JOURNAL

OF

C.O.T.R.

THEOLOGICAL

SEMINARY

NOTE TO CONTRIBUTORS

The research papers/articles/manuscripts must be original. Articles should not be more than 6000-7000 words. All terminologies should be in English transliteration only. All notes should appear as footnotes at the bottom of each page. All bibliographical information must be of international standard. The author is asked to conform to the styles used by other academic journals so it may be useful to consult it while writing the article. The author's name should appear on the title page. Research Papers/Articles/ Manuscripts should be sent to the Editor, by e-mail (editor.jcotrts@gmail.com) attachment file (MS-Word compatibility mode), and a hard copy by mail to: The Editor, Church On The Rock Theological Seminary, Box – 3, Dorathota, Bheemunipatnam (Post), Visakhapatnam, PIN – 531163, Andhra Pradesh, India. Along with the manuscript please send an abstract of the article and the author's biographical note, and contact details (email, postal address, telephone number). Along with the manuscript send a letter of declaration saying that the article is original. Unaccepted articles shall not be returned.

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EDITORIAL

It is not given to many to be the first editor of the maiden volume of an academic and research journal of a reputed Theological Seminary such as C.O.T.R. To be so is an honor among the peers of the Seminary. This is a combined effort of the editorial committee, the faculty and the administrative council of C.O.T.R. College of Ministries.

Church On The Rock College of Ministries was established in 1982 by a great missionary and visionary founder Late Apostle Rev. Dr. P. J. Titus. And a year later in 1983, the Church On The Rock Theological Seminary (COTRTS) was established, with a *vision* "to see God glorified in India through the transforming ministry of anointed and informed servants of God"; and with a *mission* "to fulfill the great commission by equipping the body of Christ to reach the unreached and to plant churches." Now, presently the Seminary is led by Mrs. Mary Titus, the Chairman Emeritus, and Rev. Johnson P. Titus, the President. The Seminary has 28 years of heritage to boast in the Lord and give all glory to Him for having enabled us to produce more than 2000 graduates, who are ministering all over India and abroad. Over the years God has been gracious and has blessed COTRTS with great many successes.

Of many milestones, the publishing of this journal marks one of the most important in the history of COTRTS. This journal has come into existence primarily to further the later part of the vision: "to see God glorified through the transforming ministry of …*informed servants of God.*" "Informed Servants of God" was the catch phrase of Late Dr. P. J. Titus. He would have loved to be amidst us to see his vision fulfilled. This journal is the best way of paying tribute to Dr. P. J. Titus, a person who truly valued knowledge, learning and education. Therefore, this journal is a dream come true for all of us.

As part of informing and educating servants of God, both nationally and internationally, this journal intends to connect what is happening within the walls of the lecture halls and chapel hall of COTRTS, with students and scholars serving in various churches and seminaries in India and abroad. I strongly believe that the gap between the classroom and the mission field must be bridged. There certainly is some truth in the accusation that theological seminaries have become aloof to the Church and its needs, un-informed of the current mission requirements, and oblivious of contemporary issues, and so are training "uninformed" students.

Alongside the accusation of aloofness and obliviousness, there is also an accusation that churches send students who have a heart for ministry, eagerness for missions, and zeal for evangelism, but eventually these students graduate from seminary theologically confused, unprepared for the task of ministry, for they loose their initial commitment after coming to a seminary. Well, this editorial may not answer all the above questions, but surely in the long run this journal would, to those who suspect the capabilities and credibility of theological teachers and theological education in seminaries. One of the reasons of such suspicion, could be the manner in which the inspiration and inerrancy of the Holy Scriptures is being compromised among the scholars and students in Seminaries today.

Whatsoever with the rest of the world, about COTRTS, I can assure you it is a place where God is very much at work, because his permission and presence is sought in all that we say or do or ***write***. What are the evidences? We hold on to a healthy statement of faith: We believe that the Bible alone, and the Bible in its entirety, is the Word of God written and is inspired and therefore inerrant. We believe in a Triune God; Father, Son, and Holy Spirit, each distinct in personality, one in essence, equal in power and glory. We believe that Jesus is the only God and savior of the world, and there is none beside Him. We believe in the lostness and sinfulness of human beings, and that they need salvation. We believe there is salvation only through faith in the Lord Jesus Christ. We believe in the redemptive work of Christ, who truly died on the cross, was buried and rose bodily on the third day. We believe that he is going to come again to receive His Church. We believe in the regeneration ministry of the Holy Spirit. We believe that the Holy Spirit enables a believer to live in Christ. We believe that the Holy Spirit is sent by both Father and Son to baptize, indwell and fill the believer. We believe in the Great Commission to preach the gospel of Christ to all nations. In addition to our statement of faith, we have a faculty who are committed to the faith of Christ, both in word and deed. And we have a mature, experienced, and Spirit-filled leadership, provided through the life and example of our co-founder and Chairman Emeritus, Mrs. Mary Titus and our dear President Rev. Johnson P. Titus, without their conviction and encouragement this journal would not have even reached the working table.

Each article in this maiden edition is a genuine contribution to their respective fields. On one hand, the article on *The Effects of the Debate of Rationality in the Traditions of Modernity and Postmodernity on the understanding*

of History by Michael Chatterjee, brings attention to how our interpretation of history impacts our faith. Christian faith involves "memory and remembering" of historical events of Christ and the cross. But, the contemporary world has become futuristic in orientation. Then, there certainly is a danger of losing our hold on historical nature of Christian faith. This is the same fact reiterated towards the conclusion of the article on *Johannine Christology*. A narrative-critical approach to the Gospel and the Epistles of John, demonstrates the importance of the affirmation that the historical Jesus of Nazareth is Christ the Son of God, and conversely, it is also important to affirm that Christ the Son of God is indeed the historical Jesus of Nazareth, who walked the hills and valleys of Galilee and Judea. This way, John intends to root Christian faith in the historical fact of the life, death, burial and resurrection of Jesus Christ.

On the other hand, a theologically concerned article: *Values in Society*, by W. S. Annie describes how values in our society are depleting day by day, and how the education system is both the cause and victim of our ideologies. Today, most people are fed and driven by individualistic and materialistic philosophies. She calls for reintegration of values of love for humanity into our hearts, which could revive our education system. In addition to this, Shibu Joseph presents a careful chronicle of how Indian Christians gave their heart and soul to free India from foreign oppression, in his article: *The Christian Response to Nationalism*. According to Joseph, if the British were the oppressors of India of the past, against whom Christians came together in spite of various suspicions and disagreements, then, according to Annie, the social evils of greed, jealousy, and inconsiderate attitude are the oppressors of the present India, against such evils the Christians today must unite and fight to overcome. This is what Joseph intends when he laboriously surveys the involvement and response of Christians to the call of nationalistic movement in the late 18th and all of 19th century. He calls for a similar nationalistic spirit to be instilled in the 21st century Christians, in order to fight against being labeled foreigners.

One primary hindrance on possessing such a spirit of unity and love today, might be individualism and dividedness of 21st century Christians, which was the same problem prevailing among the first-century Christians at Rome. The article: *Paul and Unity of Jews and Gentiles in the Epistle to the Romans*, is a theological study discussing a range of issues beginning from the paradigm shift occurring in the interpretation of Romans, and the

controversy of purpose of Romans, and the confusion over social composition of churches at Rome. The article proposes a new structure of Romans. The attempt in this article is to undertake a theological study of Romans, with a supposition that it is an occasional letter written to address a real historical situation of conflict between the Jews and Gentiles in Rome. And so, Paul is writing this letter to show that both Jews and Gentiles are equally depraved and sinful in the sight of God and they equally need salvation through faith in Christ. Paul in fact portrays Christ as the person who unites both Jews and Gentiles.

The article: *A Medical and Cultural Anthropological Reading of Beelzebul Controversy in Matthew 12:22-30* achieves the full circle by bringing our attention back to Jesus, his life and his ministry. The field of Cultural Anthropology is a newly developing Social-Scientific method of interpretation of the NT. This article takes a Cultural Anthropological approach to the text. The Social-Scenario method of interpretation is employed to exegete the given passage. The key element in the passage is the relationship and interdependence of the theme of "kingdom of God" with expulsion of demons. Though the question of factuality of demons is not the primary concern in this article, yet it is one of the important questions raised and answered. The main thrust of the article is to demonstrate that the reader of the NT passages requires a full grasp of the social world of Jesus' time to completely understand or rather feel the meaning of the text. And that the goal of NT reader must be to understand the text in its context.

In conclusion, I see a common thread that binds the aforementioned discussion, that is: commitment to our God and our Lord Jesus Christ and to his Word; without them our lives and our ministries would be devoid of meaning and purpose. Therefore, it is our task as scholars and teachers to have a deep and abiding concern that, no matter what our field of investigation, we need to honor and serve Jesus as Messiah, the Lord, and his Word, the Biblical text, both in our lectures and in our writings. This requires an unwavering pledge of allegiance to the inspiration and inerrancy of the Bible— the source of our daily bread!

