intercommunication with the Godhead—is John speaking about 'the Word was with God' or 'the Word was God'? John's answer expresses Hebraic rather than Greek thinking. It is therefore a matter of both not either/or (Stern 1992:153). "What God was, the word was" (NEB) (Lewis and Demarest 1996:268).

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth (John 1:14).

In verse 14 we learn that the 'Word' is Jesus, the Messiah, which is confirmed in Revelation 19:13 where Jesus is explicitly called 'The Word of God'.

John refers to Jesus as the 'Word' (Lógos) In order to experience life in our environment, the eternal Son of God, 'Word', assumed 'flesh' (sárx). This implies the union of the 'Word' and the substance of 'flesh' (*hypostasis*) and defines a distinct individual entity that is divine (Ottley 1919:589). The 'Word' who had taken on 'flesh' does not mean he had taken the substance of a mere man. Flesh in context is used to denote a body—the whole anatomical nature of man consisting of flesh and blood—generally implying without any good or evil quality. The 'Word' imparted the 'flesh' with a spiritual divine nature (Zodhiates 1993).

John's readers would have understood the term 'Word' having a 'dual reference, both to the powerful, creative Word of God in the Old Testament by which the heavens and

earth were created (Ps. 33:6) and to the organizing or unifying principle of the universe, the thing that held it together and allowed it to make sense, in Greek thinking.’ John is identifying both these ideas with the man Jesus. Jesus was the eternal Son of God, the second person of the Godhead that was conjoined to ‘flesh’, commonly referred to as incarnation. The term incarnation can be traced to the Latin version of John 1:14 (*incarnare*) and has been used since the fourth-century. In the narrow sense incarnation refers to the initial event in which the eternal ‘Word’ became flesh. In the broader sense incarnation may refer to the entire experience of human life into which he entered (Lewis and Demarest 1996:278-279).

From a Hebraic perspective the ‘Word’ corresponds to the Aramaic ‘mema’ ‘a technical theological term used by the rabbis in the centuries before and after Yeshua when speaking of God’s expression of himself’ (Stern 1992:154).

The unique feature of the incarnation is that it provided the absolute aim of religion; the reconciliation of man to God. It is for this reason that in the fullness of time God sent forth his Son (Gal. 4:4). The incarnation is the divinely, pre-ordained (1 Peter 1:20) means of restoring humanity to God and the expression of his ultimate purpose; ‘a movement of Divine compassion and sympathy towards man; the assumption of human nature by the eternal Son of God, in order that He might restore and consummate it by uniting it to His own person’ (Ottley 1919:3). The eternal Son of God, the second person of the Godhead, although distinct from God the Father, yet living in the eternal fellowship in communion with him, descended to the likeness of man to reveal the true nature of God (John 1:18).

Jesus assumed all that is human except sin (see section 4.1). Jesus’ full human nature without sin is a required Christological assertion, without which there is no redemption for mankind. The true redemption of man’s nature must involve the assumption of manhood by Jesus in its entirety—body, soul and spirit with all the faculties of action, thought and will, as the entire human nature requires restoration. Similarly, the fullness of deity in Jesus must also be asserted, without which there is also no redemption; the redeemer of mankind could not be less than divine in order to restore mankind (Ottley 1919:386-387).

How could the Eternal Son of God, the Second Person of the Godhead, become a temporal child of human flesh?

Jesus' conception

'But when the fullness of time had come, God sent forth his Son' (Gal. 4:4)'; that is, he arrived upon the scene of human history at the time previously fixed by the Father' (Hendriksen 1968). God sending his Son should not be interpreted that Jesus somehow descended from heaven. Mary was visited by the angel Gabriel (Luke 1:26-38) who made seven statements about the child she would bare. In verse 35 the angel very specifically pointed out that she will fall pregnant, because the Holy Spirit will come upon her; meaning she will be impregnated supernaturally and bare a son to be named Jesus (Matt. 1:21; Luke 1:31).⁵⁶

John the Baptist was conceived after the Lord answered Zechariah's prayer and miraculously Elizabeth, who was barren, fell pregnant with Zechariah's son (Luke 1:7-25). John was therefore conceived by the power of God touching a barren woman, who was then impregnated by a human father (Luke 1:5).

Jesus however was conceived by the power of God, without being impregnated by a human father, as he was conceived without human fertilization; Jesus was conceived by the Holy Spirit (Matt. 1:20),⁵⁷ which presented a serious problem for Joseph. Knowing that he was not the father (Matt. 1:18) and therefore the only logical explanation would be that Mary had been unfaithful, Joseph's first reaction was to quietly divorce Mary for her unfaithfulness (v. 19). God intervened by sending the angel Gabriel to explain to Joseph what really happened (Matt. 1:20-21) and as a result Joseph legitimized the marriage (v. 24).

Matthew (1:18-25) and Luke (Luke 1:26-38) both recorded consistent authoritative accounts of Jesus' conception. The humble birth of Jesus is somewhat paradoxical,

⁵⁶ The name Jesus (Aramaic *Yeshūa* (Greek *Iēsous*) means "God is salvation" in Hebrew. Parents often intended the names they gave children to have some meaning, but if God gave the name, it had special significance (Keener 1993).

⁵⁷ Human fertilization is the union of a human female egg and a male sperm, usually occurring in the fallopian tube of the mother's reproductive system. The result of this union is the production of a zygote cell, or fertilized egg, initiating prenatal development. Without the union of these two cells, no human being can be formed (leavingbio.net). Therefore, Jesus' miraculous conception by the Holy Spirit produced a unique genotype, a biological miracle.

since the Messiah is born in a room normally reserved for animals. From such humble conditions ‘the sunrise shall visit us from on high to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace’ (Bock 1994:206-209; Luke 78-79). Both accounts are consistent in that although Jesus had a human birth—biologically Jesus grew as a normal fetus in the womb of Mary (Matt. 1:18), with the same anatomy and physiology as that of a normal prenatal human baby and was delivered via normal birth through her birth canal—his conception was everything but human. Because Jesus’ conception was the result of the miracle working power of the Holy Spirit in the virgin Mary, the child was not called the son of Joseph, but the Son of God (Luke 1:35).

Alongside the resurrection, the virgin birth is one of the most contested events in the life of Jesus—Platt (2013) believes it is the most extraordinary miracle in the Bible. The physiological difficulties with such a conception are self-evident in that it is a remarkable deviation from all natural laws—‘It is only among the lowest species of the animal kingdom that generation takes place without the union of the sexes’ (Hodgson 1972:130-131). Only two gospels contain the birth narratives (Matt. 1:18-25; Luke 2:1-7) and only Luke recorded the actual birth (Luke 2:6-7). The writer does not find any interpretation difficulties in the texts. Any denial of Jesus’ miraculous birth or contradictory claim is a denial that the Bible is the inerrant Word of God. Medical science today is able to inseminate and produce life without intercourse and cell division may one day replace ovum and sperm. Ectogenesis⁵⁸ is predicted to be possible within twenty years. Surely, we should then ask how much more the creator of the universe can do, for whom nothing is impossible (Luke 1:37).

The virgin birth

The introductory formula, ‘All this took place in order ...’ (Matt. 1:22) makes clear that Matthew saw the birth as fulfilment of prophecy. ‘This is the first of a long list of prophecies to which Matthew refers in order to show that Jesus is really the long-expected Messiah’ (Hendriksen 1973). Matthew understood the virgin birth as the fulfilment of Isaiah 7:14, where Isaiah prophesied about the virgin birth as a sign

⁵⁸Ectogenesis—having origin and undergoing early growth outside the body (Farlex Medical Dictionary).

‘Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel’. The mystery of the incarnation of the eternal Son, the second person of the Godhead, sets him apart from all other human existence, highlighting the supernatural character of Jesus. He is more than an anointed man; he is ‘Immanuel’ (which means, God with us; Matt. 1:23). One cannot be dogmatic that there could not be an incarnation without the virgin birth (see section 4.1). What is certain is that God in his wisdom decided that this would be the best means of sending his eternal Son (Grudem 1994:530). However, the virgin birth was a means of fulfilling the Isaianic prophecy—emphasizing that no human intercourse took place and the promise from the beginning of human history that the ‘seed’ of the woman would ultimately destroy the serpent (Gen. 3:15). The object of the promise was against Satan, because he was behind the actions of the snake. God’s words were a declaration against Satan who was responsible for putting creation in fallen Adam in antagonism with God.

It is best to refer to Jesus’ virgin birth, as ‘the virgin conception’, because Mary never had sexual intercourse until after Jesus was born (Matt. 1:25).

The child of promise

Although Jesus’ parents, Joseph and Mary, lived in Nazareth (Galilee), Jesus was born in Bethlehem (Judea). To explain why Joseph and Mary ended up in Bethlehem, Luke recorded that a decree was issued regarding a Roman census that required every man to register in his own home town (Luke 2:1-4). Considering that Judea was still a kingdom, the census was done in adherence to the Jewish method, which required Joseph to return to his ancestral place where he probably owned land.⁵⁹ Jesus’ birth occurred in God’s sovereign timing to fulfill the prophecy that Jesus would be born in Bethlehem (Micah 5:2). Years later Judea became a Roman province and if he would have been born during that time, the census would have been done in adherence to the Roman method, which would have enrolled Joseph where he lived—Nazareth.⁶⁰

⁵⁹ Quirinius’ census has been a point of controversy among biblical scholars and sceptics for centuries, for a fuller discussion see Bock (1994:903) and Edersheim (1993:127:129).

⁶⁰ Writer’s opinion.

In Mathew's narrative (1:1), he wrote to the Jews and described the identity of Jesus as son of David son of Abraham whose genealogy the Messiah would come (Gen. 12:1-3). When we think about David we are reminded of his desire to build God a temple. Although God informed him that he would not be the one to build the temple he made an everlasting covenant with him and his descendants (Platt 2013; 2 Samuel 7:12-13).

Although Joseph was not his biological father, he married Mary (Jesus' mother) and became his legal father. Both Joseph and Mary were of pure Jewish descent, enabling the Messiah to be born from the line of Abraham (Genesis 12:3), the tribe of Judah (Gen. 49:10), heir to King David's throne (2 Samuel 7:12-13), a throne that will be anointed and eternal (Isa. 9:6-7). In confirmation an angel of the Lord appeared to nearby shepherds announcing the savior had been born 'who is Christ the Lord' (Luke 2:11). Christ the Lord is not a name, but a title, The Anointed One (see chapter 2), mighty God (Platt 2013; Isa. 9:6).

Joseph and Mary were devoted followers of God, therefore, conscientiously obeyed all the relevant Jewish Laws. Jesus' formative years were therefore similar to any other Jewish boy of the time. Although Joseph was not his biological father, he served as his foster and spiritual father and as such ensured that the family adhered to everything required by Jewish Law. Jesus was therefore circumcised on the eighth day (Luke 2:21-22) as commanded as a physical expression of a covenant relationship with God (Lev. 12:3). At this point in time his parents probably registered him as Jesus as it appears that the practice at the time was to name the child after circumcision (Luke 1:59). The Law of Moses also required the firstborn son to be consecrated to the Lord (Num. 18:15-16), thus 40 days (Mary's period of purification) after Jesus' birth Mary and Joseph went to Jerusalem for Mary's sacrifice of purification (Lev. 12:1-7), presented Jesus at the Temple and consecrated him to God with the appropriate sacrifices as the first born. Not being able to afford a Lamb (Lev.12:8), they would have brought either two doves, or two young pigeons (Luke 2:22-24). Whilst in Jerusalem, a Spirit-filled man whose name was Simeon recognized Jesus as the promised Messiah (Luke 2:25-35).

Having returned to Nazareth (Luke 2:39),⁶¹ Jesus was visited by ‘wise men’. We know very little about the wise men mentioned in Mathew 2:1-12 or how they associated Jesus’ birth with the appearance of a star (v. 2). Without being dogmatic they knew about the prophecy about the star of Jacob “There shall come forth a star out of Jacob, and a scepter shall rise out of Israel” (Num. 24:17) and therefore came to worship the new-born “king of the Jews” (Matt. 2:2).⁶² After arriving in Israel, the ‘wise man’ enquired as to where this “king of the Jews” (Matt. 2:2) will be born. Having heard this, King Herod—appointed King of the Jews by Rome— was troubled (Matt. 2:3), because he perceived Jesus as a threat to his throne. God sovereignly intervened and an angel of God warned Joseph that Jesus was in imminent danger from Herod, because he perceived Jesus to be the future king of the Jews and therefore a personal threat to his throne. The angel instructed Joseph to flee to Egypt to escape Herod’s massacre of the children (Matt. 2:13) intended to dethrone Jesus, in fulfilment of Jeremiah 31:15 (without being dogmatic). Jesus’ family remained in Egypt until Herod died. After Herod’s death, an angel appeared to Joseph in a dream and instructed him to return to Israel—this was to fulfil the prophecy that ‘out of Egypt I will call my son’ (Hosea 11:1).

On their way to Israel, Joseph again was warned in a dream not to go to Judea, because Archelaus was reigning over Judea in place of his father Herod.⁶³ Joseph was afraid to go there and being warned in a dream he went on the district of Galilee (Matt. 2:22) and settled in Nazareth (v. 23), which became Jesus’s childhood home. This was to fulfill the prophecy that the Messiah will be called a Nazarene (Isaiah 11:1).

⁶¹ The evangelist does not say that after the events of the fortieth day the little family immediately made for the north. Room is left for Matthew’s account of the coming of the wise men, the flight to Egypt, the slaughter of “the innocents,” and the return of Joseph, Mary, and their child from Egypt; in other words, for the events reported in Mat_2:1-21. At Luk_2:22-23 Matthew and Luke (Luk_2:39) are together again, with this difference, that Matthew states the reasons why the family did not settle in Judea but returned to Nazareth (Hendriksen 1978).

⁶² For a comprehensive discussion on the wise men, see (Edersheim 1993:141:150).

⁶³ Most Jews openly hoped for Herod death due to his brutality, disregard for Jewish tradition and hellenization of Palestine. However, after his death the situation did not change. His sons having been educated in Rome mostly continued Herod’s policies. Herod’s kingdom was divided among the three surviving sons, Philip (north and east of the Sea of Galilee), Herod Antipas (Galilee and Perea) and Archelaus (Judea, Samaria and Idumea) (Edersheim 1993:86).

Infancy

The Bible does not provide many records of Jesus' childhood as the gospels are not a biography of Jesus of Nazareth. Luke recorded certain typical human developmental attributes (Luke 2:39-52): the child grew and became physically strong. Intellectually he was filled with wisdom (v. 40) and spiritually grew by continuously engaging with others (vv. 46-47). Jesus was an obedient child (v. 51), with an enquiring mind who grew in wisdom and stature, pleasing to others and to God (v. 52). The only childhood recorded event is embedded in Luke's narrative that when Jesus was twelve years old the family went to Jerusalem for the feast of the Passover (Luke 2:41-42). This is probably mentioned because it had special significance. Without being dogmatic the significance is that at the age of twelve he would be reaching the coming-of-age of accountability to fulfil the Law and introduction into the privileges and accountabilities of the community (Keener 1993). However, Luke may have recorded the event to narrate that when the family returned home Jesus remained behind. When they realized that Jesus was not with them, they returned to Jerusalem to search for him. When they found him, Jesus replied to their admonishment "Why were you looking for me? Did you not know that I must be in my Father's house?"⁶⁴ (v. 49); indicating that even at this young age Jesus was aware that he had a unique relationship with the Father and a keen interest to interact with the elders, displaying astonishing wisdom (vv. 46-47).

Jesus lived and grew up in a family who lived a normal family life. He had several brothers—James, Joseph, Simon and Judas—as well as sisters (Mark 6:3).

There are several biblical references that provide evidence that Jesus possessed normal physical, intellectual, emotional and spiritual human attributes in his adult life span. He assisted his father (Matt. 13:55) and continued to support his family as a carpenter (Mark 6:3). Spiritually he regularly attended public worship (Luke 4:16) and did not neglect private prayer (Luke 6:12). Socially he attended events (John 2:1-11); politically he encouraged citizens to pay taxes (Matt. 22:21); emotionally he experienced love (John 11:5), joy (15:11), sorrow (11:35), anger and grief (Mark 3:3-5), indignation (10:14), he marveled at the faith of the centurion (Luke 7:9) and the

⁶⁴ Jesus also used the reference to God as his Father during the Temple cleansing (John 2:13-22).

unbelief of the Nazarenes (Mark 6:6), he had compassion for those who were hungry, ill or lost (Matt. 9:36, 14:4, 15:32, 20:34). Physically he experienced hunger (Matt. 4:2; Mark 11:12), thirst (Matt. 23:35; John 19:28), compassion (Matt. 9:36, 14:14; Mark 1:40-45; Luke 7:13), he wept (Luke 19:41; John 11:35) and grew tired (John 4:6). Like any normal human man, he slept (Matt. 8:23; Mark 4:38).

Baptism

In preparation for his ministry, a landmark event in Jesus's life as an adult was his baptism. Jesus travelled from his home in Nazareth to the river Jordan in Judea (Mark 1:9) to be baptized by John (Luke 3:21-22). Mathew records Jesus wanting to be baptized to 'fulfill all rightness' (Matt. 3:15), which in Mathew's context probably meant to fulfill all the ordinances of the Law (Matt. 5:17). Why Jesus was baptized has always been a theological concern for theologians, because John's baptism was a baptism of repentance (Matt. 3:11; Mark 1:4; Luke 3:3, see chapter 2). Jesus did not need forgiveness, as he was sinless (2 Cor. 5:21; Heb. 4:15, 7:26; 1 Peter 2:22; 1 John 3:5). Regardless of opinion, it is clear that God orchestrated the event as a testimony of the Father's pleasure with the Son and a defining moment in Jesus' public life—authenticating his calling and enabling that calling in the presence of the Trinity (see chapter 2, section, 4.1.5).