CH. Vijaya Kumar,
August, 2011

Values in Society – A Theological Concern

Dr. W. S. Annie[1]

Introduction

Human beings have touched milestone after milestone that proves the superiority of the human race. On the one hand, we are proud of the developments made in our world in almost all the fields, on the other, the swelling slums in the cities and the mass suicides of farmers in predominantly agricultural zones mark the tragedy of 'development'. The competition, in schools and universities for high percentage marks, the rat race to grab opportunities, resources; stops us to check our human condition, precisely our so called '*values*'. Many scholars comment that this is mal-development and it is a lopsided development, one at the cost of the other. This human predicament directs our thoughts to *values* that govern all aspects of human endeavor. Somewhere along the way, education - that happens to be the ideologue of the society, has forgotten its real purpose of existence.

This paper has four sections. The first section deals with the definition of *value* and the *values* we are concerned in our Theological ventures. The second section deals with education and its values in the Bible, the scripture of Christians. The third section deals with the present condition and the problems we see in our educational system. Factors such as, banking system of education, commodification of education, communalization of education, homogenization, dichotomization and consumerism are elaborated. The fourth section deals with the different values we envision for a genuine community, such as love for humanity, frugality, critical and transformative education, anti-fundamentalist and education for caring and nurturing.

1. What are Values?

David G. Hallman in his book, *Spiritual Values for Earth Community* deals with spiritual values for the equity of people and the equity of nature. He defines values as follows:

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> Values refer to basic, foundational influences that affect how we think about and act towards ourselves and the world around us. Values can be positive or negative in influencing us towards life-enhancing or destructive choices. There is both a conscious and an unconscious dimension to our values. For instance, we can articulate what we believe to be our value system but our behavior may show that we actually subscribe to a different set.[2]

In the light of Hallman's definition, it can be noted that, values can be both negative as well as positive. This brings to our attention that when people talk of value based education it need not always be of positive values. We need to analyze what they mean by value based education. Also, people who talk of certain values need not necessarily practice such values. People live by more what they believe in heart than by the words of their lips. Many times we can notice a remarkable contrast between what people speak and what they really practice.

2. What are the values we are talking about?

Every structure has its own values. Capitalism, patriarchy, caste system, globalization, tribal communities have its own values. The following table shows the main values of these structures.

Structures	Values
Capitalism	Competition, aggressive, unreasonable accumulation, excessive profit making, private property, consumerism
Patriarchy	Hierarchy, male dominance, women's existence is for the sake of men, commodification of women.
Casteism	Graded hierarchy, the low castes are created to serve the high caste, caste solidarity
Globalization	Economic activity has no territorial boundaries, excessive profit motive, unjust trade relations, values same as capitalism

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[2] David G. Hallman, *Spiritual Values for Earth Community* (Tiruvalla: CSS Books, 2000), 15. Spiritual values are creative, life-enhancing influences that are linked to our souls and our relationship to the spiritual dimension of existence. Spiritual values relate not to our rational mind, but also to our heart, our emotions, our intuitions, our perceptions, our behavior. Gratitude, humility, sufficiency, justice, love, peace, faith and hope are the spiritual values, which Hallman elaborates in his book.

Hindutva	Hegemony of Hindus, believes in violence, caste, sexual discrimination
Tribal communities	Public property, solidarity, sharing of resources, equality

We are speaking about education that should be able to create new structures that are based on positive values. It must be able to transform the already existing negative values. It must develop the ability to value freedom and the skills to meet its challenges; it must develop the ability to recognize and accept the values which exist in the diversity of individuals, genders, peoples and cultures and develop the ability to communicate, to share and to co-operate with others. It must develop the ability of non-violent conflict resolution and promote the development of inner peace in the minds of students so that they can establish firmly the qualities of tolerance, compassion, sharing and caring. It must cultivate in citizens the ability to make informal choices; it must teach citizens to respect the cultural heritage, protect the environment, and adopt methods of production and consumption leading to sustainable development with harmony between individuals and collective values and between immediate basic needs and long-term interests. And finally it must cultivate feelings of solidarity and equity at the national and international levels.

Ecology, economics and ecumenics are related terms, and therefore cannot be separated from each other. Linguistically or etymologically, the words "ecology", "economy" and "ecumenics" are related. All are derived from the Greek word *oikos* (house). Ecology refers to the earthly habitation which human beings share with other living beings, and specifically to the mutual relations between organisms and their environment. Economics refers to cosmic management, the art of living harmoniously within the necessary limits that the goods of the earth set for us, and its immense wealth is celebrated in balance and harmony. Ecumenics refers not only to the unity of the whole of God's cosmos. Theologically, therefore, Creation (ecology), Providence (economics) and Unity (ecumenicity) are inter-related concepts and any discussion of ecology (creation) invariably involves discussions of economy (justice and development issues) and ecumenicity (unity).[3] In the household of God everything is for everybody. There is no hierarchy and special privileges for few. All are equal. The values that generate from such understanding are love, care, co-operation, tolerance, compassion, gratitude,

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[3] Arvind P. Nirmal, "Ecology, Ecumenics and Economics in Relation: A New Theological Paradigm", in *Ecology and Development: Theological Perspectives*, Daniel D. Chetti (ed), (Chennai: UELCI/GURUKUL &BTE/SSC, 1991), 17.

humility, sufficiency, justice, peace, faith and hope. Thus, the education that we are talking about should incorporate values that are true to the 'household of God' – the true *oikonomia*.

There is no such thing as a neutral educational process. Education either functions as an instrument which is used to facilitate the integration of the younger generation into the logic of the present system and bring about conformity to it, or it becomes 'the practice of freedom', the means by which men and women deal critically and creatively with reality and discover how to participate in the transformation of their world. The development of an educational methodology that facilitates this process will inevitably lead to tension and conflict within our society. But it could also contribute to the formation of a new humanhood and mark the beginning of a new era.[4] This paper is concerned with the education that will lead to 'the practice of freedom', education that will transform the world into a better place for all in the society. Values that are relevant and concrete in the context of a household are the Christian values and issues, matters that negate such concerns become human concerns. Briefly, we shall see the kind of education that was imparted to its people in the Biblical times.

3. Biblical View of Education

The Bible is a unique Scripture which witnesses the oppression and slavery in Egypt and in Palestine under the yoke of Roman Empire. It was mostly written to the oppressed and not written by the oppressors, like the Brahmins, who wrote the Vedas to justify *varnashramadharma*, the graded hierarchy. The Vedic-Sanskrit *shlokhas* were not to be heard by a *panchama* (an outcaste). If a *phanchama* heard such *shlokhas*, molten lava had to be poured into their throat.

The Biblical God wanted his laws to be written in the hearts of the people so that they will not forget it and even by mistake, treat others as slaves. The experience of slavery in the land of Egypt moulded the consciousness of the Israelites. "So that your male and female slave may rest as well as you. Remember that you were a slave in the land of Egypt"(Deut. 5: 14b-15a). The institutions of Sabbath and the Jubilee were reminders to retain a just society in Israel. "Do not be hard-heart or tight-fisted toward your needy neighbor" (Deut. 15:4). "Silver and gold he must not acquire in great quantity for himself" (Deut. 17:17b). There is a big difference of what the Old Testament (OT) talks of education and the present day education. The present day education is information oriented. Students are required to memorize

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[4] Richard Shaull, "Forward," in Paulo Freire, *Pedagogy of the Oppressed* (New York: Penguin Books, 1972), 13.

and put down all that they have memorized in their exam papers. But in the OT, education is to teach values. Parents were commanded to teach their children (Duet. 6: 6-8). Hebrews were asked to read the laws, very often so that they will not move away from the Lord's commandments and fear the Lord (Deut. 17:19a).

The Israelites made *sadaq* the centre of their faith in God. The root *sdq* is derived from Arabic and it means 'to be straight' or 'firm'. *Sadaq* and *sedaqa* refer to the divine order that regulates the world and the universe. The word *sadaq* and *sedaqa* is also translated as 'community loyalty'. Righteousness is loyalty in the relationship to which one is committed. God's righteousness is understood in the Old Testament not in terms of any set code of ethical or moral laws, but in terms of God's relationship with God's people. Human beings stay in a twofold relationship; in their relationship to God and to their fellow human beings - neighbors, to their family, to their community, to their religious, social and political commitments. Every individual is bound to respect the commitments he/she has made directly or indirectly by virtue of his/her many-sided relationship in the society. This is what the Israelites understood as righteousness or community loyalty (Deut. 17: 20a). Righteousness both pre-supposes and creates harmony in the life of the community. The Israelite took great care that this communal harmony was not seriously disturbed. Precautionary measures were taken that members were not lost from the community forever.

4. Values in the Educational System Today

Education today, as such, is no longer to make human beings better creatures to live in the community. Education is more job oriented, it is seen as a means to a consumerist ends. The content of education is also information oriented rather than being critical and transformative. Education is also used as an instrument to enforce hegemonic communal trends. Below, some negative values of education are dealt with.