Temptation

Immediately after his baptism, the Holy Spirit led Jesus into the wilderness where Jesus fasted for 40 days and nights and was tempted by Satan (Luke 4:1-13). During this event in Jesus' life the Holy Spirit led Jesus into the wilderness to face Satan to prove the genuineness of his character, while Satan tempted him to dissuade him from a path of obedience to the Father and his redemptive purposes. After forty days of fasting, Jesus was hungry (v. 2); Satan's first temptation was directed towards physical gratification. He was hoping he would choose his divine powers to command stones to turn into bread to satisfy his hunger (vv. 2-4). Satan then tried to tempt him to choose personal gratification and psychological gratification by being offered authority over all the kingdoms (v. 5) and the promise to be admired (vv. 6-8); he was tempted to change his loyalty from pleasing the Father to pleasing Satan and would have avoided the cross by accepting Satan's offer of the kingdoms of the World (vv. 5-7). He was tempted to throw himself from the Temple and drawing on his divine power to escape

injury so that everyone would see him and give him glory and praise (vv. 9-11) (Bock 1994:363:385; Lewis and Demarest 1996:335).

The wilderness experience was a part of Jesus' human existence that involved a period of intense struggle to the point that subsequent to the ordeal angels came to attend to him (Matt. 4:11). The experience serves as an example of a self-disciplined human life, one in which he, although tempted as we are, remained without sin (Heb. 4:15; 1 Peter 2:22). The writer of the book of Hebrews points out that because Jesus was tempted as we are, he is able to sympathize fully with his disciples' experiences (Heb. 2:18). When faced with temptation contemporary disciples should not only reflect on the example of Jesus, but also be mindful that 'because he himself has suffered when tempted, he is able to help those who are being tempted' (Heb. 2:18). It is noteworthy that every time Satan directed a temptation at Jesus, Jesus' primary defence was the Word.

It provides us wisdom and knowledge to discern Satan's distorted use of scripture when he tempts us—in addressing Jesus Satan distorted Psalm 91:11-12 (Luke 4:4).

It is imperative to understand Jesus' temptations from the OT context; the Holy Spirit orchestrated Jesus to be tested in such a way as to be the antitype of Israel's experience in the wilderness. Smith (2012:39) explains why every time Satan directed a temptation at Jesus, Jesus' rebuttal was from Deuteronomy.

All three scriptures Jesus quoted come from Deuteronomy, from the period of Israel's failure in the desert. Jesus obeyed where Israel disobeyed. In the saving plan of God that unfolds in Old Testament prophecies, all God's purposes for Israel are ultimately fulfilled by the Messiah. Israel's mission reached its true fulfilment in Jesus Christ. All three statements are true, but the last one seems to be the main reason for the symbolism of the desert and the 40 days. Israel spent 40 years wandering in the desert; they were 40 years of dismal failure to walk in faith and obedience to the Lord. Jesus's 40 days in the desert point to him as the antitype of Israel's experience. Where they failed, he succeeded. A clue to the fact that this was part of the reason for his temptation is found in the way he responded to each temptation. On

each occasion, Jesus quoted an Old Testament scripture (Smith 2012:39).

After the baptism, having been announced as the Son of God, anointed (Matt. 3:17) and tested in the wilderness (Matt. 4:1-11), Jesus began his public ministry (ca. A.D. 29-30)⁶⁵ Jesus would have been approximately 30 years old, interestingly the same age at which the Levites began their service (Num. 4:47). Jesus remained in Judea for a while. Subsequent to the Judean period, Jesus and some of his disciples went to Galilee. His journey took him via Samaria (John 4:6). Jesus stayed in Galilee for approximately a year and a half. Luke 4:14-9:50 recorded Jesus' Galilean ministry.

Ordinarily Jews did not travel through Samaria and would choose to go around it by using any of the several other routes from Judea to Galilee, because their relationship with the Samaritans was strained. John (4:4) recorded that Jesus 'had to pass through Samaria', emphasizing that Jesus was compelled by the leading of the Holy Spirit to do the Father's will (v. 34).⁶⁶ Jesus, being tired from the journey, was sitting beside a well when a Samaritan woman came to draw water. Jesus said to her, "Give me a drink" (vv. 6-7). This interaction is noteworthy because as mentioned earlier, Jews did not have a cordial relationship with Samaritans and an honourable man would not speak to a sinful woman (vv. 8, 27). Jesus however went out of his way to manifest his glory in the land of the Samaritans (v. 41); a fine example of intercultural and cross gender gospel presentation by the leading of the Holy Spirit.

Arriving in Galilee he attended a wedding in Cana where he performed his first miracle (John 2:1-14). He stayed there for the duration of the wedding, which would have been one or two weeks, before he started his journey south to go back to Judea. Jesus ministered in Judea for a period of about a year. John 1:19-4:42 recorded Jesus' Judean ministry.

Having returned to Galilee, Luke recorded that he went to the Nazarene synagogue, where he was invited to read from the scroll of Isaiah 61:1-2a. He publicly claimed to

⁶⁵ See Smith (2012:14-17) for a fuller discussion on dating and duration of Jesus ministry.

⁶⁶ Jesus instructed his disciples not to visit any city of the Samaritans (Matt 10:5). For a fuller discussion on the messianic plan for the Samaritans, see (Strauss 1972:303-308).

be the Messiah—"The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed," (Luke 4:18) upon which he declared, 'Today this Scripture is fulfilled in your hearing' (v. 21) (see chapter 2). Matthew (13:53-58) recorded that after Jesus taught in his home town, they were amazed; 'Where did this man gets this wisdom and these mighty works? Is this not the carpenter's son?' Everybody truly just saw him as a human being; even his brothers who grew up in his own household did not realize that he was anything more than just another human being (John 7:5), with a relevant and insightful teaching ministry. Jesus' response in pointing to Israel rejecting its own prophets (vv. 23-24) enraged the audience to the extent that they tried to kill him (Luke 4:28-29). Departing from Nazareth, Jesus set up base in Capernaum, which Matthew (4:15-16) saw as the fulfilment of Isaiah 9:1-2 where it was prophesied that Galilee of the gentiles would see a great light.

Luke began narrating Jesus' Galilean ministry, identifying him as the Messiah and perfectly defining his ministry (4:18). The remainder of chapter 4:31-44 demonstrated the nature of the mission in practice and how it would be actualized (see chapter 3).

Approximately in the second year of his Galilean ministry, Jesus appointed twelve disciples to be his special emissaries whom he designated 'apostles' (Mark 3:14; Luke 6:13), who would travel and live with him. Smith (2012:97, 128) rightly differentiates disciples from apostles as follows:

He called them apostles as opposed to disciples. Disciples were followers, whereas *apostles* were ambassadors or envoys, that is, messengers sent by a king with delegated authority to speak and act on his behalf.⁶⁷

In approximately two and a half years into Jesus' ministry a turning point took place in the relationship between Jesus and the apostles. The similarity between Mark's account of this happening and the records, respectively, of Matthew and Luke, is

⁶⁷ For a fuller discussion see Bock (1994:540-542).

striking.⁶⁸ Jesus asked his disciples, ‘But who do you say that I am?’ Peter answered him, ‘You are the Christ’ (Mark 8:28). Now that they finally realized who he was he could teach them why he had come and how he was going to accomplish his messianic mission (8:31). The statement marked a change in Jesus’ relationship with the apostles, characterized by more time spent in private teaching.

Transfiguration

‘Six days after Peter’s confession and Jesus’ first prediction of the passion and the resurrection’, Jesus took his inner circle, Peter, James and John ‘and he was transfigured before them’ (Mark 9:2) and they saw a glimpse of his glory (v. 3)—‘so that after the great event of Easter they might bear witness of what they had seen’ (2 Hendriksen 1975; Peter 1:16-17).

Considering that now they had fully grasped his identity, Jesus spent more time in personal teaching with the apostles, explaining his mission and how it would transpire.

Subsequent to the Galilean period Jesus returned to Judea. Again, his journey took him via Samaria (Luke 9:51-56).⁶⁹ Jesus stayed in Judea for approximately six months. Most of Jesus’ second Judean ministry was recorded by John (7:1-11:54).

We are now in the final week of Jesus’ life known as the Passion Week. On Sunday⁷⁰ morning Jesus rode into Jerusalem on a donkey an event known as the triumphal entry (John 12:13), in fulfilment of Zechariah 9:9 (v. 15). Tuesday was one of the busiest days of Jesus’ life is known as a ‘day of controversy’, because it involved a series of disputes with the Jewish religious leaders. Thursday was all about the Passover meal where Jesus instituted the Lord’s Supper (13:1-38). After Judas left to betray Jesus (v. 30), he gave his farewell discourse to the apostles (14-17).

Betrayal

Jesus, by divine knowledge, was aware that the chief priests and the elders of the people gathered in the palace of the high priest, whose name was Caiaphas to plot

⁶⁸ Except for Matthew 16:17-19, in all three the sequence is the same and even the phraseology is to a considerable extent almost identical (Hendriksen 1975).

⁶⁹ See Smith (2012:153-154) for an attempt to harmonize this difficult period of Jesus’ ministry.

⁷⁰ The tradition of ‘Palm Sunday’ is based on the belief that this event was on Sunday.

together in order to arrest and kill him (Matt. 26:3-4). Judas, one of the twelve, went to the chief priests and offered to betray Jesus for which they paid him thirty pieces of silver. The sum was equivalent to the amount paid for a slave that was gored to death (Ex. 21:28-32), highlighting the low regard Judas, the priests and elders had for Jesus. Luke records that 'Satan entered into Judas'. The active part played by Satan in these events should not be ignored. Satan had been working on deceiving Judas to use him to bring about the murder of Jesus (Luke 22:3-4).

Arrest

During the Passover meal Jesus washed the feet of his disciples, giving them a lesson in humility and servitude (John 13:5) and surprised them by announcing that he knew that one of them was going to betray him (v. 21). John recorded Jesus as saying that 'He who ate my bread has lifted his heel against me' (v. 26). The scripture passage which was in the process of attaining its final fulfilment was Psalm 41:9, 'Even my close friend in whom I trusted, who ate my bread, has lifted his heel against me.' Subsequently, Jesus taught the disciples—known as his farewell discourse—which ended with a prayer (John 14:1-17:26), after which they departed to a place called Gethsemane (Luke 22:39). Jesus doing the usual thing (v. 39; cf. Luke 21:37) makes this action of Jesus unusual as other people would generally do when they are confronted with danger. He is fully aware of the fact that Judas the traitor knows this place and will have informed his co-conspirators about it (Hendriksen 1978; John 18:2).

The period when Jesus knew his crucifixion was drawing near was a time in Jesus' life that provides extensive proof that he was truly human. Jesus suffered immense psychological, emotional and physical pain; 'sorrowful and troubled even unto death' (Matt. 26:37-38); 'greatly distressed and troubled' (Mark 14:33-34); 'in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down to the ground' (Luke 22:44). So great was the stress that tiny blood vessels were rupturing in his sweat glands, emitting as great red drops that fell to the ground (Luke 22:44).⁷¹

⁷¹ Hematidrosis—an extremely rare condition characterized by the sweating of blood, which is said to occur when a person is facing death or other highly stressful events. It has been seen in prisoners before execution and occurred during the London blitz (Farlex Medical Dictionary).

Jesus' response was to withdraw from the disciples as he desired to enter into solitary communion and prayer with his Father (Matt. 26:36-44); a testament to his dependence on God. What we see in Jesus' prayer is the reality of his humanity; like any human being, he was dreading the pain and suffering and wished there was another way, but he embraced God's will with complete surrender "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will" (Matt. 26:39).

Jesus often demonstrated his dependency on the Father by praying regularly (Luke 22:32), sometimes all night (Luke 6:12), even when he was exhausted he prayed most of the night rather than sleep (Matt. 14:23). Jesus' prayer life demonstrated what he taught about prayer (Luke 11:1-13, 18:1-8)—bold, persistent prayer in total dependence to the Father and his will.

Judas, knowing where he was, brought a group of soldiers and some officers from the chief priests and the Pharisees to arrest Jesus (John 18:3) in fulfilment of the prophecy that the Messiah would be betrayed (Ps. 41:9). John recorded that 'Simon Peter, having a sword, drew it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus)'. Luke recorded that Jesus immediately said "'No more of this!" And he touched his ear and healed him'. This bears evidence of Jesus' absolute authority as the one gifted to heal. Jesus' healing ministry is uniquely marked by instantaneous healings of organic diseases (see chapter 3).

Trials

Jesus faced six trials; three religious trials (Matt. 26:57-68; Mark 14:53-65; Luke 22:54-71; John 18:12-24) and three civil trials (Matt 27:1-2, 12-26; Mark 15:1-5; Luke 23:1-55; John 18:28-19:16). Immediately after his arrest they took Jesus to Annas, Caiaphas' father-in-law. Subsequently, he was taken to Caiaphas house where some bore false witness against him (Mark 14:57) in fulfilment of Psalm 35:11 and at the trial before the Sanhedrin they spat in his face and struck him (Matt. 26:67) in fulfilment of Isaiah 50:6. The Sanhedrin's ultimate objective was to kill Jesus, but they did not have the authority to proclaim the death sentence; that could only be done by a Roman court. Jesus was therefore led from the house of Caiaphas to Pontius Pilate's headquarters, because he was the governor at the time (Luke 3:1). During Jesus' civil trials (Matt. 27:1-2, 12-26; Mark 15:1-5; Luke 23:1-55; John 18:28-19:16), or more specifically during Jesus' last Roman trial, the procurator of Judea, Pontius Pilate, was

amazed at Jesus' refusal to defend himself (Mark 15:4-5), fulfilling the prophesy that the Messiah would be silent before his accusers (Isa. 53:7). Although Pilate believed that Jesus was innocent, he nevertheless succumbed to the enormous pressure from the crowds and in spite of his wife's warning (Matt. 27:20) he delivered Jesus to the Jews to be crucified; thereby committing murder. However, Matthew records Pilate washing his hands before the crowd, thus according to (Deut.21:6) declaring himself innocent of the blood of this just man (Strauss1972:674:675).

Subsequent to Jesus' trials, when Judas saw that Jesus was condemned, he changed his mind and he brought back the thirty pieces of silver to the chief priests and departed to hang himself. The priests did not accept the blood money and bought the potter's field as a burial place for strangers in fulfilment of what had been spoken by the prophet Jeremiah, saying, "And they took the thirty pieces of silver, the price of him on whom a price had been set by some of the sons of Israel, and they gave them for the potter's field, as the Lord directed me" (Matt 27:1-10).

Crucifixion

Although Jesus had suffered abuse at the hand of the Jews, the cross was a climatic event—physical pain (John 19:1, 3, 18, 30), onto death (Matt. 27:50; Luke 23:46). The journal of the American medical association explains the excruciating suffering experienced in death by crucifixion.⁷²

The Roman soldiers crucified Jesus between two criminals in fulfilment of Isaiah 53:12 (without being dogmatic), by being nailed to the cross with spikes in fulfilment of Psalm 22:16.⁷³ When they had crucified him Jesus said, "Father, forgive them, for they do not know what they are doing" in fulfilment that the Messiah would pray for his enemies (Ps. 109:4). Luke (23:33-34) recorded that they divided up his clothes by casting lots, mocked him and gave him vinegar to drink in fulfilment of the prophecies recorded in Psalm 22:18, 22:7-8 and 69:21. Jesus was crucified with an inscription on the cross above him "This is the King of the Jews" (Luke 23:38) and his hands and feet were pierced in fulfilment of the prophecies recorded in Psalm 2:6 and 22:16.

⁷² See Grudem (1994:573).

⁷³ See Strauss (1972:678-679) for a discussion on method of crucifixion.

Jesus' suffering was not only physical, but also psychological and emotional; Jesus' last exclamations happened moments before his death and attest to his human spirit and a genuine expression of abandonment. Jesus cried out 'my God, my God, why have you forsaken me?' (Matt. 27:46). What happened on the cross that caused Jesus to cry out 'my God, my God, why have you forsaken me?' Jesus had intimate fellowship with the Father all his earthly life; now, as he bore the sins of the world (2 Cor. 5:21; Isa. 53:61; Peter 2:24), he experienced the psychological pain of bearing the guilt of sin and a separation from God's unfailing source of strength, something that he had never known. This was to fulfill the prophecy recorded in Psalm 22:1 that the Messiah would be forsaken by God. However, his 'opponents do not pause to consider that the psalm ends with the sufferer's vindication and triumph (Kenner 1993; Psalm 22:25-31).

Having completed his redemptive work, with a shout of victory Jesus cried out "it is finished" (John 19:30) in fulfillment of Isaiah 53:5:12 that the Messiah would be a sacrifice for sin. Blum (quoted in Smith 2012:247) explains the significance of the Greek word translated 'it is finished' (*tetelestai*):

Papyri receipts for taxes have been recovered with the word *tetelestai* written across them, meaning 'paid in full.' This word on Jesus's lips was significant. When he said, 'It is finished' (not 'I am finished'), he meant his redemptive work was completed. He had been made sin for people (2 Cor. 5:21) and had suffered the penalty of God's justice which sin deserved.

Jesus then spoke to the Father with intimacy and humility: 'Father, into your hands I commit my spirit' (Luke 23:46). Then 'he bowed his head and gave up his spirit' (John 19:30).

Death

In contrast to the rest of the soldiers who mocked Jesus during the crucifixion, the Roman centurion noticed how Jesus conducted himself; he observed Jesus' attitude in the midst of all the emotional, psychological and physical pain he suffered; he heard Jesus pray to his Father to forgive his killers (Luke 23:34) and heard him promise mercy to the thief who asked his forgiveness (v. 43); he witnessed Jesus enduring unthinkable insults and abuse without retaliating (vv. 26-56). Everything that he observed caused the centurion to believe that this was a remarkable man, to the point

where he had to admit, "Certainly this man was innocent" (v. 47). Once again Jesus' human experiences provide a perfect example of enduring hostility and opposition from the world (Heb. 12:3). Even unto death, Jesus remained dependant, obedient, loving and forgiving.

Several celestial signs accompanied Jesus' death, as will be the case preceding his second coming (Mark 13). The sun stopped shining for three hours in the middle of the day (Matt. 27:45; Mark 15:33; Luke 23:44-45), 'the earth shook and the rocks split' (Matt. 27:51) and 'the tombs broke open and the bodies of many holy people who had died were raised to life' (v. 52).⁷⁴ These signs convinced the centurion and those with him that Jesus was more than just a righteous innocent man and they exclaimed, "Truly this was the Son of God" (v. 54). The *Via Dolorosa* and crucifixion was painful beyond words. Although fully human, Jesus is also fully God, and as God he could not die from external sources, but only by his own volition and will. Therefore, he did not die as a result of physical exhaustion and excruciating pain, but voluntarily 'yielded up his spirit' (Matt. 27:50; John 10:17-18, 19:30). Matthew 27:51 recorded by the guidance of the Holy Spirit that at Jesus' death 'the curtain of the temple was torn in two':

The temple curtain which was torn in two was a massive curtain that separated the Holy Place from the Most Holy Place. In the Old Testament law, only the high priest could enter the Most Holy Place. He could only enter once each year on the Day of Atonement to make atonement for the nation's sins. This curtain symbolised the way man's sins separate him from the presence of a holy God (Isa. 59:2). The moment Jesus died, God tore the curtain in two, symbolising that Jesus's death destroyed the barrier between God and man (Smith 2012:248).

Smith (2012:248) appropriately comments on why Jesus' time of death is significant:

Jesus died at 3 p.m. on Friday afternoon. By tradition, the Passover lambs were slaughtered between 3 and 5 p.m. Although Jesus and his disciples celebrated the Passover on Thursday night, John indicates that certain Jews were going to celebrate it on Friday night (John 18:28;

⁷⁴ See Strauss (1972:691-697) for a discussion on method of crucifixion.

19:14). This means Jesus died at the very hour they began slaughtering their Passover lambs. Remember what John the Baptist said: 'Behold the Lamb of God who takes away the sin of the world' (John 1:29)!

After Jesus died, a Roman soldier pierced his side with his spear. The spear released a sudden flow of blood and water (John 19:34), proving that his body functioned the same as any other human being and medical proof that Jesus was really dead.⁷⁵

Burial

The chief priests and Pharisees were worried that the disciples were going to steal Jesus' body, so they asked Pilate to ensure that the tomb was secured and guarded. Emphasizing again that what they saw was a normal human body laid to rest during the burial (Matt. 27:56-60; Mark 15:43-45).

Subsequent to his death, Joseph from Arimathea asked and received Jesus' body, (Matt. 27:56-60; Mark 15:43-45), because it was getting late in the afternoon and he wanted to give Jesus a proper burial; it would have been improper to leave a body on the cross overnight (Deut. 21:23). Furthermore, they would not have been able to bury Jesus the next day without breaking the Sabbath Laws, especially because this particular Sabbath was the Sabbath of the Passover-feast of seven days. By expediting the deaths of the crucified, the bodies could be removed, and everything could be over before the Sabbath (John 19:31). The soldiers therefore came and broke the legs of the two criminals who were crucified with him, but when they came to Jesus and saw that he was already dead, they did not break his legs (vv. 32-33) in fulfilment of the prophecy that the Messiah's bones would not be broken (Ps. 34:20). A Roman soldier pierced Jesus' left side with his spear (John 19:34) to make sure that Jesus was truly dead, which John saw as the fulfilment of the prophecy in Zechariah 12:10.

⁷⁵ To confirm that a victim was dead, the Romans inflicted a spear wound through the right side of the body, piercing the right side of heart. Death from crucifixion probably occurred due to suffocation with the development of pulmonary oedema and pericardial fluid. In this case, a spear through the right side would allow the pleural fluid (fluid built up in the lungs) to escape first, followed by a flow of blood from the wall of the right ventricle, which is diagnostic of death (Treloar 2013).

Having been grated Jesus' body, Joseph Joseph wrapped Jesus' body in clean linen shroud (Matt. 27:59) and laid it in his own new tomb (v. 60). Joseph was a rich man (Matt. 27:57), fulfilling that Jesus would be buried with the rich (Isa. 53:9).

Resurrection

The history of the earthly life of Jesus closes with a miracle as great as its conception (Edersheim 1993:901)⁷⁶. Jesus' resurrection was the first part of Jesus' state of exaltation—ascension, current session at the right hand of God and his return in glory at the second coming—subsequent to his humiliation—incarnation, suffering, death and burial.

On the first day of the week several woman came to visit the tomb (John 20:1; Matt. 28:1; Mark 16:1).⁷⁷ Jesus however was no longer there (Matt. 28:1-6; Mark 16:1-5; Luke 24:1-6), in keeping with Jesus' word that "The Son of Man is about to be delivered into the hands of men, and they will kill him, and he will be raised on the third day" (Matt. 17:22-23) and in fulfilment that the Messiah would resurrect from the dead (Ps. 16:10).

Resurrection appearances

The women did not see Jesus rise from the grave (Acts 1:22). They did however, at one time or another see the risen Jesus (Mark 16:9-11; Matt. 28:8-10).

During the 40 days between Jesus' resurrection and ascension the gospels recorded many post-resurrection appearances and according to Acts 1:3 there might have been several more that were not recorded—all mighty proof of his resurrection. Mathew recorded that after Jesus' resurrection he appeared to the disciples/apostles and that they immediately recognized him and worshipped him, although some doubted (Matt. 28:9).

John 20:20 and Luke 24:39 recorded that Jesus appeared to the disciples/apostles while they were in a locked room. He showed them his hands and his side as proof that the person standing in their midst was really him. To the question of how this sudden appearance of Jesus was possible, several answers have been given,

⁷⁶ See Strauss (1972:735-744) for debates concerning the reality of Jesus death and resurrection.

⁷⁷ There are challenges in harmonizing this account, see Smith (2012:251-256) for a fuller discussion.

however scripture gives no answer. It appears that the resurrected-body had different qualities than the pre-resurrection body. What must be rejected is that Jesus' appearing and disappearing meant that the resurrection was the transformation into an immaterial body or that it was only the spirit of Jesus that arose from the grave. Jesus had a full body resurrection (Luke 24:39; John 20:20; Acts 10:41); he was raised from the dead as a man in order to be the 'first-born from the dead' (Col. 1:18). Jesus' resurrection was very different from Lazarus who was raised from the dead and died again (John 11:1-14).

Thomas was not present when Jesus appeared in the locked room (John 20:20) and doubted the apostles' report (v. 24). Jesus however reappeared to the disciples/apostles when Thomas was present (John 20:26) and again at the Sea of Galilee (John 21:1-25). As promised (Matt. 28:9) Jesus also appeared to the apostles at a Galilean mountainside where he delivered the great claim (Matt. 28:18) and commission (v. 19).

Jesus is here claiming all power and right to exercise it. When he says, "To me has been given" we naturally interpret this to mean that he is referring to a gift he has received as Resurrected Mediator. One might add: "as a reward upon his accomplished mediatorial work, the atonement which he rendered." But did he not make a somewhat similar claim long before his death and resurrection? (See Mat_11:27). Why does Jesus make known this claim? Answer: so that when he now commissions his apostles to proclaim the gospel throughout the world, they may know that moment by moment, day by day, they can lean on him (Hendricksen 1973).

Ascension

Luke 24:50 and Acts 1:9 recorded that after Jesus had spoken to the disciples, he was taken up into heaven in fulfilment of the prophecy that the Messiah would ascend to heaven (Ps. 24:7-10), suggesting again that after his resurrection he was in a form with no spatial limitations that could simply be taken up into heaven as a spiritual body (1 Cor. 15:44). Jesus rose from the dead in a physical human body that now had been made imperishable (1 Cor. 15:42-44); affirming Jesus as the first fruits (1 Cor. 15:23) of the kind of body that we will have when Jesus returns, and we are raised from the

dead. The resurrection is an assurance that we will also be raised from the dead as a future heavenly reward at the second coming (1 Thess. 4:17); an exhortation that we do not labour in vain (1 Cor. 15:58) and that as we follow Jesus' footsteps, we will eventually arrive at the blessings of life in heaven (John 14:2-3).

2.2. Did Jesus give up some of his divine attributes while on Earth?

A common expression in the *Kenotic* view is that Jesus emptied himself of the form of God, postulated to mean that Jesus gave up some of his divine attributes while on earth. Before evaluating this theory, it is important in a christocentric study to acknowledge what Jesus said.

The forth gospel recorded some explicitly strong claims by Jesus of his divinity and equality with God (John 4:26, 6:35, 8:12, 10:7, 10:11, 11:25, 15:1).

It can be said that John's gospel is a self-disclosure that Jesus was fully conscious of his incarnate nature and messianic mission. The forth gospel is a continuous testimony of the deity of Jesus. John started by stating that Jesus is the Son of God (1:14-18), which John (v. 34) and others bore witness to (vv. 28, 49). John recorded that Jesus identified himself to Thomas (14:9) and the Pharisees (8:19) as to know him is to see and know the Father and 'before Abraham was born, I am' which implied oneness with the Father, something the Pharisees clearly understood as that Jesus was making himself to be God (vv. 58-59). To those who choose to accept him, he has the authority to give eternal life (3:36) and to those who reject him, eternal judgment (5:27). Jesus understood himself to be equal to the Father and having the right to do what only God has the right to do (5:21-22). As he possessed complete authority over his own life, he willingly embraced his messianic duty, laid down his life, of his own accord, with the authority to take it up again (2:19, 10:17-18). Jesus is one with the Father (10:30), not just relationally or in purpose, but also in will (4:34), words and works (14:10); implying perfect harmony. 'Father and Son are one in essence and being, that is, in all their divine attribute' (Lewis and Demarest 1996:339). 'The Father and the Son (also the Spirit, mentioned in 14:16-17, 26) 'do not exist apart as human individualities do, but in and through each other as moments in one divine, self-conscious life' (Hendricksen 1953).

Jesus often used the title ‘the Son of man’, which is recorded eighty-four times in the gospels. Only Jesus used this title and only to speak of himself (Matt. 16:13; Luke 9:18)—he must have seen it as the most appropriate expression of his humanity (see chapter 3, section 3.4).

During the incarnation period, Jesus spoke of functional subordination and total dependence on the Father (John 5:18-19, 30, 8:28). Specifically, in John 14:28 it appears to be very explicit ‘the Father is greater than I’ However, Macleod (1998:75) correctly points out that John’s gospel also contains a substantial body of text that points to the opposite direction. The gospel of John, more than any other, lays the foundation of co-equality with God. Any claim that Jesus’ relation to the Father is marked by dependency, must equally assert that Jesus did not cease to be the eternal Son and second person of the Godhead during the incarnation period (Grudem 1994:548).

The *Kenotic* Theory

The Kenotic theory is the view that Jesus gave up some of his divine attributes during the period of the incarnation. An early proponent of this view, Thomasius (A.D. 1853-1861) argued that in ‘becoming incarnate Christ abandoned the relative attributes of deity.’ The *kenotic* theory’s objective was to mediate between orthodox incarnational Christology—Jesus, the eternal Son and the second person of the Godhead incarnated in all that is human except sin (John 1:14)—and liberal interpretations of the incarnation—the exchange of divinity for humanity or pantheism (man becoming like God). The second main view and a less radical form of *Kenosis*, Thomasius distinguished between God’s relative attributes of omnipotence, omnipresence and omniscience and his immanent attributes such as holiness, power, truth and love (Lewis and Demarest 1996:252).⁷⁸

A common expression in the *Kenotic* view is that Jesus emptied himself of the form of God, postulated to mean that Jesus gave up some of his divine attributes while on

⁷⁸ For a fuller discussion on the different views see Lewis and Demarest (1996:252, 283).

earth. The reference is being made to Philippians 2:7, a Pauline text that addresses Jesus' incarnate status and the subject of much controversy:

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men (Phil. 2:5-7, NKJV).

The writer believes that Philippians 2:5-11, when interpreted in accordance with sound exegetical principles, should not be used as a proof text that Jesus emptied himself of his divine attributes on earth as part of a self-limiting life. The writer therefore concurs with Erickson (1998:751) that this passage does not say that Jesus ceased to possess a fully divine nature during the period of the incarnation. In context, Paul's authorial intent was to persuade the Philippians that they should '*Let nothing be done* through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself (v. 3). Paul continued by telling them 'Let each of you look out not only for his own interests, but also for the interests of others' (v. 4), to persuade them to be humble and to put the interest of others first. He then holds up the example of Jesus that 'who, being in the form of God' (v. 6), gave up his status 'made Himself of no reputation' (v. 7, NKJV) in heaven to come as a man-servant for the work of redemption.

The lexical challenge is what did Paul mean by being in God's form? Macleod (1998:215) believes that there is nothing in the language that justifies the passage, 'he emptied himself' to be understood as a renunciation of his divine nature in any form. He believes that in virtually every other instance of the occurrence in the Greek Bible the verb *kenōsō*, literally 'he emptied himself', requires to be rendered metaphorically as in 2 Corinthians 9:3, 'there can be no doubt that a similar translation is required in Philippians 2:7. Macleod believes that the NKJV translation, 'made Himself of no reputation' is a more representative translation.'

In the paragraph two key words 'form' (*morphē*) and 'being' (*hupárchō*) are significant to the interpretation of the text (Zodhiates 1992). The grammatical key to interpret the phrase is that in several NT passages in which one, or the other, or both of these words occur, generally as component elements in verbs, it is evident that in these given contexts *morphē* or 'form' refers to the inner, essential, and abiding nature of a person (form of God), while *hupárchō* or 'being' points to his or its external and fleeting bearing or appearance (being born in the likeness of men) (Hendriksen 1962). By inference it can then be paraphrased that Paul exhorts the Philippians to imitate Jesus

in whom God's entire nature, with all the divine attributes, are externally expressed; who humbled himself of his existence-in-a-manner-equal-to-God; took the very nature of a man-servant for the work of redemption (Phil. 2:5-7).

The passage therefore does not support the *Kenotic* view that Jesus gave up some of his divine attributes during the period of the incarnation, which is in harmony with what Paul teaches elsewhere (2 Cor.4:4; Coll.1:15, 2:9), but rather that he gave up his heavenly position.

What then can be defined by the *kenosis* of Philippians 2:5-11?

To make his point Paul considered the stages of Jesus' life: his pre-existing condition (v. 6), his humiliation (incarnation, crucifixion) (vv. 7-8) and his resurrection and exaltation (vv. 9-11). *Kenosis* is defined in verses 7-11. Crucifixion was the most degrading form of execution, reserved for non-Roman criminals who were slaves or free persons of the lowest status. Therefore, Jesus although fully God did not just take the nature of man, he humbled himself to become even lower than that. The example of Jesus is that to save others, he surrendered to the cross and in so doing was highly exalted to glory (vv. 8-11). It is this great example of humility that Paul exhorted the Philippians to imitate.

Although the redemptive work at the cross is one of the examples in which we cannot imitate Jesus. The context for application is found in the previous verses (1-4).

By means of a fourfold incentive Paul has urged the Philippians to be obedient to the threefold directive, namely, that they should manifest to one another the spirit of oneness, lowliness and helpfulness. The humility that Jesus displayed in his own life, for example the act of washing the disciples' feet was a task for the lowliest of servants (John 13:5), yet a task performed by Jesus—God who relinquished his rights, made himself of no reputation and took the form of a servant. It is in this nature that Jesus is our perfect example. Our God is not too good, too holy or too proud, to lower himself to humanity's level to participate in earthly human life. He did not sacrifice his power; rather he exercised his power and holiness to do so (Hendriksen 1962).

At this junction it is appropriate to stress that Jesus' foot washing ritual is another example where there is no requirement to imitate, although Jesus did it. Smith (2012:224) appropriately asks: based on John 13:14-15, some churches practice foot washing as an ordinance. Do you think we should all obey verses 14-15 literally?

Smith responds as follows:

Jesus was giving his disciples a lesson in humility and servanthood—as he loved and served them, so they should love and serve others. This is the main point. Washing his disciples' feet was a practical way of serving them. In my culture, where most roads are tarred and people wear closed shoes, there is no need to wash one another's feet. Washing a brother's car would be more practical. Jesus's point is that we must serve one another humbly and lovingly.

Jesus is our example by the ethics of *kenosis*—Paul was not putting forth a theory of Jesus divine attributes in this passage, rather he was using Jesus' humility exhibited in the incarnation period as a call for Christians to display a spirit of oneness, lowliness and helpfulness to others. Jesus' disciples should have this attitude. We should humble ourselves to a self-emptying of one's own will and become entirely receptive to God's divine will.

Although the passage does not support the *Kenotic* view that Jesus gave up some of his divine essence, identity and relative attributes during the period of the incarnation, but that he gave up his heavenly position, the question arises did he have constant access at will to all his divine attributes?

Erickson (1998), Grudem (1994) and Lewis and Demarest (1996) concur that this passage does not say that Jesus ceased to possess a fully divine nature and directly proportional attributes during the period of the incarnation. Grudem (1994:551) asserts that the eternal Son of God never ceased to have all the attributes of God as the 'Word' incarnate remaining who he was is a required theological assertion in order to preserve God's immutability. However, there were limitations. These limitations were not a result of a loss of divine attributes, but of the addition of human attributes (Erickson 1998:751), meaning that Jesus was functionally limited to assume the limitations of living in space and time (Lewis and Demarest 1996:252). Erickson explains that 'This

is the key to understanding the functional limitations of the humanity imposed on the divinity. For example, he still had the power to be everywhere (omnipresence), however, as an incarnate being, he was limited in the exercise of that power by possession of a human body—a circumstance-induced limitation on the exercise of his power and capacities’ (1998:751-752). It can be said that this is a *Kenosis* that does not nullify Jesus’ deity. In speaking about the Son of God in time is a *Kenosis* that does not necessarily erase from Jesus’ divine nature, but rather limitations imposed by his human nature—Jesus freely chose to limit his freedom from space and time in order to live in our environment for the purpose of redemption. With this in mind Lewis and Demarest (1996:346) make the point that even *kenosis* does not erase Jesus’ divine nature.