4.1 Banking Education – no critique and transformation

Paulo Freire, a prominent educationalist talks about the banking view of education. According to Freire, the course offered in the schools and universities talk of reality as it was motionless, static, compartmentalized and predictable. Or else, they expound on subjects that are by and large alien to the existential experience of the students. The teachers task is to 'fill' the students with the contents of his narration – contents which are detached from reality, disconnected from the totality that engendered them

and could give them significance. The outstanding characteristic of this narrative education is the sonority of words, not their transforming power.[5]

Narration (with the teacher as narrator) leads the students to memorize mechanically the narrated content. It turns the students into 'containers', into receptacles to be filled by the teacher. The more completely the teacher fills the receptacles, the better a teacher is. The more meekly the students permit themselves to be filled, the better students they are. The students are not moulded as responsible citizens to study and analyze the issues that influence and make an impact on the community. This education moulds the students as 'confirmers' rather than as 'agents of transformation'.

4.2 Commodification of Education

Education is no longer seen as essentially a developmental activity which is an ongoing process that plays a vital role in the development of human beings. Given the market-guided system, the lower strata are denied qualitative education. Education is a commodity to be bought and sold. The purchasing power one possesses determines the type and quality of education one can get. Education is gradually becoming the prerogative and the monopoly of the affluent class and dominant castes.[6] The tragedy of the system is, that the students who acquire a commodified education will tend to commodify anything and everything given a chance. Service motto is completely void.

4.3 Communalization of Education

The hegemonic Hindu nationalism harbors certain genuine cultural values that have to be incorporated into the reconstruction of educational values. Hindutva is a distorted response to certain historic challenges. The first is the challenge of modernity to caste system. The modern idea of equality of all humans as citizens is undermining the institutionalized inequality of caste system. Modernity is also undermining traditional communities and colonizing the minds of our people. It tries to create a synthetic culture and a superficial divide between the sacred and secular. Hindutva is an attempt to reassert the Hindu's national and religious identity.

4.4 Homogenisation

The nation is being subjected to a tidal wave of neo-colonial cultural invasion from the West. The homogenizing culture of individualism, private interest,

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[5] Paulo Freire, *Pedagogy of the Oppressed* (New York: Penguin Books, 1972), 56.

[6] John Mohan Razu, " Globalization of Higher Education: For whom and at What Cost?" in *Bangalore Theological Forum*, Vol. XXXII, No. 1, June 2000, 36.

competition, consumerism and synthetic entertainments is steadily colonizing the minds and hearts of people.[7] The main ethos that drives the engine of commercialization of education is the idea of 'development', development in the sense of International Monetary Fund (IMF). This idea of development is nothing other than Westernization, liberalization, marketisation, privatization. The values of this development are competition, aggressiveness, selfishness and egotism. This tries to create a world were every one will have the same kind of ethos, habits, and views of life and so on. The Third world is carried away by this thought and this is called as "Colonization of the Third World Mind".

4.5 Dichotomisation
Feminist scholars have criticized the European Enlightenment technical rationality not only because of its androcentric bias, but also because it considers values like caring, nurturing, responsibility for the maintenance of every day life (subsistence labor), as only private values, where as rationality, competition, aggression, selfishness are seen as public values. Such contradictory and polarized value system cannot save the environment nor do justice to any oppressed group. Youth are taught to see the public sphere as some thing different from the private sphere. Secular is seen in opposition to the sacred. In modern business; speculations, excessive, aggressive profit making, lack of integrity in business transactions are thought to be part and parcel of the business world. Values of justice, concern, care, equity are not relevant to the business world. People only with purchasing power are of interest to such empires.

4.6 Consumerism
Consumerism is both the result of a profound spiritual emptiness and a source contributing to that very same emptiness. People feel a lack of meaning and purpose in their lives and seek to fill the void with materials and modern entertainments. It costs a lot of money to buy these products and services, putting ever-increasing pressure on people to work harder and earn more money. That leaves less time for the more significant sources of spiritual fulfillment to be found in nurturing relationships with family, friends, the natural world and God. Laboring for material gain reinforces the spiritual vacuum that plagues so many people in contemporary materialistic societies.[8] Many authors do admit that egotism, aggressiveness and competition are the basic values that drive on the market system and that these values are responsible

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[7] S. Kappen, *Towards A Holistic Cultural Paradigm* (Tiruvalla: CSS, 2003), 69.

[8] Hallman, *Spiritual Values for Earth Community*, 44.

for spiritual degradation, injustice and ecological destruction. However, many a times, their appeal for a more responsible, different values, does not mean that they question the basic philosophy of competitive, egotistic, aggressive capitalism.

5. What Should the Values be?

Education is to this day both a tool of propaganda in the hands of dominant groups, and a means of emancipation for subjected classes. This helps us to understand both the hopes and the fears of the privileged classes when they first began to yield the privilege of education.[9] At this point it becomes necessary for us to clarify, on whose side we are? Are we on the side of the dominant or are we on the side of the oppressed? Mark 10:10 reads that, 'the Son of Man came not to be served but *to serve*'. We, as followers of Christ are called *to serve* the community instead of being the beneficiaries of the dominant groups. As people on the side of the marginalized masses our task is different from the members of the oppressor groups. Currently, education has almost become a business where the school, college owners can mint money, where values of competition, aggressiveness, private property, accumulation of wealth, selfishness, exclusiveness, egotism, uniformity are thought as values that can lead an individual to a successful life. Nevertheless, as follower of Christ we will have to look into ways and means to teach a different set of values that will promote love, care, concern, co-operation, mutual respect, inclusiveness, justice, peace, respect for difference and diversity. The first value that I would like to discuss below is *love* for humanity.

5.1 Love for Humanity

Jesus summed up his whole teaching in Luke10:27. "*Love* your neighbor like yourself". Our education system should teach people to love others for what they are. But today human beings are loved, respected for what they own. People who love others can never treat other human beings as slaves, as well as, will not accumulate resources beyond their need. They would be people who love and work for justice and peace.

Justice and Peace: There can be no genuine peace unless there is justice. Evolving justice and peace should be an ongoing process in the society. However carefully watched, as time goes by, societies seem to slide into inequality. The privileged assume that the privileges that they enjoy are their 'birth right'. They tend to be in no mood to forgo their privilege or consider the one's who are disadvantaged because of them. Gandhi was calling for

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[9] Reinhold Niebuhr, *Moral Man and Immoral Society* (New York: Charles Scribner's Sons, 1960), 122.

moral suasion in independent, transition India which did not work. India continued to be a casteist, feudal land. Reinhold Neibhur comments, "It must be taken for granted therefore that the injustice in society, which arises from class privileges, will not be abolished purely by moral suasion. That is a conviction at which the proletarian class, which suffers most from social injustice, has finally arrived after centuries of disappointed hopes." This kind of an understanding naturally leads the lower classes to bargain for their just rights in a democratic society.

Here the privileged should be value oriented to let go their special privileges with out an unwarranted struggle and blood shed. Examples: The Monarchs relinquished their kingship to establish democracy in independent India. The Brahmins dropped their caste privileges when India turned to be a democratic country, where the government is - of, by and for the people.

Frugality and Oikonomia: Frugality can be proposed as a prime value in opposition to 'economism'[10] that happens to be the value which operates in all spheres of life.[11] Frugality is the predominant cultural ethos of simple, tribal communities. Here people labor to meet their basic needs. Labor is never for accumulation, power or domination. Frugality of these communities is just the opposite of the 'western aggressive accumulation'. Frugality is a condition of fulfillment, which stands somewhere in between poverty and luxury. However it is close to poverty, but not poverty.

Frugality is similar to sufficiency but different. Sufficiency is to say 'this is enough',[12] when the person has the choice of having more. It is to make a choice, to have or not to have in a consumerist society. But frugality goes a step further. It is a way of life. It is a cultural, spiritual ethos. By practicing frugality every one has a place in the community, every one has his/her role

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[10] Annie, W.S., *Globalization and Women's Subsistence Labour: A Third World Theological Perspective* (Bangalore: BTESSC/SATHRI, 2009),133.

[11] Thinking of everything in terms of money, market value and its exchange value.

[12] Aristotle makes a distinction between '*Chrematistics*' and '*Oikonomia*'. *Chrematistics* can be defined as that branch of political economy relating to the manipulation of property and wealth so as to maximize short-term monetary exchange value to the owner. For *chrematistics*, more is always better. *Oikonomia*, by contrast, is the management of the household so as to increase its use value to all members of the household over the long run. For *oikonomia*, there is such a thing as enough. Nothing is done in the household for profit. All that is done in the household is for the benefit of all in the household. When Oikonomia happens to be the management of God's household, then all that is done in the household is done for the well being of all. There is no talk of profit making. As we all know in a household where the parents are loving people great concern is given to the sick, the weak, the crippled and the old. This logically leads to the understanding that the weaker sections in the society will have to be cared for and nothing will be done in the household that will hurt or neglect the weak in the household.

in the community and everyone receives there due from the economy. Frugality is an ethos of household management. It will not produce anything which will be destructive. There is no place for weapons and pollutants. Frugality affirms life and labor to maintain life. This would ensure a safe planet for the future generation. Also this would be a way to express our love for the *oikos* of God – the house of God.

5.2 Critical and transformative education

Domination of one group is possible by the other group as myths shroud the vision of the oppressed. For any transformation to be made possible in such communities the myths should be demystified, unlearned and replaced with liberative, transformative values and strategies.

Demythologize: The values of dominant and privileged groups are characterized by universal self-deception and hypocrisy. The different reasons (myths) they give to defend their special right to such privileges are; (a) Their privileges are the just payments with which society rewards specially useful or meritorious functions. (The Brahmins in the ancient India performed *pujas* to appease the gods so that the whole society was kept safe by the gods. In return to the work of the Brahmins the society had to pay them with material as well as other services and respect.). (b) They regard their superior advantages over the world of laborers as the just rewards of a diligent and righteous life. (People argue that merit, securing more marks in the examination, should be rewarded, because it is the fruit of disciplined, diligent and hard work, which the students of the backward classes and castes do not often undergo.) The privileged would often describe the underprivileged as "too idle, too talkative, too passionate, too prodigal and too shiftless to acquire either property or character. (c) The middle classes may emphasize the social usefulness of thrift and industry and may claim to posses these virtues in an extraordinary degree. When the poor would complain of the commercialization of education, the middle class will complain that the lower classes lack thrift and industry. They spend their money on amusements and are not hard working. d) Philanthropy combines genuine pity with the display of power. The latter element explains why the powerful are more inclined to be generous than to grant social justice. Corporate houses always encouraged education as an philanthropic activity.[13]

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[13] James David, "A Response to Dr. I. John Mohan Razu's Paper on Globalisation of Higher Education: For Whom and at What Cost?" *Bangalore Theological Forum*, Vol. XXXII, No. 1, June 2000, 42.

The oppressed have internalized many such ideas as seen above. It is the task of the educator to impart, create awareness of such myths, so that the people will unlearn such myths. Also, as they analyze, they will be able to plan and execute strategies that can transform their condition.

5.3 Questioning adventure or achievement?

Many a times, some one's achievements or adventure happens at the cost of trampling the weaker sections in the society. For example: Corporate houses (Tata, Vedanta, Ambani, etc.,) want to have Special Economic Zones in the fertile, mineral rich, agricultural and tribal fields and hills. The government succumbs to their pressure and forces the villagers and tribals to vacate from their own land where they and their ancestors had lived for centuries. If the Corporate houses succeed it is a great adventure and achievement for them. But, what about the people who had to vacate their traditional land which was their source of livelihood? They have to forgo their land, their livelihood, many a times such people are thrown into the slums with their sentiments, culture, religion, language etc. We need to view these kind of activities as gross injustice to humanity rather than as achievements of some business tycoons. Biblical examples: Joseph (integrity and perseverance) and Solomon (wisdom) are well known for their success. Solomon was the king who levied heavy taxes on common people. John O'Neill feels that the whole value system is lopsided today. He rebukes in these words,

> The term 'rational economic agent' is a technical euphemism for which the proper description is 'moneygrubber'. The professional politician driven simply by the desire for political power, the 'politico' or 'hack', or bureaucrat driven by the desire for promotion, the 'careerist'. The derogatory terms employed to describe those individuals expresses the proper attitude one should have towards them. They are individuals with a hopelessly narrow view of the goods that life has to offer.[14]

Men and women whose actions cause pain and suffering for many are to be rightly called as seen above. People who have worked for the well being of many, who have taught the right values to society, who have fought for it and who continue to struggle for it, are to be called as achievers, remembered and praised for their service to God and humanity.

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[14] John O'Neill, *The Market: Ethics, Knowledge and Politics* (London and New York: Routledge, 1998), 169.

6. Anti-fundamentalist and Inclusive community

The term inclusive does not mean uniformity or homogenization. Rather, the idea and the ethos that we all human beings belong to the one family of God, as inheritors of God's providence. We all belong to the same family; in such a family there is no place for caste, racial difference, regional difference, etc. This idea is day by day evaporating as fundamentalism (of all religions) is rooted in our Indian soil. Love, respect, co-operation, care among people of all religion, race, economic status should be encouraged and inculcated in our teachings.

Fundamentalist tendencies combine myth and reason. Hence, it cannot be adequately met, merely by counterpoising to it the desiccated, monolithic concept of a secular state. The myth of the Hindu Rashtra can be met only by an alternative project that combines myth and reason, the sacred and the secular. The relationship between different communities, religio-cultural traditions should be one of interfecundation, characterized by the tensional unity. India is a land of diversity with many religions, languages, culture, and terrain, and people should have a sense of respect for the differences. When differences lead to conflict, conflict should be resolved through dialogue, not by violence.

7. Education for Skills and Service: Caring, nurturing Roles

We understand that performing any given task requires some training and expertise. People need skills to do their job. But then the question is: For what are you doing what you do? It is at this juncture that value based education has a great role to play. People need to do their job not just for the sake of money, but as a means to achieve the end of serving the community and ultimately God.

The traditional feminine role runs counter to the exploitative technical rationality, which currently is the requisite of our educational system. In place of the disdain that feminine role receives from all quarters, "the separate reality" – of this role could well be taken seriously by ecologists, people in search for alternatives as a legitimate source of alternative value. People should try out roles, which are not highly valued in society. Here in lies the basis of a genuinely grounded and nurturing environmentalism, an alternative life style.[15]

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[15] Victoria Davion, "Is Eco-Feminism Feminist?" in *Ecological Feminism* edited by Karen J. Warren (London and New York: Routledge, 1994), 18.

Conclusion

In our age of globalization, the talks about values seems to end in a dead end as the neo-colonial forces are strengthened, enjoying the favor of the national governments and on the other hand the national governments are not in a position to cater for the welfare of its citizens. The educational system is at a cross roads. Nevertheless, there are signs of hope. Still there are possibilities for the Spirit of the Lord to work. People who are committed and are willing to pay the cost can make a difference. Our values need to be oriented in such a way that we can see, practice and enhance the good things of life in the way God designed and wanted it to be.

18

Johannine Christology

CH. Vijaya Kumar[1]

Introduction

The purpose of this paper is to investigate the text of the Gospel of John, and 1, 2, and 3 John, in order to articulate Johannine Christology. The term "Johannine" here does not include the 'the book of Revelation' for the simple reason that it belongs to the apocalyptic genre and bears completely different antecedents than that of the Johannine Gospel and the Epistles, and therefore, deserves a separate treatment of its Christology. At the same time, though the Gospel and the Epistles apparently belong to different genres, they are connected in terms of their contents. J. Ramsey Michaels acknowledges the Epistles as the 'stepchildren' of the Gospel of John, but argues that, "perhaps it is best to free the stepchildren from the dominating parent and let them speak with their own voices."[2] However, Frank J. Matera opines that the Epistles presuppose and reflect upon the Christology of the Gospel of John.[3] Then, there is a possibility that the Christology of the Gospel generated the Christology of the Epistles. And this also means that the Gospel was written prior to the Epistles.

Though, 2 and 3 John mention "the Elder" in their superscript (2 Jn. 1; 3 Jn. 1) as their author, and the Gospel and 1 John do not mention their author, this paper without entering into the authorship issues simply assumes the canonical ascription – John as the author of the Gospel and the Epistles. This study intends to take a narrative approach to the text. It is not a full-fledged narrative critical study, but intends to begin with certain presuppositions inherent to narrative criticism. Primarily, it is presupposed that the current text of the Gospel of John and the Epistles is one whole narrative unit. Considering the Gospel as narrating one continuous meaningful story, and assuming that the Epistles are sequel to that story of the Gospel, an attempt is made to

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[2] J.Ramsey Michaels, "Catholic Christologies in the Catholic Epistles," in Richard Longenecker (ed), *Contours of Christology in the New Testament* (Grand Rapipds, Michigan: Eerdmans, 2005), 285-286.

[3] Frank J. Matera, *New Testament Christology* (Louisville: Westminster John Knox Press, 1999), 215.

extract their Christologies, while appreciating the differences and similarities between the Gospel and the Epistles, and also the differences and similarities between the Epistles.

1. Christology of the Gospel of John

The theme of the Fourth Gospel is Christ. The controlling theological concern of the Gospel of John is Christology.[4] And this Christology, John intends his readers to perceive through his presentation of Christ in terms of titles. And it will not be an overstatement to claim that John's Christology is "titular Christology." From the very beginning of his narrative, John seems to require his readers to focus on the various titles he uses for Christ. And he wants the reader to focus on his treatment and description of the titles and the amount of theological value he attributes to each title. This is evident not only from the opening line of the prologue (*logos* in 1:1), but also from what John intends his readers to confess in 20:31. He prescribes his readers that in order to obtain eternal life one needs to confess that "Jesus is Christ the Son of God." Obviously, this is a confession saturated with (at least three) titles of Christ – Jesus, Christ, and the Son of God. Therefore, it seems inevitable to focus on the titles John uses to present the story of Christ.