Was Jesus not omnipresent and omnipotent during the incarnation? If so, what was happening to the universe during this period? Was Jesus, the second person of the Godhead and the eternal Son of God, not continually carrying along all things by his Word of power (Heb. 1:3) and holding all things in the universe at that time (Col. 1:17); ‘those that find the doctrine of the incarnation “inconceivable” have sometimes asked whether Jesus, when he was a baby in the manger at Bethlehem, was “upholding the universe”, to these questions the answer must be yes’ (Grudem 1994:559). Grudem concludes that any form of *Kenosis* that makes Jesus less than God must be rejected by classical orthodoxy—any view of *kenosis* must simultaneously account for Jesus remaining the eternal Son of God (John 1:1) and the second person of the Godhead, with all the divine attributes that make that essence.

Grudem confirms that Jesus ‘remaining what he was, he became what he was not’ and makes another critical point in that the *Kenotic* theory ‘no longer affirms that Jesus was fully God while he was here on earth’ (1994:558, 563). With that in mind Erickson (1998:789) asserts that it is difficult to see how Jesus could have given up any of his divine attributes without ceasing to be fully God. At this junction the writer wants to stress that asserting the integrity of both Jesus’ humanity and deity is an uncompromising Christological assertion, which is a necessary condition for the efficacy of his redemptive work. The man Jesus was a vicarious representative of the human race by the virtue of his perfect human nature, but only made efficient by his divine nature. Any claim that Jesus divested any of his divine attributes fails to take into account Jesus’ continued identity as the second person of the Godhead. Without

these attributes he could no longer have been the eternal Son of God and the second person of the Godhead (Grudem 1994:548). If he was not fully God, there could have been no salvation and ultimately no Christianity (Grudem 1994: 554). The atoning work of Jesus assumed both his full humanity (1 John 4:2) and full deity (v. 15) as the work of the 'Word'.

Erickson (1998:751) believes that 'by taking on human nature, he accepted certain limitations upon the functioning of divine attributes'. Erickson is therefore of the opinion that both Jesus' human and divine nature was subordinate to the Father for the period of the incarnation. This means that Jesus voluntarily gave up the ability to exercise his divine attributes on his own; he could only exercise them in dependence on the Father and in connection with the possession of a fully human nature. Interacting with Erickson (1985:274-279), Grover (2008:47) asks rhetorically if the infinite God cannot change, then how can God become limited? Grover believes that this assertion requires a changeability in God the Son, which scripture does not seem to allow (Mal. 3:6; Heb. 1:12). Grover believes that the kind of change in God's attributes that Erickson supports is a mild form of the *kenotic* theory.

Lewis and Demarest (1996:284-285) in interacting with A. H. Strong that appears to hold a similar view to Erickson state the following; in agreement with Strong, 'but in a different way, we underline the harmony of Jesus' acts with the Father's pleasure and the Spirit's enablement.' Lewis and Demarest (1996:340) correctly affirm that any assertion that Jesus' functional subordination and dependence cannot ignore that the 'Word' remains ontological one with the Father. Therefore, these relationships should not be seen as subordinate but ontological, in indivisible harmony with the Father and the Holy Spirit (Lewis and Demarest 199:340). Accordingly, their systematic formulation continues to accentuate Jesus' 'subordination' as harmonious functioning with the Father and the Holy Spirit.

Biblical evidence that Jesus possessed all the functional attributes of God during the incarnation

For those who believe that Jesus chose not to take advantage of his divine attributes and was limited by taking on human nature John (6:1-21) provides food for reflection. He recorded that after the multiplication of the fish and the loaves to feed the five thousand, when evening came his disciples got into a boat and started to row across

the sea to Capernaum (vv. 16-17). The sea was rough because a strong wind was blowing. When they had rowed about three or four miles they saw Jesus walking on the sea coming to them (vv. 18-19). As soon as Jesus got into the boat the wind ceased (Matt. 14:32). John recorded that ‘Then they were glad to take him into the boat, and immediately the boat was at the land to which they were going’ (v. 21). These were not the acts of the Holy Spirit, but rather it was the authority of God in Jesus that ruled over nature (Grudem 1994:548; Ps. 65:7, 89:9, 107:29). Jesus’ mighty acts are the evidence of the authority of God in Jesus with absolute authority in the world (Platt 2013)—as Jesus claimed for himself (Matt. 11:27, 28:18)—ruling over nature, pointing to his divine power (Grudem 1994:547-548). It appears that Jesus, even in his humbled state, could chose to take advantage of his divine attributes.

Jesus demonstrated his omnipotence when he stilled the storm (Mark 4:39), multiplied the fish (Mark 8:1-10), changed water into wine (John 2:8) and caused the fig tree to shrivel up (Mark 11:12). Do these accounts point to the power of the Holy Spirit at work in Jesus, or do they demonstrate Jesus’ divine power? Grudem (1994:547) believes the former. His actions were always those of divinity-humanity (Erickson 1998:751), this is clearly evident in Jesus being asleep in the boat, seemingly tired (Matt. 8:24), but arose to calm the wind and the sea with an effective word of command; physically tired, yet omnipotent. The human nature was limited, but the divine nature retained its own properties showing ‘complete mastery over the forces of nature’ (MacLeod 1998:212; Mark 4:41). Jesus demonstrated his authority over satanic forces which were evident in his frequent exorcisms (Mark 1:32, 5:1, 7:25). Jesus authority over all sickness and death by means of a simple word is assigned by Gordon & Demarest (1996:323) in their systematic formulation as attributable to his omnipotence.

Leprosy was viewed as a form of judgement and the cleansing of lepers was as difficult for the rabbis as raising a person from the dead (Marshall 1978:208). It was also accepted that God alone could forgive their sins, reverse the judgement and heal the disease (Num. 12:10 *ff.*; 2 kings 5:1 *ff.*). Jesus’ divine sovereignty was therefore demonstrated by the fact that he could forgive sin (Mark 2:5) and cleanse lepers (Mark 1:40-45); an authority possessed by God alone.

These are not isolated cases, but a series of mighty acts that cannot be separated from its theological meaning—mighty acts and signs that he was the Messiah. When

Jesus, on appropriate occasions, progressively revealed his divine attributes in performing miracles (see chapter 3), both natures functioned harmoniously—these activities related directly to his kingdom message. Suffering caused by sickness and by Satan is symbols of this fallen, sin-riddled world. Healing the sick, casting out demons and raising the dead, therefore, demonstrated both that Jesus had authority over sickness and Satan and that through his ministry, the future kingdom of God was breaking into the present fallen order. This future kingdom will be free from Satan, sin and sickness—in the person and ministry of Jesus it began to break into the present age.

Jesus may have chosen to walk from town to town, but this does not mean that he ceased to be omnipresent. Was Jesus not omnipresent and omnipotent during the incarnation? If so, what was happening to the universe during this period? Was Jesus, the second person of the Godhead and the eternal Son of God, not continually carrying along all things by his Word of power (Heb. 1:3) and holding all things in the universe at that time (Col. 1:17)?

Jesus demonstrated remarkable supernatural knowledge of the past, present and future. He knew the past when he spoke to the Samaritan woman knowing she had five husbands (John 4:18). He knew the present by knowing the unspoken thoughts of the Pharisees (Luke 5:21-22, 6:7) and his disciples (9:46-47). He also knew the future; he knew who would betray him (John 6:64) and that Peter would deny him (Matt. 26:34)—he knew all that was going to happen to him (John 18:4). He demonstrated divine knowledge of what was in the hearts of men (John 2:25, 16:30), confirmed by the disciples, that he knew all things (John 16:30; 21:17). Jesus proclaimed to have profound knowledge of the Father (Matt. 11:27), which could have not been acquired in his earthly lifetime, attesting to his pre-existence, yet he demonstrated his limited knowledge by not knowing the time of his return (Mark 13:32). So, did Jesus lose his memory? It is difficult to comprehend the fact that Jesus' knowledge was so extraordinary in some matters but limited in others (Erickson 1998:726) and that Jesus could learn (Mark 9:21, 23:33) and know all things. Exactly how and why Jesus chose not to use his omniscience to know the time of his return remains unexplained.

In popular Christian literature it is advanced that Jesus' supernatural knowledge experiences are parallel to prophetic revelations of NT disciples. Macleod (1998:166-167) addresses the difference: 'first of all, in his sinlessness, which meant that his intellect was perfectly attuned to the divine; and, secondly, in the unique intimacy of his relationship with God. Jesus could speak to the Father as his Father and the Spirit as his Spirit in a way that no other could.' With this line of reasoning in mind, Grudem believes that 'Jesus' knowledge was extensive beyond what is possible for NT disciples, implying omniscience' (Grudem 1994:548).

Jesus demonstrated his pre-existence and immortality; a unique characteristic of God (1 Tim. 6:16). That is why he could say; 'before Abraham was, I am' (John 8:58) and he could promise to be ever present with his disciples (Matt. 28:20). The resurrection (John 2:19, 10:17–18) is the greatest testimony of Jesus' divine power; this was not just an action of the Father or the Holy Spirit, but Jesus himself was active in his resurrection (John 2:19, 10:17-18).

As the perfect revealer of God, Jesus is the teacher of absolute truth. When his mind thinks truth, it thinks in conformity to God's revealed thoughts about reality. Therefore, he spoke with the authority of God; one that is the co-author and interpreter of scripture (Matt. 5:22, 28, 32, 34, 39, 44). Unlike OT prophets who declared, 'thus says the Lord', he stated, 'but I say to you' (Matt. 5:22, 28, 32, 34, 39, 44), claiming authority to re-interpret the Law. His divine sonship and related unique relationship with the Father enabled Jesus to demonstrate incomparable teaching (Lewis and Demarest 1996:340; John 7:15; Matt. 7:28-29).

Section 3—Historical Interpretations of the Person of Jesus

From the second-century, a number of different and opposing approaches developed among various groups. For example, Arianism did not endorse divinity; Ebionism argued Jesus was an ordinary mortal; Gnosticism held docetic views which argued that Jesus was a spiritual being who only appeared to have a physical body. There is biblical evidence for early departure from apostolic teaching with regards the person of Jesus. Paul in his letters to the churches (most notably to the Galatians) wrote in *contra* to the earliest heretical view which denied Jesus' deity—Ebionism—influenced by Judaism saw Jesus as a mere man on whom the Spirit of God rested in full, due to

his adherence to the Law. John opposed Christians who denied Jesus' humanity (1 John 1:14, 2:22, 4:2-3)—Docetism—influenced by Greek thought who saw Jesus as only seeming (*dokeo*) to appear human, because God could not be united with a human evil nature. John took this denial so serious that he said it is a doctrine of the antichrist (Lewis and Demarest 1996:310-321; 1 John 4:2-3).

Against the background of Ebionism and Docetism controversies, the Church Fathers continued to face heretical Christological views, for instance Gnosticism—this view shunned the material world as evil and thought that oneness with God can be attained via knowledge (*gnosis*). Following the apostolic age, from the second-century onwards, a number of controversies developed about how the human and divine natures are related within the person of Jesus. The resulting tensions led to schisms within the church during the second and third-centuries, and ecumenical councils were convened to deal with the issues. The most notable event of the century was held in Antioch (269 A.D.) to deal with the controversies (Ottley 1919).

An Alexandrian presbyter named Arius held the view of deity that centered on the absolute divine existence of God—he alone possesses the attributes of deity. The implication is that he cannot share his essence; if he would, he would be divisible and subject to change and in so doing no longer God (Erickson 1998:711-712).

The fourth and fifth-centuries were high periods of Christological reflection.

Two main types of Christology had emerged in the fourth century—the Word-flesh and Word-man Christologies. The former regarded the Word as the major element in the God-man and the human soul as relatively unimportant. The latter, less sure that the Word occupied a dominant position in the God-man, affirmed that Jesus assumed a complete human nature' (Erickson 1998:743).

When Constantine became the first Christian emperor of Rome (A.D. 323) he intervened in the disputes. Arius' view believed that God alone is eternal; therefore, the Son must have been created by an act of the divine will. Alexandria's view believed that the Son has eternally co-existed with the Father. Constantine convened an ecumenical council for the purpose of formulating a Christological doctrine that would be widely accepted. At the council of Nicea (A.D. 325) the church settled that Jesus

was one in essence with the Father. The description used was that God exists in three persons (Father, Son and Holy Spirit); in particular, it was affirmed that the Son was of the same being (*homoousios*) as the Father. The Nicene Creed declared the full divinity and full humanity of Jesus. Although the church settled that Jesus was one in essence with the Father, an understanding of how the two natures could be combined together in one person was formulated gradually as new issues arose (Ottley 1919:299-320).

The human soul is the seat of sinful instincts, meaning that if Jesus assumed a complete human nature it would be impossible to be free from sin. Apollinaris attempted a solution; he acknowledged the Nicene Creed that Jesus was one in essence with the Father but denied the full humanity of Jesus. Unlike Docetism he acknowledged the humanity of Jesus, but not all of his human nature—primarily only the body, not the intellect-mind or will. His narrow interpretation of John 1:14 (flesh) formed the basis of the construction of his Christology (Erickson 1998:731). Apollinaris was anxious to guard the unity of Jesus' person and he feared that the admissions of two perfect natures would involve two ruling personalities, incorrectly assuming that two complete natures must imply dual personality. The catholic writers complained that the Apollinarian Jesus was not really human, therefore in the proposed form he could not be our perfect example or redeemer. The Apollinaris' view was rejected by the leaders of the church at the time who realized that it was not just our human body that required salvation and needed to be represented by Jesus in his redemptive work, but our human minds spirit/soul as well (Grudem 1998:554-555; Heb. 2:17). Lewis and Demarest (1996:315) explained further, 'what Christ did not assume, Christ could not heal'. Jesus' full human nature is a required Christological assertion without which there is no redemption for mankind. The true redemption of man's nature must involve the assumption of manhood by Jesus in its entirety—body, soul and spirit with all the faculties of action, thought and will, as the entire human nature requires restoration. Similarly, the fullness of Deity in Jesus must also be asserted without which there is also no redemption; the redeemer of mankind could not be less than divine in order to restore mankind (Ottley 1919:386-387). Apollinarism was rejected at the first council of Constantinople (A.D. 381) and his theological writings were burned (Lewis and Demarest 1996:316).

The post-Nicene (A.D. 325-38) period was one of engagement between the defenders of the Nicene Creed and reactionary forces. The struggle developed over three consecutive periods: from A.D. 325 to the council of Sardica A.D. 343; from A.D. 344 to the death of Constantine A.D. 361. The century closed with the council of Constantinople (A.D. 381) which was entirely absorbed in trinitarian controversy, but Christology was the continuing motive of the trinitarian efforts (Ottley 1919:323-367, 371).

The real problem was how to harmonize the duality of two natures with opposing attributes in one person. The result of the controversy was the acknowledgment at the synod of Alexandria (A.D. 362) for the existence of a human soul in Jesus. The 'Word' assumed our human form in its entirety in order to redeem it. In the Apollinarian controversy the church successfully vindicated the completeness of Jesus' human nature and the essential unity of Jesus' person, but did not succeed in explaining the conditions under which such unity was conceivable.

Another inadequate view of the person of Jesus was the separation of the human and divine natures, which is claimed to have been advanced by Nestorius (A.D. 428), a Constantinople bishop, although it is widely believed that he probably never taught the heretical view that goes by his name (Grudem 1994:555; Erickson 1998:743). Nestorius compared the union of human and divine natures in Jesus to the union of a husband and wife who became 'one flesh' (moral union) while remaining two distinct persons (Lewis and Demarest 1996:316). In A.D. 431 the first council of Ephesus was initially called to address the views of Nestorius on Mariology, but the problems extended to Christology.

Nestorianism asserts that the human nature of Jesus was absorbed by the divine, so that the nature changed somewhat to form a new third nature (Grudem 1998:556), referred to as Monophysitism, a view held primarily by Eutyches (A. D. 380–456), the leader of a Constantinople monastery (Erickson 1998: 744). The outcome of such a union was that this single person nature was more divine than human. Eutyches was tried at the synod of Constantinople in A.D. 448 and excommunicated for his heretical views (Lewis and Demarest 1996:316).

Against this background the church continued to develop its doctrine of the incarnation. The Chalcedonian council (A.D. 451)⁷⁹ was convened by Emperor Leo and attended by the largest number of bishops (630) to formulate a definition of orthodox belief. The predominant objective was to guard against Apollinarianism, Nestorianism and Eutychianism (Grudem 1994:556). The resulting definition started by ratifying Nicene Creed and Constantinople's definition; it then addressed the errors of those who denied Mary the title of 'mother of God' (Nestorians) and those that introduced the merger of the two natures (Eutyches).

One and the Same Christ, Son, Lord, Only-begotten; acknowledged in Two Natures unconfusedly, unchangeably, indivisibly, inseparably; the difference of the Natures being in no way removed because of the Union, but rather the properties of each Nature being preserved, and (both) concurring into One Person and One Hypostasis ; not as though He were parted or divided into Two Persons, but One and the Self-same Son and Only-begotten God, Word, Lord, Jesus Christ; even as from the beginning the prophets have taught concerning Him, and as the Lord Jesus Christ Himself hath taught us, and as the Symbol of the Fathers hath handed down to us.

(Ottley 1919:371-430)

The implication of the Chalcedonian Christology definition in affirming the *hypostatic* union—a technical term in Christian theology used in orthodox Christology to describe the union of Christ's humanity and divinity into one person—is as follows: it preserved that the eternal Son of God and the person of Jesus is one and the same person (Isa. 9:6). In the hypostatic union remain two distinct natures, with attributes that are not mixed. It clarified that any explanation that the incarnation may result in a new person—a third hybrid produced—results in the loss of some of the attributes of deity or humanity.

⁷⁹ Prior to this council a second Council of Ephesus (A.D. 449) was convened. The council decreed that in Jesus there exists one united nature (miaphysis), that of a divine human. This council was never accepted as ecumenical. It was explicitly repudiated by the fourth and next ecumenical council, the Council of Chalcedon of A.D. 451 and named the Latrocinium, or 'Robber Council'.