John 1:12-13 reads: "But as many as received Him, to them He gave the right to become children of God, to those who believe *in His name* (*eis to onoma autou*): who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And, John 20:31 reads: "but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life *in His name* (*en to onomati autou*)." Along with these, 3 John v. 7 reads: "because they went forth *for His name's sake* (*huper tou onomatos*) taking nothing from the Gentiles."

Eis to onoma autou of John 1:12 and *en to onomati autou* of John 20:31 form a literary *inclusio* of the Gospel. And along with these, if we include the *huper tou onomatos* of 3 John v.7, a literary bracket is formed, indicating that the primary Christological concern of both the Gospel and the Epistles is: the names and titles of Jesus.

And this is evident throughout the Gospel and the Epistles. It is significant to notice that people "believed in his name" (1:12; 2:23; 20:31; 1 Jn. 3:23; 5:13) and "not believed in his name" (3:18). Jesus had come in "Father's name" (5:43), and in the "name of the Lord" (12:13), and that he came to declare the "Father's name" (17:6, 26). Jesus did everything in "Father's name"

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[4] George R. Beasley-Murray, *John*, WBC (Nashville: Thomas Nelson Publishers, 1999), lxxxi.

(10:25). He prayed to the Father, to glorify his own "name" (12:28). He prayed the Father to keep his disciples in his "name" (17:11). Jesus kept his disciples in the "name" of the Father (17:12). He taught the disciples to pray in his "name" (14:13, 14; 15:16; 16:23, 24, 26). The Holy Spirit was sent in the "name" of Jesus (14:26). The disciples will be persecuted "for his name's sake" (15:21), our sins are forgiven "for his name's sake" (1 Jn. 2:12), and that the brethren went out to serve the Lord "for his name's sake" (3 Jn. 7).

A preliminary observation shows that in John the primary narrative medium of the author to present Jesus is the name *Iesou*, used 244 times (Mt.152, Mk.82, Lk.88) and the title *kurios*, used 52 times (Mt. 80 times, Mk. 18 times, Lk. 104 times). Whereas, *Christos* is used sparingly, but nevertheless as a special 'messianic' title for Jesus, with its specialty marked by first transliterating the Hebrew *Messiah* into Greek *Messias*, and then translating it into Greek *Christos* (1:41, 4:25). Its significance is further evident from its limited use and mostly in contexts of controversy regarding the true identity of the Messiah/Christ (19 times in John, 1:20,25,41, 3:28, 4:25,29, 7:26,27,31,41[2],42, 9:22, 10:24, 11:27, 12:34, 20:31), and twice John uses Jesus alongside Christ, in 1:17 and 17:3 (in contrast to 16 times in Mt., 7 in Mk., and 12 in Lk.). Therefore, for John, *Iesou* is a more general and accepted name, but *Christos* holds a special value for John. This is also evident from his purpose statement in 20:31.

In his purpose statement in 20:31, John clarifies that he wants the reader to "believe that Jesus is the Christ, the Son of God." This intention of John is reflected from the very beginning. John's Gospel abounds with the language of 'sonship'. Jesus is Christ, and this Christ is the Son (*ho huios*, 3:17, 35, 36, 5:20, 21, 22, 23, 26, 6:40, 8:35, 36, 14:13, 17:1), the only begotten Son (*monogenous huiou*, 3:16, 18). Jesus is presented as the 'Jesus of Nazareth' the 'son of Joseph' (1:45) and as also the 'Son of God' (1:34,49, 5:25, 10:36, 11:4,27, 19:7, 20:31). But throughout the Gospel, Jesus self-designates himself as the 'Son of Man' (1:51, 3:13, 14, 5:27, 6:27, 53, 62, 8:28, 9:35, 12:23, 34, 13:31).

In John's Gospel, Christ is not only the 'son of Joseph' (1:45, 6:42) and has a 'mother' (2:1, 3, 5, 12, 6:42, 19:25, 26, 27), he is also the 'Son' to God the 'Father'. In the Gospel, 120 times God is described as the Father of Jesus, and time and again Jesus presents himself as the 'One Sent' by the Father (*apostello*, 3:17, 34; 5:36, 38, 6:29, 57, 7:29, 8:42, 10:36, 11:42, 17:3, 8, 18, 21, 23,25, 20:21; *pempo*, 4:34, 5:23, 24, 37, 38, 6:38, 39, 44, 7:16, 18, 28, 33, 8:16, 18, 26, 29, 9:4, 12:44, 45, 49, 13:16, 20, 14:24, 26, 15:21, 16:5).

In addition to the above unique self-presentation, Jesus exhibits extraordinary self-awareness through "I am" claims (*ego eimi*, 4:26, 6:35, 41, 48, 51, 7:34,

36, 8:12, 18, 23, 24, 28, 58, 10:7, 9, 11, 14, 11:25, 14:3, 6, 15:1, 5, 17:24, 18:5, 6, 8). Apart from being the 'Son' 'of God', Jesus also belongs to God as the 'Holy One of God' (*ho hagios tou theou*, 6:69), the 'Lamb of God' (*ho amnos tou theou*, 1:29, 36), the 'One Who Comes' in the 'Name of the Lord' (*ho erchomenos*, 12:13).

Sometimes Jesus is understood as just 'the man' (*ho anthropos*, 19:5), and in other times, he is understood as 'rabbi' (and as *didaskalos*, 1:38, 49, 3:2, 26, 4:31, 6:25, 9:2, 11:8, 20:16), a 'prophet' (*prophetes*, 4:19, 44, 6:14, 7:40, 9:17), the 'king of Israel' (*basileus tou Israel*, 1:49, 12:13), and as the 'king of the Jews' (*ho basileus ton Ioudaion*, 18:33,39, 19:3,19,21), and as the 'savior of the world' (*ho soter tou kosmou*, 4:42).

But, above all, John seems to want the reader to perceive Jesus as 'the Word' (*ho logos*, 1:1, 14), which is the 'only begotten God' (*monogenes theos*, 1:18), who was God himself (*theos*, 1:1, 20:28), who now has become 'flesh' (*sarx*, 1:14), and after having finished the work commissioned by the Father, he goes back to the Father.

Then, John employs the terms 'Jesus' and 'Lord' as two narrative mediums to present his Christology. Ben Witherington observes that, in the Gospel of John, Jesus does not call himself *kurios*, rather it is John himself who calls Jesus *kurios* in his editorial remarks and within the narrative framework, and that up until John 20 whenever the term is found on a disciple's lips, it is always in the vocative, and none of these instances is clearly Christological.[5]

Therefore, in the process of describing the person of Jesus, John portrays him as the pre-existent Word, as Christ, the Son of God, the Lamb of God, as the Son of Man, as Teacher, as King, the Paraclete, but, among all, John singles out 'Christ' and the 'Son of God' to present his story of Jesus. That, Jesus is the 'Jesus of Nazareth', who has earthly parents, but who in fact is the Word, who in fact was God from the beginning, and it is he who now has become 'Flesh' in time and history, and while in the state of 'Flesh', he is to be understood as 'Christ the Son of God', and that only believing so one could ever have eternal life. Then, if John 20:31 (compare with 11:27) is taken seriously, John's Christology should be understood soteriologically,[6] which means to amplify the meaning of the title 'the Savior of the World' (4:42). If so, then titles other than 'Christ' and 'Son of God' are incidental or

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[5] Ben Witherington III, "Lord," in Joel B. Green (ed), *Dictionary of Jesus and the Gospels* (Downers Grove, Ill.: InterVarsity Press, 1992), 490.

[6] O. M. Rao, *Twelve Johannine Studies* (Senate of Serampore College: Indian Theological Library, 1989), 126.

are subsidiary to them. A support for this can be drawn from Matera's argument that in the whole narrative context of the Gospel the titles "Messiah (Christ)" and the "Son of God" are the primary confessional titles.[7]

If the rest of the titles and claims are not confessional or are not soteriological, then why does John develop them at length? For instance the idea of Jesus as Logos in the prologue (1:1-18), if it is not necessary for the characters in the Gospel narrative to confess, then what significance does it have for today's reader. Therefore, the value and meaning of each title and claim needs to be investigated in the light of 20:31.