Although the Chalcedonian definition did not put an end to all Christological debate, it did clarify the terms used and became a point of reference for many future Christologies. The history of Christological formulation was complex and intense as new issues arose. The Chalcedonian definition as the sole standard of Christological orthodoxy faced ever increasing opposition. Even after they arrived at a proper orthodox Christological understanding, a cluster of problems concerning how these natures can co-exist and relate to one another in the person of Jesus, still needed to be faced. Although the Chalcedonian definition clearly stipulated that Jesus had two natures, how the natures could function together in a single agency was not coherently accepted as the *hypostatic* union still did not adequately dealt with the functional interaction between the two.

In the years following Chalcedon those who persisted in the error of Eutyches were called Monophysites and were condemned at the second council of Constantinople (A.D. 553). A Monothelite controversy arose in the middle of the seventh-century, representing the final phase of the debate of Jesus' two natures (Lewis and Demarest 1996:317).

The question about Jesus' will in the Gethsemane context, where Jesus' will did not coincide with the Father's will was deliberated. Jesus petitioned the Father to remove the cup of suffering to come. Nevertheless, he did the will of the Father (Luke 22:42) and obediently endured the agony and shame of the cross. Was the decision to obey made by the human or divine nature? In an attempt to answer the question, the uniting of the two persons was again considered, in the form of a Monothelitism—Jesus' human will have been superseded by the divine, meaning that Jesus only had one will, no different from the Father's will. It is true that Jesus came to do the Father's will (John 6:38), but what is also true is that we cannot deny that Jesus had a fully human nature with a free will. In this context the human will is providing evidence of the human aversion to suffering, thus making it difficult to reconcile with the Father's will.

A notable example of the complexity of formulating functional Christology was Leontius' (A.D. 485-543) treatment of the Chalcedonian formula. Leontius was attempting to offer a solution on how the natures could function together in a single agency by insisting on the distinction between the two natures and the permanence of the characteristic attributes of each. Leontius affirmed the two natures in one person,

however in the one person the human nature was without independent personality of its own, because Jesus' human nature was so incorporated by the person of the 'Word', that it only had a divine personality (Ottley 1919:444-445). In essence Jesus was not changed into divine, but the human nature was incorporated with the 'Word' that it heightened the human nature to incorruptibility. The implication is that this may deny that Jesus' humanity was similar with ours (Ottley 1919:440).

Another notable example is Areopagita's treatment of the Chalcedonian formula. From him was borrowed the phrase 'Not as God did He perform what was Divine, not as man what was human; but inasmuch as God had become man, he exhibited a kind of new activity, the Divine-human' (Ottley 1919:451). The conundrum is that this statement seems rather close to describing the activity of a composite nature.

As a basis of reconciliation between Chalcedonian definition and Monophysitism, the newly appointed Emperor Cyrus promulgated at a synod held in Alexandria (A.D. 622) that although Jesus had two natures, he only had one will. The implication of this promulgation is that although Jesus possessed two natures he only had one will; the will of the one person was the 'Word' (Ottley 1919:447). At a subsequent synod in Rome the following year, Pope Martin condemned the doctrine of the one will and re-affirmed the Chalcedonian definition (Ottley 1919:449)—the fullness of the two natures. The controversy was fueled by what appears to be a power struggle between the emperors and the popes.

The emperor Pogonatus made a proposal to Pope Agatho who, after holding the third council of Constantinople (A.D. 680-681), re-confirmed the doctrine of the two wills by the following definition:

For just as His flesh is, and is said to be, the flesh of the Word, so also is human will is, and is said to be, proper to the Word...just as His holy and spotless and ensouled flesh was defied, yet not annihilated, so also His human will, though deified, was not annihilated (Ottley 1919:450).

At this point it can be objected that if we say that Jesus had two wills, it will mean that he was two distinct persons, which means that we have fallen back into the error of Nestorianism, hence the hesitancy to speculate on this mystery as it may require drawing to sharper distinction between the two natures. In 'response, it must be simply

affirmed that two wills and two centers of consciousness do not require that Jesus be two distinct persons' (Grudem 1994:561). The difficulty still remains in asserting that Jesus simultaneously had two wills, which we must do, yet be one person. The view that in Jesus were two separate persons, a human and a divine, is foreign to the teachings of Jesus that always spoke of 'I' not 'we' and the Bible always refers to Jesus as 'he' not 'they'. Grudem (1995:555) believes that 'although we can sometimes distinguish actions of his divine nature and actions of his human nature in order to help us understand some of the statements and actions recorded in Scripture, the Bible itself does not affirm that "Jesus human nature did this" or Jesus divine nature did that as though they were two separate persons, but always talks about the person of Christ did'. Therefore, anything that is done by one nature or the other is done by the person of Jesus.

Although theologians sometimes refer to divine actions and human actions and although there are some activities that can only be experienced by Jesus' human nature, like being hungry, thirsty and tired, or divine actions that can only be experienced by the divine nature 'anything that is true of the human nature is true of the person of Jesus' (Grudem 1994:562). The *hypostasis* of the two natures meant that they did not function independently, although each retained its own properties. When analyzing the life of Jesus, it cannot be said which of the two natures did this or which one suffered that, as the answer is always the same, it was 'the Son of God' (Macleod 1988:181, 189). The two natures are not abstract, however, 'Once conjoined in Christ the two natures can only be separated in thought, not in fact' (Ottley 1919:589). This one person, 'the Son of God, is the agent behind all of the Lord's actions, the speaker of all his utterances and the Subject of all his experiences' (MacLeod 1998:189).

Contra Monophysitism, Jesus' will did not proceed from the one composite nature, but the harmonious activity of the two perfect natures. Meaning that the actions which Jesus performed through the body as the divine instrument might be correctly described as theandric—relating to Jesus' state of being both divine and human (Ottley 1919:451).

The answer therefore to whether the decision made by the human or divine nature in the Gethsemane context is neither. In Jesus there were two wills, although these wills

were distinct, they are inseparable and always working in perfect harmony. Jesus' human will was not merged to the divine will, but 'the human was invariably subordinate to the divine' without being annihilated—Jesus willed what he did not want (MacLeod 1998:170, 178, 180). The implication of Jesus' body being inseparably united to the 'Word' from birth, endued with divine attributes, explains why Jesus thinks in conformity to God and revealed thoughts about reality compatible with his divine nature. Jesus' human self-determinations were taken in functional harmony with the divine will that is fully representative of God's image and will (Lewis and Demarest 1996:343-347).

Section 4—A Systematic Formulation of the Functional Jesus

4.1 An Integrated Evaluation of Jesus' Sinlessness

The denial of Jesus' full and perfect humanity in *contra* to Chalcedonian Christology had historically subsided until the age of enlightenment. With the renaissance of Christological enquiry, the question arose about Jesus' sinlessness: if Jesus was sinless, how can he be fully human? Some insisted that for Jesus to be fully human it was essential that he had to have a sinful nature like ours, because we all sin (Karl Barth).⁸⁰

Erickson (1998:753) proposes that the appropriate question should not be whether Jesus was fully human, but whether we are fully human the way God intended it to be? God did not create a sinful humanity (Gen. 1:31). Such a view must be considered a serious heresy by anyone who believes that such a human has been created by God, 'since God would then be the cause of sin, the creator of a nature that is essentially evil' (Erickson 1998:737). Humanity therefore is currently in an abnormal condition (Grudem 1994:535).

Nevertheless, Paul did not say what Karl Barth interpreted him to say in Romans 8:3, namely that for Jesus to be fully human it was essential that he had to have a sinful nature like ours, because we all sin. God sending his 'Son in the likeness of sin-controlled

⁸⁰ This is also the view held by the majority of Seventh Day Adventists based on their understanding of the phrase from Romans 8:3. A publication of the Seventh Day Adventists states, "In His humanity, Christ partook of our sinful, fallen nature. If not, then He was not 'made like unto His brethren,' was not 'in all points tempted like as we are,' did not overcome as we have to overcome and is not, therefore, the complete and perfect Saviour man needs and must have to be saved" (Jeriah Shank 2013).

flesh' is quite different from saying that he was in a sin-controlled flesh (Lewis and Demarest 1996:337). Sending his Son in the likeness of man is a way of saying that Jesus was identifying with fallen humans to redeem them from their sin, not to partake of their sin. It does not require a sinful nature to be fully human; Adam and Eve were fully human before the fall.

What is the impact of Jesus being fully God and Fully man on him being sinless?

MacLeod (1998:39) states that when connecting the virgin birth to the sinlessness of Jesus, we should proceed with care as the Bible does not expressly teach this. However, the virgin birth does shed light on it, but only in as much that the Holy Spirit created the humanity of Jesus in the same essential manner by which God created everything—very good—even though he was born of a sinful mother. Jesus therefore, although not exempt from human flesh, was exempt from its corruption, because his flesh was not created according to the ordinary laws of conception. Jesus being sinless was thus not dependent on the virgin birth, but on the sanctifying influence of the Holy Spirit in Jesus' unique conception (Luke 1:35). Jesus was conceived through the miraculous work of the Holy Spirit (Matt. 1:20), which allowed for a holy (Luke 1:35) human to be born without original sin and a corrupt nature (Grudem 1994:530). The implication of his perfect humanity as a result of his miraculous conception is that although he experienced physical limitations, he did not suffer the common ailments that affect humanity as the result of the fall. Therefore, the first point of departure is to accept that Jesus' humanity is not the humanity of inherently sinful human beings. The virgin birth was more than a biological miracle; it was also a moral miracle, meaning that Jesus' supernatural birth and sinlessness, differentiates him from humans not just in degree, but in kind.

What is the impact of Jesus being fully God and Fully man on him remaining sinless?

The sinlessness of Jesus presents a paradox. The author of Hebrews recorded that Jesus was in every respect tempted as we are, yet without sin, because he never yielded to the sin (4:15). James (1:13) however, recorded that God cannot be tempted with sin. Considering that Jesus was fully man and fully God, how can the temptation be real if the person of Jesus could not sin? Grudem (1996:538) believes that if our speculations led us to the conclusion that the temptations were not real, 'then we have reached a wrong conclusion, one that contradicts the clear statements of Scripture'.

The question whether Jesus could have sinned is perhaps hypothetical and not worth spending time on speculating. However, the writer concurs with Lewis and Demarest (1996:345) that the ‘discussion profits by helping people think through the issues related to Christ’s two natures in one person’.

The writer must admit that alongside the Trinity, the paradox of the incarnation is probably the most difficult Christian doctrine to comprehend; therefore, the writer admits appropriate humility in defining how this functioned, as in limited capacity we do not have absolute comprehension of the incarnation.

Considering that the act of sinning would affect the whole person, because whatever happened to Jesus’ human nature happened to the Son of God (Lewis and Demarest 1996:343), if Jesus the man sinned, God would have sinned and would cease to be God. The writer then agrees with Grudem that concluded that ‘therefore if we are asking if it was actually possible for Jesus to have sinned, it seems that we must conclude that it was not possible. The *hypostasis* of his human and divine nature in one person prevented it. If Jesus’ human nature had existed by itself, independent of his divine nature, then it would have been a human nature just like that which God gave Adam and Eve’ (1994:539)—meaning that it would have been created very good (Gen. 1:31) free from sin but could sin. However, Jesus’ human nature was inseparable from his divine nature and God cannot sin, therefore, it was impossible that the person of Jesus would have sinned (Lewis and Demarest 1996:346). Consequently, unlike Adam, ‘Jesus was able not to sin’ (MacLeod 1998:229). At this junction it should be noted that the writer is not arguing for the view that Jesus was ‘not able to sin’—impeccability—which would detract from his human free will; rather as it will be explained, in light of the systematic research, the writer concurs with MacLeod (1998:229) that Jesus was able not to fall into temptation and sin.

How can Jesus be our perfect example (1 Peter 2:21) if he relied on the divine nature not to sin?

Considering that Jesus in his humanity was hungry, thirsty and tired, but such are not the experiences of Jesus’ divine nature, Grover (2008:39-40 part 3) extrapolates that ‘either nature experiences are distinct from the other’. Grover adds that ‘if the premise that each nature experiences distinctly from the other is correct, it provides the

opportunity for the earthly obedience of Jesus to be seen as an act of his humanity' (2008:45 part 2). Grover synthesizes as follows:

If the earthly obedience of the Son, including His perfect rejection of temptation to sin, is but an extension of an intra-Trinal relationship wherein it is the very infinite nature of God the Son which obeys, then how can Christ's earthly perfect life of obedience be any example for us limited humans to try to follow? We are not God, and we do not have the resistance to temptation which God has—the precious, sanctifying work of the Holy Spirit in us notwithstanding. Scripture says that God, unlike us, cannot even be tempted. God in Christ resisting temptation as One who cannot be tempted is not therefore a practical example for men to follow. But the perfect obedience of Christ as a limited man would be a fine example for us in our limited capacities to try to emulate. Further, Christ has the limitations of a man. While God is not tempted (Jas 1:13), as Man, Christ is tempted (Heb 4:15), although He never yielded to such tests (2008:46 part 2; 1 Pet 2:22).

The writer in continuing to think through the issues related to Jesus' two natures in one person will respectfully interact with Grover comparing Jesus with a mere limited man like us. The writer believes that there is a lack of congruency in comparing Jesus, the eternal Son and the second person of the Godhead, incarnated, with limited men like us, because the humanity that Jesus took on was humanity compatible with his divinity.

The assertion that the nature experiences are distinct from the other because there are some activities that can only be experienced by Jesus' human nature or divine actions that can only be experienced by the divine nature is incomplete without asserting that 'anything that is true of the human nature is true of the person of Jesus' (Grudem 1994:562). Grover is correct in part in asserting that each nature is distinct from the other as this affirms Chalcedonian Christology. However, in asserting that Jesus' human experiences are distinct, with each nature retaining its own properties, it must also be affirmed that the *hypostasis* of the two natures means that they did not function independently, but in perfect harmony. The separation of the two natures of Jesus ultimately implies the two being in parallel, but never really hypostasized as one.

The nature of Jesus can only be comprehended in diversity and unity. Therefore, Jesus did not resist temptation by either his humanity or divinity, but rather the person of Jesus resisted—two complete natures do not imply dual personality.

Grover must be credited for his attempt to formulate Christology that is significant to the church by presenting Jesus' earthly perfect life of obedience as an example for us limited humans to try to follow. However, a Christology that is of significance to the church must also be concerned with providing an adequate explanation in keeping with Christology that is committed to preserve the full extent of the ontological integrity of the person of Jesus. 'Jesus' human nature did not change in essential character, because it was united with the divine nature in the one person of Christ, Jesus' human nature gained a worthiness to be worshiped and an inability to sin, both of which did not belong to human beings otherwise' (Grudem 1994:563).

The writer is mindful of the force of Grover's (2008:39 part 3) assertion that 'I do not see how any Biblicist can question the integrity of the humanity of Christ, namely, that He is just as human as we are, given the emphatic Biblical teaching on it'.

The writer is aware that broadly speaking the synoptic gospels described Jesus as the life of a man preaching and healing in Galilee and Judea, empowered by the Holy Spirit. However, the testimony of John's gospel that is more concerned with the theological concept of his person as the Son of God cannot be ignored. John lays the foundation of co-equality with God—Jesus is one with the Father (10:30), not just relationally or in purpose, but also in will (4:34) and words and works (14:10). The problem in harmonizing these two approaches is that they appear to be alternatives if interpreters approach the alternatives as either, or and do not allow both truths to stand alongside each other however paradoxical. Regardless of the approach, the writer cannot imagine reading the synoptics thinking that it was written about a mere limited man like us.

The writer acknowledges that there are other Christological opinions amongst evangelical systematicians ranging from reformed to charismatic on incarnational functionality, therefore, will not be dogmatic, especially on account that in limited capacity we do not have absolute comprehension of the incarnation functioned. The writer's claim that there is a lack of congruency in comparing Jesus, the eternal Son

and the second person of the Godhead, incarnated with limited men like us, is not predicated solely on the hypostatic union. Primarily what the writer is advancing is that any claim that Jesus was a limited man in his human nature (Grover 2008:46) must be contextualized with that Jesus was not a mere limited man like us, with a nature that is born with a sinful state and inclination (Ps. 51) that makes it impossible to do the perfect will of God. Jesus, in contrast, was perfectly holy from birth—the virgin birth was a biological and moral miracle—always doing what is pleasing to the Father (John 5:30) as acknowledged by the Father at his baptism and transfiguration (Matt. 3:17, 17:5). Unlike us he had a will that was not contrary to the Holy Spirit and a human nature that was not controlled by a sinful nature like ours. He was therefore not enticed by his own desires and passions; unlike humans that do not match the pattern that God intended. These character traits in themselves have significant inherent behavioural implications; Jesus was exempt from any inward predisposition for sin.

What can then be inferred by the statement that Jesus was tempted as we are (Heb. 4:15)?

A less radical objection than Barth, that for Jesus to be truly human he had to have a sinful nature like ours because we all sin, is that for him to be truly human, he would have to be able to sin. In truth, this is not necessarily a false statement. The essential issue with this view is not that the assertion is completely wrong, but that it is incomplete. The humanity of Jesus was a humanity that could sin if one ignores that he was holy from birth and that his sinless humanity was not the only nature he possessed. From a biblicist point of view the objection is that for Jesus to know what it feels like to be tempted as we are (Heb. 4:15), he must have been able to give into temptation.

Shank (2013) believes that the objection that for Jesus to be truly human, he would have to be able to sin is a false assumption: The false assumption is that temptation lies primarily in the mind of the one being tempted. This is not necessarily the case. Temptation can lie in the intent of the tempter, whether or not the tempter wants that person to fail. It can legitimately be said that Jesus was tempted if someone tried to make him fail at something, which obviously happened as Jesus did have desires that were being enticed (Matthew 4:1-11). In James 1:13, the reader of the epistle learns that, not only does God not tempt, he cannot be tempted. However, James clarified the issue when he wrote in verse fourteen ‘But each person is tempted when he is lured

and enticed by his own desire'. Finishing the original passage James in verse fifteen explains the progression of sin 'Then desire when it has conceived gives birth to sin, and sin when it is fully grown brings forth death'. Desires, when properly placed in submission to the will of God are not necessarily sinful, as is the case with Jesus. In his temptation by Satan, Jesus had real desires, such as hunger (Luke 4:3), however, he did not choose the way of self-gratification, but rather surrender those desires to the will of the Father (Shank 2013).

For representative obedience Jesus had to obey God in our place as a man

Grover makes an important observation by pointing out that for representative obedience Jesus had to obey God in our place as a man; if he called on his divine powers, he would not have obeyed God as a man. The illustrative association is that both Jesus and Adam were from God; both were born sinless; both were representative heads of the human race; and both experienced the same temptations. If one studies the three temptations the serpent put to Eve and the three the devil put to Jesus, they appeal to the same desires (Smith 2012:39). This test of obedience is somewhat parallel to Adam's test of obedience. Even if postulated that Jesus would have relied on his human nature alone to resist temptation in order to be an example for us limited humans to try to follow, he could have used his divine powers if he wanted to. During the temptations of Jesus in the wilderness (Luke 4:1-13), Satan tempted a hungry and tired Jesus to change stones into bread; a miracle that he could easily have done, as he demonstrated when he changed water into wine (John 2:1-11) and fed the five thousand (Matt. 14:15-21). Grudem (1994:539) states that if he had chosen to take advantage of his divine powers, he would no longer be obeying in the strength of his human nature alone and he then would have failed the test as Adam did. In essence Jesus' temptation in the wilderness (Luke 4:1-13) was an attempt to dissuade him from a path of obedience appointed to him as Messiah—to fulfil the decreed redemptive purposes of the Father—to be the perfect substitute sacrifice (Heb. 2:16-17). Adam failed, and his sin was imputed to all human beings. Jesus passed the test and now his righteousness is imputed to all who receive him as Lord and Savior.

Although the writer's convictions are not predicated solely on the hypostatic union, the impact of Jesus being not just a man, but the eternal Son and the second person of the Godhead, incarnated, cannot be ignored. Although it can be said that Jesus had

to obey God in our place as a man; if he called on his divine powers he would not have obeyed God as a man, this is an incomplete statement. What is also true is that in the concreteness of the hypostatic union the one nature cannot be abstracted from the other.

In finding probable solutions to the paradox that Jesus was in every respect tempted as we are, yet without sin, because he never yielded to the sin (Heb. 4:15), and James' record (1:13) that God cannot be tempted with sin the writer is mindful of Grudem (1994:539) admitting that the human nature was never alone, but that it seems more appropriate to conclude that Jesus met every temptation to sin by his human nature alone. With this in mind Grudem then concludes that God not being able to be tempted with evil (James 1:13), seems to be true only for Jesus' divine nature (1994:539).

Jesus had to depend on the grace of the Holy Spirit for obedience

In an attempt to make Jesus' experience in the wilderness continuous with our own and thus an example for us, the populist Christian assertion is that the continuity between Jesus and the Christian life can be seen in the fact that Jesus had to depend on the grace of the Holy Spirit for obedience. Although it can be said that Jesus was self-determined not to sin, relying on the enablement of the Holy Spirit this is not all there is to it. Lewis and Demarest represent the views of the writer best; it is appropriate to proclaim that since Jesus had both human and divine natures in one 'it is futile to seek a reductively human Jesus of history unassociated with the eternal Son of God'. Therefore, 'Struggling against the satanic inducements was not just a Spirit-filled man, but the Spirit-filled God-man' (1996: 343,346-347). The implication of the *hypostasis* is that Jesus' human nature was inseparably and perfectly coexisting with the Father and the Holy Spirit at every moment, enabling him to always render perfect obedience to God.

In conclusion, a systematic formulation that protects the ontological integrity and mission (*missio Dei*) (Smith 2013: 29, 113) of the person of Jesus to guide the response as to why Jesus remained sinless, the writer primarily believes that Jesus was able not to fall into temptation, not because he relied on his divine attributes, but because he freely determined to think and act in congruence with his holy and sinless human nature. However, the role that the *hypostasis* played in Jesus remaining sinless cannot be ignored. Regardless of what one believes about how the two natures

interacted, the *hypostasis* directly or indirectly provided the foundation of a biological and moral miracle. The *hypostasis* should not be ignored on two accounts; firstly, 'if there was a time when the human Jesus would have yielded to sin, the Father would have prevented it as the outcome of the incarnation was decreed—to be the perfect substitute sacrifice. Secondly, considering that the act of sinning would affect the whole person, because whatever happened to Jesus' human nature happened to the Son of God, if Jesus the man sinned, God would have sinned and would cease to be God (Lewis and Demarest 1996:346, 343).

4.2 An Integrated Evaluation of Jesus and the Spirit

To some theologians the functional Jesus-as-God does not offer an adequate explanation for the work of the Spirit in the person of Jesus that is coherent with Jesus serving as a pattern for redeemed humanity. For example, James Dunn, (quoted in Spence 2007:2) asserts that Jesus prayed to and relied on the Holy Spirit, because he was a person in need. Spence addresses the orthodox concern that this Christology comes with a price tag. He believes that Dunn's assertion appears to threaten orthodox Christological doctrine formulated on the understanding that Jesus was the eternal Son of God, the second person of the Godhead incarnated in man to dwell among us. 'If Jesus was as we are, a dependent being, in need of direction, strength and comfort, why should we give him our unqualified obedience and trust?'

The dilemma is that the synoptics appear to provide an understanding of Jesus as a person through whom God acted graciously through his Spirit. Can we coherently assert that Jesus, the eternal Son of God, the second person of the Godhead, had a human nature which needed to be dependent on the Holy Spirit? It is one thing to commit to both truths and another to offer some sort of an explanation as to how they might be held together coherently. It is the second of these that Owen attempts—a thesis described by Spence (2007) and the subject of the writer's evaluation.

Owen believes that Christological tradition overlooks Jesus' human experiences recorded in the gospels. If Jesus is the prototype of the Christian life it should be accepted that Jesus' human experiences were very much like our own. Jesus as a man in whom the Holy Spirit operated in every aspect of life then resonates with NT disciples that are fully dependant on the Holy Spirit. This is a presupposition that aims to harmonize the ontological with the functional Jesus.

Owen's underlying assumption is that the integrity of the man Jesus can only be maintained if the divine is not operating directly onto the human nature. He believes that to maintain this integrity we must have recourse to the ministry of the Holy Spirit to explain adequately the person of Jesus. His thesis affirms that the divine is not operating directly onto the human nature, but rather indirectly through the Holy Spirit, making the experiences of the man Jesus continuous with our own. In advancing his view, Owen draws a profile of Jesus' life as a human being that was constantly empowered by the Holy Spirit, which is not much different from our own possible experience thus manifesting a pattern to be emulated.

The writer had difficulty in pinning down exactly what Owen meant by the person of Jesus as he moves from human to divine without sufficient warrant to explicate his thesis. Owen explains that this is only a linguistic tool to explain what he means. The writer is not without sensitivity to the awesome task involved in attempting to bring verbal expression to the divine in relation of the human existence in Jesus.

The most challenging aspect of Owen's thesis is the congruency of vigorously defending Chalcedonian Christology, which he attempts, and the assertion that the Holy Spirit is the efficient cause of all Jesus' external divine acts and operations.

Was the Holy Spirit the efficient cause of all Jesus divine acts?

In representing Charismatic theology, Williams (1988:339) asserts that Jesus 'preaching the Good News, healings, deliverances, and many miraculous deeds, flowed out of His anointing by the Holy Spirit'. However, he also asserts that 'this not to deny that there were works of Jesus accomplished by Him in His divine nature.' Owen's thesis in asserting that the Holy Spirit is the efficient cause of all Jesus' external divine acts and operations appears to push the point too far even within Charismatic doctrine.

In an attempt to validate that Jesus 'preaching the Good News, healings, deliverances, and many miraculous deeds, flowed out of His anointing by the Holy Spirit' Williams (1988:339) attempts to vindicate biblically that the anointing of the Holy Spirit upon Jesus, was specifically to the 'Man' Jesus, citing (Acts 2:22, 10:38), 'Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know'. This, however, is unconvincing as a proof text, because in other places Paul referred to the 'Man' Jesus

with divine attributes to judge the world; 'because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained' (Act 17:31).

Williams (1988:339) states that right from the beginning of his ministry Jesus was anointed by the Spirit of God (at his baptism receiving the power to minister). However, this anointing at the Jordan must be seen in the context that Jesus experienced the Spirit unprecedented from conception. Furthermore, the Jordan experience was a unique event in history, bestowing an endowment on Jesus that had unique elements corresponding with his unique mission. Just as God anointed prophets, kings and priests of old, he anointed Jesus with all those extraordinary powers and gifts, which were necessary for the performance of his office (Luke 4:18, Acts 2:22) (see chapter 2). Williams' (1988:339) assertion that Jesus was an anointed man is a reductionist view of the person of Jesus as just a mere man. The incarnation of the 'Word' is not the self-abasement of God to a mere anointed man but rather the exaltation of man (Ottley 1919). Therefore, William's view should not stop short of also asserting that Jesus is the 'Son of man' and 'Son of God', as well as the 'Anointed One'. All disciples are sons of man, but there is only one 'Son of man'. There is therefore certain uniqueness in the expression of Jesus' earthly existence, underscoring the uniqueness of the 'Son of God' and 'Son of man'; two natures in one person uniquely endowed by the Holy Spirit as the 'Anointed One'. The implication is that although Jesus fulfilled his mission by preaching the good news, healings, deliverances, and many miraculous deeds that flowed out of his anointing by the Holy Spirit, in Jesus these were more than an ordinary enablement of a mere man by the Holy Spirit. These were the acts of not just a Spirit-filled man, but the Spirit-filled God-man (Lewis and Demarest 1996:346). Jesus was God in the flesh, a unique receptive man into whose life God fully revealed himself.

The inconsistency of alluding to divine actions and human actions is most evident in Williams (1988: 342-343) rightly asserting that, 'He (Jesus) did not operate as a Divine Person at one moment and as a human person at another. Rather, everything flowed out of one personal centre, expressing itself through the union of the two natures' and Williams (1988:339), also asserts that 'this not to deny that there were works of Jesus accomplished by Him in His divine nature', and he goes further by asserting that Jesus' 'preaching the Good News, healings, deliverances, and many miraculous deeds, flowed out of His anointing by the Holy Spirit' (on the man Jesus).

The writer is perplexed by Williams' lack of coherency. Is Williams contradicting himself? At the risk of being uncharitable, could it possibly be that charismatic theology is controlling Williams' Christology and not Christology controlling his theology?

Both Owen and Williams should be credited in attempting to form a Christology that is of significance to the church. If Jesus is to be the prototype of the Christian life, it should be accepted that Jesus' human experiences were somewhat much like our own. Williams' overemphasis on Jesus as a man whom the Holy Spirit was operative in, then resonates with NT disciples that are fully dependent on the Holy Spirit. A doctrine that is tailored to the charismatic belief that because Jesus was ministering as a fully human being, empowered by the Holy Spirit, then so too are NT disciples; therefore, Jesus' ministry is a valid example to follow. The positive is that his aim is to exhort the church to minister in continuity to Jesus and prevents the limiting belief that Jesus did such mighty works because he was the Son of God. Owen's attempted Christological reconstruction is an expression of dissatisfaction with an orthodox Christology that does not integrate the ontological Jesus with a person that is dependent on the Holy Spirit, thus aiming to aid Christological reflection that may better serve the church today. Owen's objective was to develop a coherent account of Jesus as the divine eternal Son of God that has taken upon himself human nature in a way which needs to be empowered by the Holy Spirit. Regretfully, the solution is an oversimplification of the mystery of the incarnation at the expense of some essential truths. In constructing a human model of Jesus to be the prototype of the Christian life it cannot be ignored that Jesus is the eternal Son and the second person of the Godhead, incarnated. In this regard the writer concurs with Lewis and Demarest (1996:343) that 'it is futile to seek a reductively human Jesus of history unassociated with the eternal Son of God'. The implication is that a hermeneutical lens that claims that Jesus was fully human and therefore a valid example for us to follow would only be valuable provided that it is sensitive to the unique ontological nature of Jesus Christ. Further, this hermeneutical lens to be legitimate should not in any way simplify the mystery of incarnation and dishonour the fact that God is triune and that this trinitarian God reached out in fullness and revealed himself to his creation in Jesus, as this threatens the essential truth of orthodox Christology that emphasizes the uniqueness of Jesus Christ.

Even if one accepts Owen's Christology, it seems plausible to conclude that a sinless man, permanently anointed (John 1:32), without measure (3:34), and perfectly depending on God the Father and God the Holy Spirit at all times (John 3:34-35, 10:30, 14:10, 16:7-11), would be beyond imitation for sinful men who have a limited deposit of the Spirit. Although both Jesus and NT disciples are empowered by the Holy Spirit to manifest the active presence of God and to do his work in the world, a distinction needs to be made between the way in which the Spirit functions in Jesus' life, and that of the NT disciples, as Jesus was a unique receptive man into whose life God fully revealed himself.

What is the Impact of trinitarian theology in formulating functional Incarnation Christology?

The truth behind the assertion of Jesus being the full revelation and exact representation of God is because he is God (John 14:7-9; Heb. 1:1-3; Col. 1:15). Jesus as one with the Father (John 10:30) (albeit distinct from him, Keener 1993) can only be known on the basis of a monotheistic trinitarian God that reached out to his creation, which echoes the basic confession of Judaism that God is one (Deut. 6:4). The implication is that trinitarian theology and incarnation Christology is a mutual dialogue. 'The LORD our God, the LORD is one!' (Deu.6:4); a self-revelation of the Godhead in Jesus incarnate; an engagement with the historical Jesus and the OT revelation of Yahweh. Technically this means that 'economic' Trinity (God for us) is the 'immanent' Trinity (God *per se*) (Chung 2005:115). High Christology in the classical sense means that the only possible way to conceptualise the person of Jesus is that he is part of the trinity—this is necessary criterion for distinguishing the God of the Bible from other gods (Chung 2005). Therefore, the way to establish the truthfulness of trinitarian faith is *via* Christology. There is no other way to argue for the validity of Christian claims to God as Father, Son and Spirit. (Chung 2005:119-1). Packer (quoted in Chung 2005:119) states, 'here are two mysteries for the price of one—the plurality of the persons within the unity of God, and the union of the Godhead and manhood in the person of Jesus Christ'.

The relevant impact of trinitarian hermeneutic to a Christ-centered approach to hermeneutics is that not only does our Christology determine to a large extent our view

of the Trinity and vice versa, but what one believes about God as triune determines one's Christology and Pneumatology.

Peppler (2013:210) believes that there is no 'conflict between a conservative evangelical Trinitarian hermeneutic and a Christocentric approach to scripture as the one implies the other and is subsumed in the other'. However, this is only true if the christocentric hermeneutical lens remain theocentric—preserving the unity of the Godhead and thereby focusing on each person of the Godhead equally—uncompromisingly, portraying Jesus as God in the flesh; a unique receptive man into whose life the Godhead was fully revealed. Ortlund (2009: 312) emphasizes this by his christocentric definition that the 'Bible will be properly understood, faithfully preached, and rightly applied only *if the enfleshed second person of the Trinity* is seen as the integrative North Star to Christian doctrine and practice' (italics added).⁸¹

In allowing trinitarian theology and incarnation Christology (High Christology) to inform the significance of Jesus announcing the coming of the kingdom of God in the power of the Spirit by the self-disclosure that the 'The Spirit of the Lord is upon me, because he has anointed me' (Luke 4:18) (see chapter 2), is an overtly messianic passage and begs messianic interpretation. The Spirit in Judaism was monotheistic; therefore 'The Spirit of the Lord' is a way of speaking of Yahweh himself in action—for example Isaiah 63:10, tells us that the wilderness generation rebelled and grieved God's Holy Spirit. But this (as the next line indicates) was simply a way of saying that they grieved God himself. The anointing imagery fits aptly to the messianic expectation of the Anointed One who would arise to proclaim freedom and release' (Lancaster 2014: 286-287). The Hebrew word *māšāḥ* (anointed) has the same lexical root as *mā·šîaḥ* (Messiah). Anointing was a way of symbolizing God's calling and equipping of OT prophets, priests and kings. In Greek Χριστός (Messiah) is translated *Christos*, literally meaning 'Anointed One', 'It refers to the Coming King (Ps. 2:2; 18:50; 84:9; 89:49-51; 132:10,17), who will be called and equipped to do God's will in initiating the restoration and the New Age' (Utley 2008); therefore, the clause, 'The Spirit of the Lord is upon me, because he has anointed me' can only be understood as a trinitarian disclosure.

⁸¹ For further discussion on trinitarian or christocentric hermeneutics see Padgett (2006).

4.3 Relevance for Life and Ministry

The biblical evidence for Jesus' humanness is extensive throughout the section; a life beautifully summed up by Irenaeus (Cited in Ottley 1919:602): 'He therefore passed through every age, becoming an infant for infants, a child for children, a youth for youths, an elderly man for elderly men, that he might be a perfect master for all.' The acknowledgement of the full humanity of Jesus is of theological significance, without which there is no redemption for mankind. Although Jesus' birth and death were a necessary part of his salvific work on our behalf, his life is also an example and pattern for us to follow (1 John 2:6). Jesus did not just tell us what perfect humanity is—he demonstrated it. Based on the works assigned to him in the gospels and Jesus himself proclaiming to be much more than just an ordinary human enabled and empowered by the Holy Spirit, the growing interest in the human nature of Jesus, must take into account the full line of evidence that Jesus is different in kind, not merely in degree to his disciple. The research has progressively demonstrated that although the gospels support that Jesus was a fully human being, he was also the eternal Son of God and the second person of the Godhead incarnated (John 1:14). He made his own all that is human except sin (Heb. 4:15) and functioned as such (John 6:1-21); meaning that Jesus did not give up his divine essence and identity during the incarnation and at appropriate times progressively revealed all the functional attributes of God during the incarnation period. However, he only exercised these attributes in perfect harmony with the Father and the Holy Spirit.