2. The Johannine Framework[8]

John 20:31 implies that the author had a literary plan and purpose in his mind. E.C. Hoskyns observes that the Gospel of John is the work of an eyewitness whose historical reminiscences and its theological interpretation have been arranged and ordered in the current form of the text.[9] In addition to Hoskyns observation that the Gospel of John is the result of 'historical reminiscences,' Tom Thatcher states that, for John, Christian "memory" is not a simple act of recalling information about things that Jesus said or did. Rather, Christian memory is a complex combination of the recall of the historical Jesus, post-resurrection faith, and a Christian interpretation of the Hebrew Bible – all melted together by the heat of the Holy Spirit. And that this charismatic memory is the generative matrix that produced John's "Christology".[10] Both Hoskyns and Thatcher could be right. Since, the five occurrences of the term "remember" (*mimnesko*, 2:17, 22, 12:16; and *mnemoneuo*, 15:20, 16:4) demonstrates that John does not make a secret of his act of recalling the past. And in 2:17, 22 and 12:16, the time of the act of recalling is after resurrection of Jesus and involves the disciples reinterpreting the specific events in the light of OT, which they never understood as eye-witnesses. Therefore, this same process of recollection and reinterpretation could be attributed to the whole of the Gospel and the Christology it contains, since it is most probably written by an eyewitness, and since it is tentatively dated in the period of A.D. 80-100,[11] it is five to seven decades removed from the time of Jesus.

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[7] Matera, *New Testament Christology*, 230.

[8] The heading "The Johannine Framework" is adopted from Tom Thatcher, whose idea behind calling it as 'Johannine Framework' is the assumption that Christology of John's Gospel's has unique literary and historical setting. See Tom Thatcher, "Remembering Jesus: John's Negative Christology," in Stanley Porter (ed), *The Messiah in the Old and New Testament* (Grand Rapids, Michigan: Eerdmans, 2007), 172.

[9] Edwyn Clement Hoskyns, *The Fourth Gospel*, Francis Noel Davey (ed), (London: Faber and Faber, 1950), 129.

[10] Tom Thatcher, "Remembering Jesus," 172.

[11] Cornelis Bennema, *Excavating John's Gospel* (New Delhi: ISPCK, 2007), 4.

Therefore, the outlook of John is conditioned by 'soteriology' and the 'memory formula', which involves recollection and theological reinterpretation of past event and words of historical Jesus. It needs to be investigated how this framework influences John's soteriological or theological interpretation of the titles of Christ, as Hoskyns[12] presupposes.

3. Unique Features of the Christology of the Gospel of John

John with his remarkable prologue and strikingly obvious purpose statement in 20:31, makes his Christological intentions clear to the reader. The *logos* of prologue is clearly one outstanding feature of John's gospel. The initial *Christos* in 1:49 and the final in 20:31 forms a unique literary bracket of the Gospel. John, within the prologue, merges the *logos* figure with the figure of Son who he says is incarnate in 1:14. And henceforth, this Son speaks about himself as Son of Man. And this Son/Son of Man is presented in relation to the Father. People acknowledge Jesus sometimes as Son of God, sometimes as the messiah/Christ, and so does John, who wants his readers to understand Jesus as Christ the Son of God. There is one other unique but subtle feature of John's Christology, that is, a theme of enthronement which underlies most of the last half of the Gospel, where John presents Jesus as the King. What follows is a brief analysis of each feature.

3.1 Logos / Word Christology

The meaning of the term '*logos*' is closely associated with Hellenistic Philosophies and/or with the OT. The OT had the idea of 'the word of God' (*dabar Yahweh*) as 'God's utterance', which brought everything into existence and was the medium of God's self-communication through the agency of the prophets. In the Platonic-Stoic philosophies, Logos was God's rational energy, a cosmic reason and the mind at the center of the universe, which gave order and structure to the whole universe.[13] Barrett argues that, "unlike Philo, who equates the Logos with an archetypal Man in whose image the whole human race was made, John conceives the relation between Logos and the human race soteriologically."[14] James Dunn argues that, John, towards the end of the first-century era, by bringing together the Logos Christology and the Father-Son Christology, pioneers in introducing two Christological doctrines: personal pre-existence of the Logos-Son, and the doctrine of incarnation. Dunn argues that John identified the impersonal Logos with the personal Son, who in his pre-existence, co-existed with God.

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[12] Hoskyns, *The Fourth Gospel*, 129.

[13] Robert Kysar, *John: The Maverick Gospel* (Louisville: Westminster, 1993), 30.

[14] C.K. Barrett, *The Gospel According to St. John* (London: SPCK, 1978), 73.

John by identifying the Logos with a particular historical person: the incarnate Jesus; and identifies the transcendent God with immanent Christ. The immanent Son makes the transcendent Father visible (1:18, 12:45, 14:9).[15] Therefore, Logos, in general, was an abstract philosophical concept, a category of religious experience, and a speculative religious mythology, but now, John converts it into a personal, enfleshed, living, historical person.[16]

This, Raymond Brown says, is unique to John, who replaces the Conception Christology and Boyhood Christology with Precreational Preexistence Christology, by summing up the birth narrative in one succinct statement "the word became flesh" (*ho logos sarx egeneto*, 1:14). He argues, though Matthew-Luke birth narratives do illustrate incarnation, but do not tell us whether the incarnate one was created or existed with God before creation, or was he God or was he equal to God. All these pre-birth questions are answered in the Prologue of John (1:1-18).[17] The itinerary movement of the Logos embodies both the 'Low Christology' (he was true man) and the 'High Christology' (he was God himself).[18]

The Johannine prologue and the Marcan prologue (1:1-13) function similarly in presenting the readers with privileged information about Jesus, but withhold the same from the characters in the narrative. If Mark presents and withholds the fact that Jesus is the "Son of God," then John, the fact that Jesus is the "incarnate pre-existent Logos."[19] Matera argues that though Johannine "prologue was probably composed at a later stage in the Gospel's development, it now controls how readers understand the narrative, and they must interpret this narrative in the light of the prologue."[20]

This way, not only the soteriology and the memory formula, the twin doctrines of preexistence and incarnation embedded in the Logos concept seem to condition the Christology of John. In addition, Oscar Cullmann argues that the Logos concept itself is the result of years of deep Christian theological reflection of John on the person of Jesus as the enfleshed word of God, where Jesus himself in flesh becomes the proclamation of salvation.[21] By

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[15] James D.G. Dunn, *Christology in the Making: An Inquiry into the Origins of the Doctrine of the Incarnation* (London: SCM Press, 1992), 248-259.

[16] Kysar, *John: The Maverick Gospel*, 30.

[17] Raymond E. Brown, *An Introduction to New Testament Christology* (New York: Paulist Press, 1994), 126-135.

[18] Klaas Runia, *The Present-Day Christological Debate* (Illinois: IVP, 1984), 100.

[19] Matera, *New Testament Christology*, 216.

[20] Matera, *New Testament Christology*, 216.

[21] Oscar Cullmann, *The Christology of the New Testament* (Philadelphia: Westminster Press, 1963), 258-260.

hindsight, John seems to have realized that, to confess Jesus as Messiah the Son of God, it is first necessary to understand that Jesus is the preexistent-incarnate Logos. So, Logos is the necessary preparatory theological reflection for a conscious confession leading to eternal life.

Therefore, the time of the composition of the prologue, and what the first readers knew of Logos, and what they did not know is irrelevant, for the fact is, that the characters in the narrative do not know the prologue. And, for the very reason, John places it in the beginning, suggests that John wanted the readers to know the fact that Jesus is the incarnate Word, who preexisted before creation, in whom was life, and was the true light, the world did not know him, but those who received him they became children of God, and that Jesus is the only begotten Son who 'reveals' (*exegeomai*, 1:18) God the Father. The Logos is none but the Son of the Father, and John intends that the reader know that the "Son" of the later narrative is in fact the Logos who had become flesh. The Logos of the prologue is presented in relation to God, and even as God himself. This same Logos is presented as the enfleshed Son in relation to the Father in heaven in the rest of the narrative. This Son-Father narrative is reflected from the very beginning of the story and extends further into the purpose statement of John in 20:31. It begins with Andrew confessing Jesus as "Messiah/Christ" to his brother Simon Peter in 1:41, and Nathanael's confession of Jesus as 'Son of God' in 1:49. Then, 1:41 together with 1:49 combines with 20:31 to form a Christological bracket of the story of the Gospel of John. This forms a literary *inclusio*, which attributes soteriological value to the confession that "Jesus is Christ the Son of God." But, this confession which results in possession of "eternal life" does not include confessing Jesus as Logos, and this is not said to be incumbent neither upon the reader, and nor upon the characters within the narrative of John. However, at regular intervals in the story of John, Jesus is portrayed as the one who has come, as the one who is sent, and as the one who goes back from where he had come. And time and again exhibits extraordinary power over people, sickness, demons and nature, while simultaneously making extraordinary claims which make him equal to God, all this though does not seem to inspire any of the character to confess Jesus as Logos, but, they indeed seem by hindsight to inspire John to understand Jesus as the preincarnate precreational eternal Logos, and most probably this is what John intends his subsequent readers to join him in acknowledging the same fact.