The writer's response to Grover (2008), who presented Jesus' perfect life of obedience on earth as an example for us limited humans to try to follow, is that one cannot compare Jesus, the eternal Son and the second person of the Godhead, incarnated with limited men like us. A claim that Jesus was an example for us to follow, must consider that Jesus was not a mere limited man like us, born with a sinful nature and an inclination to sin (Ps. 51:5) that therefore makes it impossible to do the perfect will of God. Unlike us he had a will that was not contrary to the Holy Spirit and a human nature that was not controlled by a sinful nature like ours. He was therefore not enticed by his own desires and passions, unlike humans that do not match the pattern that God intended. Consequently, although Jesus' life is an example and pattern for us to follow (1 John 2:6), Jesus fully revealed both the true nature of God and God's intended true nature of man in the image of God, thus unique. In allowing a systematic

formulation that protects the ontological integrity and mission of Jesus to guide us, it should be accepted that Jesus' sinlessness is not an ideal we can attain, nor does the Bible present Jesus primarily as a person who fully overcame temptation to serve as our example. The sinlessness of Jesus is fundamental and necessary for our salvation. Had Jesus not been the 'lamb without blemish' (1 Peter 1:19; Exo. 12:5; Lev. 22:19), then not only could he not have secured anyone's salvation but would have needed a saviour himself. That sacrifice had to be made by one who was sinless. Therefore, although the writer concurs with Pretorius and Lioy (2012:60) that scripture reveals Jesus as the believer's role model in living the Christian life; it is also true that Jesus was both God and perfect man. Accordingly, Jesus fully revealed both the true nature of God and the true nature of man in the image of God, thus unique. Nevertheless, this does not in any way detract from contemporary disciples pursuing holiness; a pursuit that should not be attempted just to emulate Jesus, but to please him.

Owen's thesis (described by Spence 2007) attempted to harmonize the ontological with the functional Jesus in a way that resonates with NT disciples who are fully dependent on the Spirit. Regretfully, his solution is an oversimplification of the mystery of the incarnation at the expense of some essential truths. In constructing a human model of Jesus to be the prototype of the Christian life, it cannot be ignored that Jesus is the eternal Son and the second person of the Godhead, incarnated. In this regard the writer concurs with Lewis and Demarest (1996:343) that 'it is futile to seek a reductively human Jesus of history unassociated with the eternal Son of God'. The implication is that a hermeneutical lens that claims that Jesus was fully human and therefore a valid example for us to follow would only be valuable provided that it is sensitive to the unique ontological nature of Jesus Christ. Further, for this hermeneutical lens to be legitimate, it should also not in any way simplify the mystery of incarnation and dishonour the fact that God is triune and that this trinitarian God reached out in fullness and revealed himself to his creation in Jesus, as this threatens the essential truth of orthodox Christology that emphasizes the uniqueness of Jesus Christ. Even if one accepts Owen's Christology, it seems plausible to conclude that a sinless man, permanently anointed (John 1:32), without measure (3:34), and perfectly depending on God the Father and God the Holy Spirit at all times (John 3:34-35, 10:30, 14:10, 16:7-11), would be beyond imitation for sinful men who have a limited deposit

of the Spirit. Although both Jesus and his disciples are empowered by the Holy Spirit to manifest the active presence of God and to do his work in the world, a distinction needs to be made between the way in which the Spirit functioned in Jesus' life, and that of the NT disciples, as Jesus was a unique receptive man into whose life God fully revealed himself.

Although the church is entrusted to continue Jesus' mission in the world, it appears that Jesus did not 'pass on "his own" anointing to those who come under his reign', as Storms claims (in Grudem 1996:306), because this fails to take into account the ontological nature and missional uniqueness and relative anointing of Jesus Christ. Accordingly, it is plausible to conclude that Jesus was not ministering healing by the gift of healing similar to his disciples (1 Cor. 12). This would also help to explain why the NT church does not reflect the healing ministry of Jesus that was marked by instantaneous healing of organic diseases.

The relevance for life and ministry is that although the kingdom of God announced by Jesus in the NT is expressed in terms of the church being the people of God, the body of Christ and the temple of the Spirit as the earthly expression of the kingdom, it cannot be ignored that Jesus was not just indwelt by the Spirit, as is the case in all NT disciples. Post-Pentecost disciples are not an extension of the incarnate Christ; the Spirit is not enfleshed in NT disciples and the church is not divine. The implications are succinctly defined by Macleod (1998:190-192); it is not useful to compare incarnational *hypostasis* with the union established by grace between Jesus and his disciples, as this is misleading. Macleod synthesizes that Jesus is not the prototype of the Christian life, as this threatens the essential orthodox Christology that emphasizes the uniqueness of Jesus. The incarnation unites the 'Word' to a human nature; it does not unite Jesus to us. Any assertion that the continuity between Jesus and the Christian life can be seen in the fact that Jesus also had to depend on the grace of the Holy Spirit must not stop short of asserting that we cannot equate 'God was in Christ' with 'Christ lives in me'—this assertion leaves the impression that Jesus differs from believers only in degree as one that received a measure of grace by the infilling of the Holy Spirit. This assertion is not theologically defensible.

Conclusion

The focus of this chapter was to deal with question three of the research questions—how does the uniqueness of Jesus' person impact the extent to which Christians can emulate his healing ministry?

Spence (2007:152) provided real food for a concluding reflection in asserting that if Christology interprets Jesus' person in terms of a divine incarnate person and that by implication the human has no independent existence without the divine reality, it has no theological significance for the Church. Conversely if Jesus should be regarded in some sense as the prototype of the Christian life, which by implication such a view ascribes high value to the human Jesus as man through whom God is acting by the Holy Spirit, it fails to provide adequate account for Jesus' divine patronage. The writer concurs with Spence that neither are a 'conceptual frame work for distinguishing between the action of the Word in assuming human nature to himself and that of the Spirit in empowering the person of Jesus'. In representing the two distinct Christologies it then appears to be 'no logical way of embracing both perspectives'.

The writer is committed to theological reflection that does not eliminate Jesus as a role model in living the Christian life, but not at the expense of safeguarding orthodox incarnational Christological doctrine formulated by the understanding that Jesus was the eternal Son of God, the second person of the Godhead who became incarnate in man to dwell among us. Christology is not formulated by observing functional realities that are relevant to contemporary disciples. For Christology to be significant to the church, the formulation of doctrine must be committed to the full extent of the ontological integrity of the person of Jesus— 'Jesus Christ, the Son of God who is the Word made flesh, our Prophet, Priest, and King, is the ultimate Mediator of God's communication to man, as He is of all God's gifts of grace' (the Chicago Statement on biblical inerrancy).

The cumulative conclusion from chapters 2 and 3 was that Jesus was uniquely commissioned, for a unique mission and empowered as the 'Anointed One', with absolute authority in the world and that he ministered uniquely and distinctly as one endowed with limitless anointing to heal. Chapter 4 adds the impact of trinitarian theology in formulating functional incarnation Christology. The direct relevance to the research is that Jesus' declaration 'The Spirit of the Lord is upon me, because he has

anointed me' should be understood as a trinitarian disclosure. This adds the dimension that the Messiah would not just surpass all others because he was endowed with limitless anointing to heal due to his calling and the proportional results to be achieved, but because his endowment was of a different nature to that of the NT disciples.

The implication of the findings of this chapter to the main outcome of the research, which is to assist in refining the christocentric principle (Peppler 2012, 2013, 2014; Smith 2012, 2013), is that a hermeneutical lens that claims that Jesus was fully human and therefore a valid example for us to follow, must take into account the uniqueness of Jesus' person.

Chapter 5—Conclusion

5.1 Conclusions of the Research

5.1.1 Primary Objectives of the Study

The primary objective of the study was to refine the christocentric principle (Peppler 2007, 2012, 2013; Smith 2012, 2013) so that its deployment as a hermeneutical lens avoids the pitfall of not taking into account the uniqueness of Jesus' person, mission, representative anointing, and authority, thus guarding against advocating an oversimplistic emulation of his ministry practices (christoconformity).

Smith (2012:161) considered that 'the christocentric principle seems to be a valuable lens for interpreting present praxis and envisioning preferred praxis', however, he did not develop this train of thought further. With this in mind, the study continued Smith's and carried the discussion beyond the hermeneutical discourse to practical theology, as this reflects the conviction that theology should be both biblical and practical (Smith 2008:153-154).

5.1.2 Conclusions Regarding the Implication of the Uniqueness of Jesus' Anointing

Chapter 2 revealed that the significance of Jesus' proclamation recorded by Luke (4:18) 'The Spirit of the Lord is upon me', is that Jesus received the Holy Spirit in an unprecedented way as 'The Anointed One' for the purpose of fulfilling his unique mission. Broadly speaking Luke described Jesus' life as a man preaching and healing in Galilee and Judea, empowered by the Holy Spirit. However, the Messiah would surpass all others by the depth and breadth of his anointing due to his calling and the proportional results achieved. Consequently, it can be inferred that Luke did not present Jesus' anointing as the pattern of all other Christians' normative endowment of the Spirit. Accordingly, although both Jesus and his disciples are empowered by the Holy Spirit to manifest the active presence of God and to do his work in the world, a distinction needs to be made between the way in which the Spirit functioned in Jesus' life compared to his disciples. The implication of the findings of this chapter in response to how the uniqueness of Jesus' anointing impacts the extent, to which Christians can emulate his healing ministry, is that contemporary disciples are not anointed like Jesus and by implication will only be able to function by limited empowerment of Holy Spirit.

5.1.3 Conclusions Regarding the Implication of the Uniqueness of Jesus' Mission

Chapter 3 revealed that Mark presented the healings of Jesus primarily as evidence of his unique identity and mission and that the accounts clearly indicate that Jesus ministered distinctly and uniquely. Consequently, the author concluded that Mark did not present them to serve as a pattern for contemporary disciples to imitate. The implication of the findings of this chapter, in response to how the uniqueness of Jesus' mission impacts the extent to which Christians can emulate his healing ministry, is that although 'some' elements of Jesus' mission are the mission of the NT church corporately, Jesus' mission was not the mission of NT disciples individually. The cumulative conclusion from chapters 2 and 3 is that Jesus was uniquely commissioned, for a unique mission and empowered as the 'Anointed One', with absolute authority in the world; he ministered healing uniquely and distinctly as one endowed with limitless anointing to heal as part of his messianic function.

5.1.4 Conclusions Regarding the Implication of the Uniqueness of Jesus' Person

Chapter 4 progressively demonstrated that although the gospels support that Jesus was a fully human being, he was also the eternal Son of God and the second person of the Godhead incarnated (John 1:14), who made his own all that is human except sin (Heb. 4:15) and functioned as such (John 6:1-21). Consequently, Jesus as a sinless man, permanently anointed (John 1:32), without measure (3:34), and perfectly depending on God the Father and God the Holy Spirit at all times (3:34-35, 10:30, 14:10, 16:7-11), would be beyond imitation by sinful men who have a limited deposit of the Spirit. Accordingly, although Jesus fulfilled his mission by preaching the good news, healings, deliverances, and many miraculous deeds that flowed out of his anointing by the Holy Spirit, in Jesus these were more than an ordinary enablement of a mere man by the Holy Spirit. These were the acts of not just a Spirit-filled man, but the Spirit-filled God-man. Although both Jesus and his disciples are empowered by the Holy Spirit to manifest the active presence of God and to do his work in the world, a distinction needs to be made between the way in which the Spirit functioned in Jesus' life and in the lives of his disciples; Jesus was a unique receptive God-man through whose life God fully revealed himself.

5.1.5 Qualified Acceptance of the Hypothesis

The hypothesis articulated in chapter 1 section 1.3 was as follows:

The christocentric principle is a valuable and legitimate hermeneutic lens, provided that the ontological and missional uniqueness of Jesus is considered in order to guard against the potential pit-fall of advocating an over-simplistic christocentric praxis—christoconformity.

Accordingly, considering that the objective of theological formation is to equip thinking practitioners who can do integrated theology (Smith 2013), then the christocentric principle is of limited value for interpreting envisioned preferred praxis, unless it stands alongside other systematic models of integrated theological reflection that contextualize what Jesus said and did in light of the rest of the NT canon in order to guard against the pit-fall of red-letter theology—‘to emphasize Jesus’ words at the expense of the rest of scripture subtly undermines the inspiration of scripture’ (Darling 2015:36-40; 2 Tim 3:16)—and the interpreter imposing a reductionist portrait of Jesus upon the Christ-centered interpretation and application.

The findings of the research are that a hermeneutic lens claiming that Jesus was a man empowered by the Holy Spirit and therefore a valid example for us to follow would only be valuable provided that it is sensitive to the unique ontological nature of Jesus Christ. Further, for this hermeneutic lens to be legitimate, it should also not in any way simplify the mystery of incarnation at the expense of some essential truths, or dishonour the fact that God is triune and that this trinitarian God reached out in fullness and revealed himself to his creation in Jesus, as this threatens the orthodox Christology that emphasizes the uniqueness of Jesus Christ.

Therefore, for the reasons expressed above, the writer accepts the hypothesis that the christocentric principle is a valuable and legitimate hermeneutic lens, provided that the abovementioned parameters are considered in order to guard against the potential pit-fall of advocating an over-simplistic christocentric praxis—christoconformity.

5.2 The Significance of the Conclusions

The consequence of the findings of the research to Smith’s (2012:161) endeavors to carry the discussion beyond the hermeneutical discourse to practical theology, and related reflection that the christocentric principle seems to be a valuable lens for

interpreting present praxis and envisioning preferred praxis, is that the writer concludes that what Jesus modeled does not seem to be a valuable lens for interpreting envisioned preferred praxis.

Accordingly, considering that the objective of theological formation is to equip thinking practitioners who can do integrated theology (Smith 2013), then the christocentric principle is of limited value for interpreting envisioned preferred praxis, unless it stands alongside other systematic models of integrated theological reflection that contextualize what Jesus said and did in light of the rest of the NT canon in order to guard against the pit-fall of red-letter theology—gospels as superior revelation⁸²—and the interpreter imposing a reductionist portrait of Jesus upon the Christ-centered interpretation and application.

In dealing with the objection that the healing ministry of Jesus should not be modelled in imitation to Jesus, christocentric continuants offer up the healing ministry of the apostles and associates, which was in continuation of Jesus, as a conviction for the validity for the praxis. The writer's conviction is that the gospels and the book of Acts—historical narratives—do not present authoritative normative models for interpreting envisioned preferred praxis. For any historical precedent, to have normative value, it must be related to the intent of the original author. This does not imply that it has no value. 'What it does argue is that what is incidental must not become primary, although it may always serve as additional support to what is unequivocally taught elsewhere' (Fee and Stuart 1993). The gospels and the book of Acts provide authoritative records of the works of Jesus and the early church; however, they are only authoritative in as much as the complete progressive revelation of the voice of God is considered as expounded by the 'christocentric' writers of the rest of the NT canon. This step is critical in avoiding the pitfall of promulgating praxis based on historical narratives, without giving primary prominence to what is taught in the rest of the canon to provide biblical authority for present-day actions.

⁸² To emphasize Jesus' words at the expense of the rest of scripture subtly undermines the inspiration of scripture (2 Tim 3:16; Darling 2015:36-40)

What then is the implication of the findings of the research for SATS' Christ-centered foundational principle that, 'we are to base our doctrine and practice on what he said and did' (Prospectus 2017:6), as Jesus ministry was distinctly unique?

5.3 Recommendations of the Research

5.3.1 Recommendations for SATS' Christ-centered assertions

The implication of the findings of the research for SATS' Christ-centered foundational principle and Christ-centered assertions⁸³ (recorded in Smith 2012:158, 2013:26), is that they are incomplete on their own, thus potentially misleading. The assertion that 'we are to base our doctrine and practice on what he said and did', must in tandem, without compromise, protect the ontological nature and missional integrity of Jesus Christ as not to threaten essential orthodox Christology that emphasizes the uniqueness of Jesus Christ as this would not be restoring truth to the church.

Although 'the person and work of the Lord Jesus Christ is central to all Christian life, doctrine, and ministry' and 'The goal of the Christian life is to become like the Lord Jesus Christ', we cannot be like him, minister like him or imitate him, because he was endowed with a unique anointing (Chapter 2), for a unique mission (chapter 3), and he was a unique person (chapter 4), thus his ministry was distinctly unique. To be true to theology, Christ-centeredness does not give 'due honor and glory to the Lord Jesus Christ' if it is based on a reductionist human Jesus, empowered by the Holy Spirit, un-associated with the eternal Son of God, the second person of the Godhead incarnated. It appears then the assertion that, 'The goal of the Christian life is to become like the Lord Jesus Christ', needs to be qualified. Although Jesus is our ideal of moral perfection and we are called to be holy as God is holy and to be perfect as our Father is perfect (Matt. 5:48; 1 Peter 1:15-16), we will never attain such perfection in this life. Accordingly, although we have limitations in becoming like the Lord Jesus Christ; contemporary disciples cannot ignore that we should obey God and strive to emulate Jesus' obedience, moral attributes and values. This obedience is not an end in itself;

⁸³ In all we do, we seek to give due honour and glory to the Lord Jesus Christ.
The goal of the Christian life is to become like the Lord Jesus Christ.
The person and work of the Lord Jesus Christ is central to all Christian life, doctrine, and ministry.

the ultimate objective of walking in the same way he did (1 John 3:2-3) is to continually be changed and conformed to his character; the ultimate goal of salvation (Rom. 8:29). Although we cannot fully become like the Lord Jesus Christ, we are responsible to strive toward this biblical standard for human conduct, in full dependence on the grace of God and the Holy Spirit.

Further, it appears the assertion that, 'The person and work of the Lord Jesus Christ is central to all Christian life, doctrine, and ministry' also needs to be qualified. Although we are to base our doctrine and practice on the person and work of the Lord Jesus Christ and therefore are responsible to continue the healing aspect of Jesus' ministry, we must accept that his ministry is beyond imitation. It is not just Jesus' healing ministry that we cannot imitate, but so many other aspects of his life and ministry. Operating in a Christian context does not mean imitate Jesus, but rather abide in him, his Word, love and commandments (John 15:4, 8:31, 15:9-10), and although we ought to walk in the same way in which he walked (1 John 2:6), we cannot say 'I am the way and the truth'(John 14:6). Accordingly, Jesus' call to disciples to follow him does not mean that he expects them to do miracles or even preach as he did. That was his ministry. He called people to follow the example of his life, that is, to live by the principles by which he lived.