For example, John by stating in 1:4 that "In Him was life, and the life was the light of men," intends the readers to know that his deductions are not arbitrary, rather derived from the very claims that Jesus made in 8:12

(I am the light of the world) and in 11:25 (I am the life and resurrection, cf.14:6). Then, the Logos and the whole prologue is a hermeneutical key John presents to the reader ahead of the main story. The story of how the Logos became the enfleshed Son on an earthly mission to reveal the Father in heaven.

3.2 Father-Son Christology

The relationship that John presents Jesus the *logos* in can be termed as *sonship*. The Son is presented in relation to the Father. The sonship of Jesus can be found in John's Gospel under three different titles of Son, Son of Man, and Son of God.

3.2.1 Son and Sonship of Jesus

The sonship of Jesus is another unique feature of John's Gospel. Kysar thinks that the nineteen uses of the simple "Son" is an abbreviation of the "Son of Man" title, but he, however, is inclined to the opinion that it should be an abbreviation of both the longer Son designations.[22] Brown opines that calling someone "son" in relation to God need not mean that one shares divine nature, rather it might connote only a special relationship to God.[23] Whereas, Barrett thinks that, for John, Jesus' sonship is not simply messianic, rather it involves a metaphysical relationship with the Father. He argues that, John presents Jesus's sonship in two terms; One- as the Son, Jesus is equal to God, which is never rebutted in the Gospel (5:18, 10:30-33); Two- as the Son, he repeats and reproduces and replicates the words and actions of the Father, in all obedience, for he is the "Sent One." As the sent one, the functions of the Son are the functions of the Father (judging, 3:18, 5:22, 27). The Son carries the full authority of the Father (divine seal, 6:7). The Father and Son are represented as one, yet with distinct individuality (10:30, 38, 17:1, 22).[24]

Interestingly, Kysar, though asserts that the Father and Son are *one in being* and *in action,* yet argues that Father-Son Christology underlines the *functional equivalency* of God and Christ, and not necessarily ontological unity.[25] Whereas, R. H. Fuller reasons that it is "a universal human apperception, that action implies prior being – even if, as is also true, being is only apprehended in action."[26] If Fuller's observation is given weight, then, for Kysar to affirm "oneness of being" and to deny ontological unity is self-contradictory. Then,

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[22] Kysar, *John: The Maverick Gospel*, 40.

[23] Brown, *An Introduction to New Testament Christology*, 80.

[24] Barrett, *The Gospel According to St. John*, 72.

[25] Kysar, *John: The Maverick Gospel*, 40.

[26] R. H. Fuller, *The Foundations of New Testament Christology* (Lutterworth: n.p.), 15. Cited in Klaas Runia, *The Present-Day Christological Debate* (Illinois: IVP, 1984), 96-97.

following Fuller's logic that without 'being' there can be no possibility of 'action', the natural implication is that there can be no functional (action) Christology without Ontological (being) Christology. Thus, sonship of Jesus involves both 'moral likeness' and 'essential identity' with God.[27]

That's why, only-ness or unique-ness (*monogenous huiou*, 3:16, 18) of the Son's sonship is twice stressed, for it does not only distinguish between the believer's sonship (1:12), but also indicates the incomparability and the absoluteness of Jesus' sonship. Therefore, John's favorite title seems to be the simple "Son," nevertheless, the amount of "Son of Man" indicates that it is significant for John, however, "Son of God" is, undoubtedly, the primary confessional title for John.

3.2.2 Son of Man

In John, the title "Son of Man" is used thirteen times. It is used as the self-designation of Jesus. It is most importantly used in the context of death metaphorically spoken of as being "lifted up" (3:14-15, 8:28, 12:32-34). And it is also used in the context of Jesus speaking of his origin from God and his destiny to be glorified.[28] Barrett opines that the Son of Man is the one true mediator between heaven and earth, for as Son of Man, he is the man in the flesh, who is also God, who is simultaneously on earth and in heaven.[29] To add to Barrett's opinion, April D. Deconick picks up on the equation of temple=body language in 2:19-21, which symbolizes the death and resurrection of Jesus; argues that the Son of Man title further qualifies the mediatorial role of Jesus, whose flesh/body is the temple/tent of Yahweh (1:14) among us, that linked heaven and earth, and in whose flesh/body the glory of God dwelt (1:14), seeing whom was to see the Father (14:9).[30] By this the earlier claim that the prologue was the hermeneutical key is reinforced, since John's statement in 1:14 definitely seems to be the interpretation of the title "Son of Man." Then, Jesus as the "Son of Man" becomes the new locus or residence of God himself and Jesus' presence among men as the Son of Man is as though God himself dwelt among men. This new locale of the deity in Jesus meant that by making a pilgrimage (or believing in Jesus) to Jesus the Son of Man, was to journey to the real Temple, which replaced the corrupt Temple in Jerusalem (2:13-22). Therefore, according to John, Jesus as the "Son" was having moral likeness and essential unity with God, or in other words as

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[27] Barrett, *The Gospel According to St. John*, 72.
[28] Matera, *New Testament Christology*, 233.
[29] Barrett, *The Gospel According to St. John*, 73.
[30] April D. Deconick, *Voices of the Mystics: Early Christian Discourse in the Gospels of John and Thomas and Other Ancient Christian Literature* (Sheffield: Sheffield Academic Press, 2001), 120-121.

the Son he was God himself, and as the Son of Man he is God dwelling among men who now replaces the temple, seeing whom is now seeing God the Father himself.

3.2.3 Son of God

Kysar thinks that Son of God, in simple Hebrew sense, could mean an anointed King of Israel (2 Sam.7:14), or according to the Hellenistic world, it could mean a divine being.[31] However, in the Synoptics, Barrett opines that the Son of God denotes Christ's obedience to God and the Son of Man denotes a heavenly being, whereas, in John, the Son of God (found seven times,) means the one who shares the nature of God, and the Son of Man is the one who shares the nature of man.[32] And the other unique feature of Son of God in John, according to Stephen S. Smalley, is that John replaces Logos with the Son of God, which seems to represent all that is attributed to the Logos in the prologue.[33] Barrett and Kysar could be right, because, in 1:49, Nathaniel uses the title "King of Israel" and "Son of God" as synonyms, both being the traditional messianic titles. The gravity of this title is evident in 19:7, where Jews accuse Jesus of calling himself the Son of God, leading to his crucifixion. Then, Father-Son Christology in contrast to Logos Christology can be reworded as Father-Son of God Christology, since, John considers Son of God as the replacement of the title Logos.

One other issue that needs to be settled is the creaturely connotations inherent to the term "son" is: just as Jesus is not the Son of Man by procreation, he is also not the Son of God by procreation, rather, in C.H. Dodd's words, "the relation of Father and Son is an eternal relation, not attained in time, nor ceasing with this life, or with the history of this world."[34] Or in the words of Dunn, "in the Johannine writings the understanding of Jesus' divine sonship... was simply the continuation of an intimate relationship with the Father which neither incarnation nor crucifixion interrupted or disturbed."[35] As the Son, Son of Man and the Son of God, Jesus is truly God and truly Man, and becomes an ontological mediator between God and man, mediating the true knowledge of God and salvation for the world.[36]

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[31] Kysar, *John: The Maverick Gospel*, 38.

[32] Barrett, *The Gospel According to St. John*, 72.

[33] Stephen S. Smalley, *John: Evangelist and Interpreter* (Illinois: IVP, 1998), 244.

[34] C. H. Dodd, *The Interpreation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1968), 262.

[35] Dunn, *Christology in the Making*, 59.

[36] Barrett, *The Gospel According to St. John*, 74-75.

3.3 I Am Christology

There are fourteen "I am" sayings found in the Gospel of John. These gain Christological significance because most of them immediately follow the signs and correspond to them in meaning. Bauckham divides the "I am" sayings of Jesus into two categories of predicated (e.g. "I am the bread of life," 6:35, 8:12, 10:7, 10:11, 11:25, 14:6, 15:1) and the unpredicated (e.g."I am," 4:26, 6:20, 8:24, 8:28, 8:58, 13:19, 18:5), resulting in two sets of seven "I am" sayings. Bauckham argues, if the unpredicated absolute sayings state more directly who he is in himself and express his divinity, which form basis for his salvific role, then, the seven predicated sayings illuminated by the seven respective signs describe the salvation that Jesus brings to the believers.[37] Kysar, in the light of OT (Isa.41:4, 45:18, Hos.13:4, Joel 2:27), argues that all the "I am" sayings in John emphasize the oneness of God's existence, portraying Jesus as not only the revealer of God, but as God himself.[38] Matera points out, these "I am" sayings reinforce the reasons why one should confess Jesus as Christ the Son of God.[39] This further reiterates the claims made by John in the prologue and reinforces the meanings of Son titles.