In living this Christian life and to be truly Christ-centred, we must avoid the pitfall of 'downgrading or minimizing the role of the Holy Spirit' (Pan-Chiu Lai cited in Ortlund 2009: 313). A christocentric hermeneutic lens requires the illumination of the Holy Spirit; to become Christ-like requires co-operating with the Holy Spirit; to manifest the active presence of God and do his work in the world, requires the active presence of the Holy Spirit.

Accordingly, then to be Christ-centred and Bible-based, we have to be Spirit-lead.

5.3.2 Recommendations for Christ-centeredness as a hermeneutic

Although there was a general consensus regarding the first three points of SATS' Christ-centered assertions, the legitimacy and meaning of the fourth point, which takes christocentricity as a hermeneutic, was contested (Smith 2012:158; 2013:26).

At this junction the writer needs to point out that christocentricity as a hermeneutic lens does not have a uniform definition among evangelical scholars and therefore, means

different things to different people. Furthermore, the term Jesus-centred may imply a subtle reductionist view of the person of Jesus Christ to a mere man anointed by the Holy Spirit. Accordingly, the writer would caution SATS not to use the terms christocentricity, Jesus-centered and Christ-centered interchangeably.

The following concluding reflections must be seen in the context of the conviction that a Christ-centered hermeneutic should not only be hermeneutical, but be both biblical and practical

The implication of the findings is that a complete biblical theology of healing cannot be formed without giving due attention to the rest of the canon—Acts to Revelation. Considering that God's Word is progressive, the writer believes that to develop a responsible theology of healing subsequent to considering what Jesus said and did and how the book of Acts recorded Paul's healing ministry in imitation to Jesus Christ, it is imperative to systematize what the Pauline letters taught on the topic, which is not descriptive, but rather prescriptive.⁸⁴ Furthermore, healing praxis must also be interpreted through the lens of other NT writers namely Peter, James and John who witnessed and/or recorded the healing ministry of Jesus and the early church. This would conform to how Lewis and Demarest's (1996) integrated method bridges exegesis to systematic theology and treats the NT canon—synthesizes the synoptic gospels, the book of Acts, Pauline epistles, Johannine literature and other NT authors. This is not significantly different from Smith's (2013) integrated model, apart from the christocentric step—this biblical step either confirms or corrects the Christ-centered interpretation and applicability of what Jesus said and did.

The writer concurs with Smith (2012) that introducing a christocentric step is 'an appealing way of doing evangelical systematic theology, because it is both canonical and christocentric'. However, if a systematician applies proper canonical biblical

⁸⁴ Luke narrated Paul's healing ministry in continuation of Jesus' miraculous healing ministry (Acts 19:12, 14:9-10, 20:7-12, 13:11, 28:1-9). However, the assertion that Jesus' healing ministry, and that of the apostles and their associates, as recorded in the book of Acts, is the pattern for NT disciples is contradicted by Paul in a number of NT scriptures (Phil. 2:25-27; 2 Tim. 4:20; 1 Tim. 5:23; 2 Cor. 12:7-10; Gal. 4:13). Paul exhorted NT disciples to follow his example as he imitated Jesus (1 Cor. 11:1), so why did Paul not heal his co-workers in imitation of Jesus as he did in the early church as recorded in the book of Acts? Paul called believers to imitate him and follow him as he followed Jesus; he was not expecting them to be apostles, but to live as he lived, by the principles by which Jesus lived.

hermeneutics, as in an integrated theology biblical step, which would reveal how the christocentric inspired writers of the NT interpreted and applied the words and works of Jesus to various relevant situations and contexts, why do we need the christocentric step? Were these writer's beliefs and practices not shaped by their relationship with the Lord Jesus Christ? Was Jesus not the co-author of the full canon? Is the canon not in harmony? Considering that the writer concluded that what Jesus modelled does not seem to be a valuable lens for interpreting envisioned preferred praxis, why would a topical study begin by considering what Jesus did? (Peppler's 2007:181)

As much as Christ Jesus' life holds a central place in the way we base our doctrine and practice, so does the authority of the whole Bible—'By authenticating each other's authority, Christ and Scripture coalesce into a single fount of authority' (the Chicago Statement on biblical inerrancy). SATS as an evangelical seminary has to without compromise adhere to this dual supreme authority to distinguish itself from the more liberal evangelic institutions.

Works Cited

- Bert Farias 2015. Jesus Never Told Us to Pray for the Sick. On line Article:
Accessed from <http://www.charismanews.com/opinion/the-flaming-herald/46667-jesus-never-told-us-to-pray-for-the-sick> .
- Beale and Carson 2007. *Commentary on the New Testament use of the Old Testament*. Grand Rapids, Michigan: Baker Academic.
- Beasley-Murray 1987. John, Word biblical commentary. Waco, Texas: Word Books, Publisher.
- Bock D 1994. *Luke. Baker exegetical commentary on the New Testament*. Grand Rapids, Michigan: Baker Academic.
- Brenton L 1851. *The Septuagint with Apocrypha: Greek and English*. London: Samuel Bagster & Sons Ltd.
- Brown M 1995. *Israel's divine healer*. Grand Rapids, Michigan: Zondervan Publishing House.
- Chung SW 2005. *Christ the one and only, A global affirmation of the uniqueness of Jesus Christ*. Grand Rapids, Michigan: Baker Academic.
- Darling D 2015. The original Jesus, trading the myths we create for the Saviour who is. Grand Rapids, Michigan: Baker Books.
- Deere J 1993. *Surprised by the power of the Spirit*. Grand Rapids, Michigan: Zondervan.
- Dickinson R 1995. *God does heal today*. Edinburg: Rutherford House.
- Dunn J 1970. *Baptism in the Holy Spirit. A re-examination of the New Testament teaching of the gift of the Spirit in relation to Pentecostalism* (2nd ed.). London: SCM press
- Edersheim A 1993. *The life and times of Jesus the Messiah: A complete and unabridged in one volume*. Peabody, Massachusetts: Hendricksen Publishers.

- Erickson MJ 1998. *Christian theology*. Grand Rapids, Michigan: Baker Academic.
- Evans C 2001. *Mark 8-16. Word biblical commentary*. Nashville: Thomas Nelson Publishers.
- Farlex Medical Dictionary. Hematidrosis. On line Dictionary: Accessed from <http://medical-dictionary.thefreedictionary.com/hematohidrosis>, January 2017
- Fee G D and Stuart D 1993. *How to read the Bible for all its worth*. Grand Rapids, Michigan: Zondervan
- France R 2002. *Luke. The new international Greek testament commentary*. Grand Rapids, Michigan: The Paternoster Press Bletchley.
- Greig S and Springer K 1993. *The kingdom and the power*. California: Regal Books.
- Gardner R 1986. *Healing miracles, a doctor investigates*. London: Darton, Longman and Todd Ltd.
- Green J 1997. *The Gospel of Luke. The new international commentary on the New Testament*. Grand Rapids, Michigan: Eerdmans Publishing Company.
- Greig S and Springer K 1993. *The kingdom and the power*. California: Regal Books.
- Grover B 2008. A Review and Evaluation of Diverse Christological Opinions among American Evangelicals: Part 1: The eternal generation of the Son. Conspectus 5:69–82.
- 2008. A Review and an Evaluation of Diverse Christological Opinions among American Evangelicals: Part 2: The eternal role subordination of the Son. Conspectus 6:43–66.
- 2008. A Review and an Evaluation of Diverse Christological Opinions among American Evangelicals: Part 3: Incarnational Christology. Conspectus 6:38–59.
- Grudem W 1994. *Systematic theology*. An introduction to biblical doctrine. Grand Rapids, Michigan: Zondervan Publishing House.

- Grudem W 1996. *Are miraculous gifts for today?* Grand Rapids, Michigan: Zondervan Publishing House.
- Guelich R 1989. *Mark 1-8. Word biblical commentary.* Nashville: Thomas Nelson Publishers.
- Hagner D 1993. *Mathew 1-13. Word biblical commentary.* Nashville: Thomas Nelson Publishers.
- Hayford W 1991. *The Sprit Filled Life Bible: KJV.* Nashville: Thomas Nelson Publishers.
- Hendricksen W 1953. *John. Baker's New Testament commentary.* Chattanooga: AMG Publishers Electronic Edition, <http://www.e-sword.net/wordstudy.html>
- 1962. *Philippians. Baker's New Testament commentary.* Chattanooga: AMG Publishers Electronic Edition, <http://www.e-sword.net/wordstudy.html>
- 1975. *Mark. Baker's New Testament commentary.* Chattanooga: AMG Publishers Electronic Edition, <http://www.e-sword.net/wordstudy.html>
- 1978. *Luke. Baker's New Testament commentary.* Chattanooga: AMG Publishers Electronic Edition, <http://www.e-sword.net/wordstudy.html>
- Howell T and Liroy D 2011. Employing Speech Act Theory as an Exegetical Tool on the Matthean Beatitudes. *Conspectus* 11:67–113.
- Jensen P 1990 (24 April 1990). Interview by Jensen P, Sydney. Published in the Briefing. Accessed from <http://matthiasmedia.com/briefing/1990/04/john-wimber-changes-his-mind/> .
- Keener C 1993. *Luke. The IVP Bible background commentary: New Testament.* Downers Grove: Intervarsity Press Electronic Edition, <http://www.e-sword.net/wordstudy.html>
- 2001. *Miracles, The credibility of the New Testament accounts* (Vol 1-2). Grand Rapids, Michigan: Baker House.

- KJV Today n.d. Does the New Testament quote from the Greek Septuagint? On line Article: Accessed from <http://www.kjvtoday.com/home/reliable-hebrew-text/did-jesus-quote-luke-418-19-in-the-septuagint>, September 2015.
- Lane T D et al (ed.) 2008. *The ESV Study Bible*. Wheaton: USA: Crossway Bibles, Good News Publishing.
- Lane W 1974. *Mark. The new international commentary on the New Testament*. Grand Rapids, Michigan: Eerdmans Publishing Company.
- Lewis & Demarest 1996. *Integrative theology*. Grand Rapids, Michigan: Zondervan Publishing House.
- Lindsey R 1995. Unlocking the synoptic Problem: Four Keys for Better Understanding Jesus. Online article: Accessed from <http://www.jerusalemerspective.com/2739/>.
- Lockton W 1995. The origin of the gospels. Online article: Accessed from <http://www.jerusalemerspective.com/14314/>.
- MacArthur 2000. Jesus' Return to Nazareth: Ministry in the Synagogue. On line article: Accessed from <http://www.gty.org/resources/sermons/42-53/jesus-return-to-nazareth-ministry-in-the-synagogue>.
- MacLeod D1998. *The Person of Christ*. Downer Grove, Illinois: InterVarsity Press
- MacNutt F n.d. PRAYER: The how of soaking prayer. Blog article: Accessed from <https://thevalueofsparrows.com/2013/10/28/prayer-the-how-of-soaking-prayer-by-francis-macnutt/2/>. 25 April 2015.
- MacNutt F 1974. *Healing*. Indiana: Ave Maria Press.
- Michelsen B 1963. *Interpreting the Bible*. Grand Rapids: Eerdmans.
- Marshall H 1978. *Luke. The new international Greek testament commentary*. Grand Rapids, Michigan: The Paternoster Press Bletchley.
- Mayhue R 1997. *The healing promise. Is it always God's will to heal?* Ross-shire: Christian Focus Publications.

- Menzies RP 1991. Empowered for witness, The Spirit in Luke-Acts. *Journal of Pentecostal Theology*: Supplement Series 6, 1-287. Accessed from <http://media.sabda.org/alkitab-2/PDF%20Books/00033%20Menzies%20Empowered%20for%20Witness%20The%20Spirit%20in%20Luke-Acts.pdf>.
- Metzger B 1994. *A textual commentary on the Greek New Testament* (2nd ed). Stuttgart: German Bible Society.
- Nolland J 1989. *Luke. Word biblical commentary*. Nashville: Thomas Nelson Publisher.
- Notley S 2004. First-century Jewish use of scripture: Evidence from the Life of Jesus. Online article: Accessed from <http://www.jerusalemerspective.com/4309/>.
- Oden T 1998. *Ancient Christian commentary of scripture, New Testament 2*. Downers Grove: intervarsity press.
- T 2003. *Ancient Christian commentary of scripture, New Testament 3*. Downers Grove: intervarsity press.
- Ottley RL 1919. *The Doctrine of the Incarnation*. Essex, London: Methuen & Co. LTD.
- Padgett A 2006. The canonical sense of scripture: Trinitarian or Christocentric? *Dialog: A Journal of Theology*. Volume 45, Number 1. Accessed from <http://web.b.ebscohost.com/ehost/pdfviewer/pdfviewer?sid=b502d5dd-d3c9-48b7-b15f-44f2f5fe2f76%40sessionmgr103&vid=4&hid=118>.
- Peppler C 2007. *Truth is the Word*. Restoring a lost focus. Johannesburg: South Africa: Chrispy Publications.
- 2013. The potential of proclamation. Blog article: Accessed from <http://www.truthistheword.com/the-potential-of-proclamation/> .
- 2013. *Truth is the Word*. Restoring a lost focus (2nd ed.). Johannesburg: South African Theological Seminary Press.

- 2014. So what? Blog article: Accessed from
<http://truthisthewordblog.blogspot.com/2014/02/so-what.html>.
- 2012. The Christocentric Principle: A Jesus-Centred Hermeneutic
 Conspectus 13:117–135.
- Philips n.d. Translation of the New Testament. On line article: Accessed from
<https://www.ccel.org/bible/phillips/JBPhillips.htm>, July 2016.
- Platt D 2013. *Christ centred exposition. Exalting Jesus in Mathew*. USA: B&H
 Publishing Group.
- Porterfield A 2005. *Healing in the history of Christianity*. New York, New York: Oxford
 University Press.
- Pretorius and Lioy 2012. *The Holy Spirit. A systematised study of the Spirit's person
 at work*. Johannesburg: South African Theological Seminary Press.
- Prince D n.d. The laying on of hands imparting blessing, authority and healing. The
 teaching legacy of Derick Prince XVI (1).
- Shank JD 2013. The Sinlessness of Christ, Examining the ability of Christ to be
 tempted and to Sin. On line article. Accessed from
<http://thesongoftheredeemed.com/wp-content/uploads/2013/09/New-Web-The-Sinlessness-Of-Christ.pdf>.
- Smith KG 2009. *A practical guide for studying God's Word*. Johannesburg: South
 African Theological Seminary Press.
- 2012. The Christocentric principle: Promise, pitfalls, and proposal. Conspectus
 13:157–170.
- 2012. *The Words and Works of Jesus Christ*. Johannesburg: South African
 Theological Seminary Press.
- 2013. *Integrated theology, Discerning God's will in our world*. Johannesburg:
 South African Theological Seminary Press.
- Spence A 2007. *Incarnation and inspiration*. London: T&T Publishers.

- Stein R 2008. *Mark, Baker exegetical commentary on the New Testament*. Grand Rapids, Michigan; Baker Academic.
- Stein R n.d. The ending of Mark. On line article: Accessed from https://www.ibrbbr.org/files/bbr/bbr18a04_stein.pdf, January 2016.
- Stern DH 1992. *Jewish New Testament Commentary*. USA: Jewish New Testament Publications Inc.
- Strauss D 1972. *The life of Jesus critically examined*. P Hodgson (Ed.), Translated by G Eliot. Philadelphia: Fortress Press.
- Springer K 1987. *Riding the Third Wave*. Cape Town: Struik Christian Books.
- The Chicago Statement on Biblical Inerrancy 2014. The Master's Seminary Journal: 25 (1) 1-10. Accessed from http://library.dts.edu/Pages/TL/Special/ICBI_1.pdf,
- The Net Bible 1998. *New English Translation*. Biblical studies press.
- Treloar A 2013. The medicine of the crucifixion. Catholic Medical Quarterly 63 (1). Accessed from <http://www.cmq.org.uk/CMQ/2013/Feb/Crucifixion.html>,
- Turner D 2008. Matthew, Baker exegetical commentary on the New Testament. Grand Rapids, Michigan; Baker Academic.
- Turner M 1996. *The Holy Spirit and spiritual gifts*. Grand Rapids: Baker House Academic.
- 2000. *Power from on high, The Spirit in Israel's restoration and witness in Luke-Acts*. Sheffield: Sheffield Academic Press.
- Spirit endowment In Luke/Acts: Some linguistic considerations. *Vox Evangelica* 12 (1981): 45-63.
- Tverberg, L and Okkema B 2015. *Listening to the Language of the Bible: Hearing It Through Jesus' Ears*. En-Gedi Resource Centre. Kindle Edition.
- Twelftree G 1999. *Jesus, The miracle worker*. Downer grove, Illinois: InterVarsity Press.

Utlely B 2008. *New Testament commentaries*. Marshall: Bible Lessons International,
www.biblelessonsintl.com

Wimber J 1985. *Power evangelism, signs and wonders today*. London: Hodder and Stoughton.

-----1986. *Power healing*. London: Hodder and Stoughton.

Warrington K. 2000. *Jesus the healer*. Carlisle: Paternoster Press.

Williams R 1988. *Renewal theology. God, the world & redemption*, (Vol 1-3). Grand Rapids, Michigan: Zondervan Publishing House.

Wolsey R 2014. 16 ways progressive Christians interpret the Bible. Blog article:
Accessed from <http://www.patheos.com/blogs/rogerwolsey/2014/01/16-ways-progressive-christians-interpret-the-bible/> .

Zodhiates S 1993. The complete Word study dictionary for e-sword. Chattanooga, USA: AMG Publishers Electronic Edition, <http://www.e-sword.net/wordstudy.html>