3.4 Coronation / Enthronement Christology

Coronation or Enthronement Christology is found in the triumphal entry and in the passion narratives.[40] Martin Hengel considers the passages beginning from Nathaniel's confession in 1:49, and 6:15, after feeding the five thousand Jesus withdraws from the crowd to prevent them from making him the King, and in 13:13, the Passover pilgrims welcoming Jesus as the "King of Israel," as preparatory texts for the discourse with Pilate about Jesus' kingship.[41] The "lifted up" sayings (*hupsoo*, 3:14, 8:28, 12:32-34) suggest enthronement, for *hupsoo* means both 'to lift up on the cross' and 'to exalt in glory'.[42] Crucifixion is understood as enthronement of Jesus as King, it is the ascension and glorification of Jesus. Cross glorifies Jesus, which is ironically depicted by the sign placed by Pilate on the cross (19:19).[43] The passion narrative projects Jesus as never really a victim, he is always in control of his own destiny (19:11), he allows his arrest (18:6-8), and it is he who is really in control of his death, for it is he who gives up his spirit (19:30).[44]

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[37] Richard Bauckham, "Monotheism and Christology in the Gospel of John," in Richard Longenecker (ed), *Contours of Christology in the New Testament* (Grand Rapipds, Mich.: Eerdmans, 2005), 153-157.
[38] Kysar, *John: The Maverick Gospel*, 48.
[39] Matera, *New Testament Christology*, 233.
[40] Martin Hengel, *Studies in Early Christology* (Edinburgh: T & T Clark, 1995), 335-336.
[41] Hengel, *Studies in Early Christology*, 346.
[42] Barrett, *The Gospel According to St. John*, 72.
[43] Kysar, *John: The Maverick Gospel*, 52.
[44] Kysar, *John: The Maverick Gospel*, 52.

The coronation Christology completes the itinerary journey of the Logos. The Logos—Son—King transition offers a corrective to the adoptionistic and agency Christologies and establishes the incarnational Christology.

3.4.1 The Adoptionistic Christology: suggests that Jesus was an ordinary man who because of his obedience to God was adopted as God's Messiah during the ministry. The following three figures are adopted from Reginald H. Fuller's diagrammatic summaries of these views as cited by Robert Kysar.[45]

Adoptionistic:

God's Adoption

Christ's Exaltation to Messiah

Jesus' Life Obedience

3.4.2 The Agency Christology: declares that God took the initiative to send a personal agent to perform a revelatory and saving function.

Agency:

God's Sending (Divine Initiative)

Jesus' Life

Christ's Exaltation
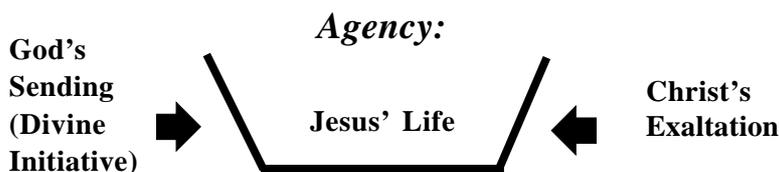
3.4.3 Incarnational Christology: Though adoptionistic idea is suggested in the baptism account, and the agency concept is implied by the idea of "the Sent One," it is the Incarnational Christology that John presents in the Gospel. Incarnational Christology asserts the precreational preexistence of Jesus. In Johannine terms, the preexistent Logos descends into the world and becomes the enfleshed Logos-Son, and this Son, who is the Son of Man to be 'lifted up' for claiming to be the Son of God, ascends to heaven by way of crucifixion.

Incarnational:

Christ's pre-earthly existence (or existence before creation)

Christ's post-earthly existence

Incarnation

Jesus' Life

Christ's existence (Return)

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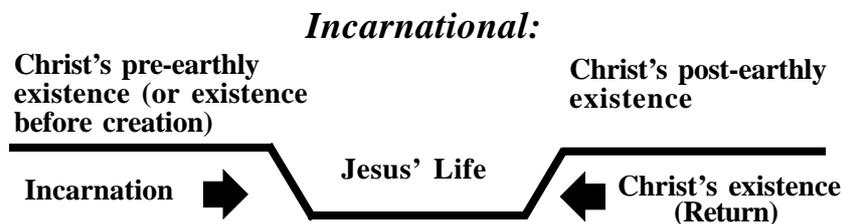
[45] R. H. Fuller, The Foundations of New Testament Christology (New York: Charles Scribener's Sons, 1965), 243-246. cited in Kysar, *John: The Maverick Gospel*, 34-35. However, these diagrams were reproduced by my beloved sister in Christ, Bindulatha Barik, who has her M.Th in NT from SAIACS.

3.5 Christos / Messiah Christology

Of all the titles used by John, Christ or the Messiah is the most comprehensive title which directly roots Christ in the historic continuum of Jewish messianic expectations. This title not only specifies Jesus' exact identity but identifies him with Jewish people, with the nation of Israel and above all with the God of Israel. Although, there was no one uniform Jewish expectation of the Messiah, in general, it was held that the Messiah was the expected monarch of Davidic lineage (2 Sam.7:12-13), would be born in Bethlehem (Mic.5:2), who would restore the kingdom of Israel (Acts 1:6), and Jesus was seen as the answer to such hopes (Lk.24:21), but, Dodd rightly observes that, ironically John while being aware of such expectations (6:15, 7:42), does not build on them.[46]

Rather, John ties his case for messiaship of Jesus (1:41) to three other titles or ideas, all having the same essential meaning of Jesus' messiahship; 'the Lamb of God' (1:29, 36), the 'King of Israel' (1:49), and about whom Moses and the Prophets wrote (1:45). Dodd argues that, John understood 'the Lamb of God' and the 'King of Israel' as synonymous with the title of 'Messiah', that is, God's lamb removes the sin of the world; a horned lamb or young wether is considered as the king of the flock; similarly, God's Messiah is the anointed king/son of God, and is chosen to make an end of sin.[47]

The way John develops the idea of Jesus as Christ against the popular Jewish expectation is noteworthy. Thatcher argues that one cannot but notice John presenting Jesus as superior to Moses, because, the Jews expected the coming Messiah "to fill the shoes of Moses," who not necessarily divine, yet would perform miracles of provision and healing (2:18, 23, 3:2, 6:30, 7:31, 6:30, 9:32, 10:21), and would be a mediator between God and Israel, an exemplary teacher (a Rabbi) with miraculous insights (4:25, 7:26), would have authority to baptize (1:19-25), and authority to revise the temple cult (2:18). Based on all these above traits, Jews who suspected Jesus to be the Messiah sought to install Jesus as the King of Israel (6:15, 12:12-15). And more importantly, in the light of Jews referring to themselves as "disciples of Moses" (9:28-29), John presents Christ's messiahship in two sharp contrasting terms. That, Moses is a man who came from this world, but Jesus "came down from heaven" (6:38, 13:3, 16:28), and the other is that, since Moses was earthly, he could provide only for the temporal needs of his people (such as water, manna, quails, etc.), whereas Jesus the Christ is empowered to grant eternal life to those who accept him.[48] In short, for

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[46] D. Moody Smith, *The Theology of the Gospel of John* (Cambridge: Cambridge University Press, 1995), 86-87.

[47] Dodd, *The Interpreation of the Fourth Gospel*, 236-238.

[48] Thatcher, "Remembering Jesus," 179-180.

John, Jesus is the true Messiah/Christ because his origins are from heaven; he is the preexistent-incarnate Logos.

Therefore, it could be concluded in the words of Smalley that:

> We have also discovered that John's Christology is intimately related to his soteriology. As the revealing and glorified Son of man, incarnate Logos, Son of God and Messiah, Jesus, in whose flesh the spiritual is decisively communicated, becomes the final mediator of eternal life.[49]

The load of titles present in this statement of Smalley further reiterates that John's Christology in his Gospels cannot but be articulated only through the study of the titles. Now, the remainder of the task would be to find out whether John follows similar approach in his epistles.

This leads to the next stage of this investigation focused on the similarities and differences between the Christologies of John's Gospel and the Epistles.

4. Christologies of the Johannine Epistles

The Epistles of 1, 2 and 3 John contain significant Christological material. The stress on maintaining what has been known "from the beginning" (1 Jn.1:1, 2:7, 24, 3:11; 2 Jn. 5-6) suggests that they are later writings, looking back to an earlier stage of their tradition.[50] For instance, the prologue and the ending of 1 John seem to be based on the Gospel of John (1 Jn. 1:1-4, 5:13; Jn. 1:1-18, 20:31). This way, it could be presupposed that John is writing to the same community to which he had earlier addressed his Gospel. How much time had elapsed is not known exactly, but this is definitely the same community who are aware of John's titular Christology. If it is right that John is asking his recipients of the letters to maintain what has been known from the beginning, then, it implies that John is asking them to maintain the titular Christology, the Christology which is the result of their confession of Christ in terms of titles.

4.1 Similarities and Differences of Christologies of the Gospel and Epistles

4.1.1 Similarities

Similar to the Gospel, the confession of Jesus as the divine Christ and the Son of God who has come in human flesh is central to the epistles of 1 and 2 John (1 Jn. 2:22-23, 3:23-4:3, 4:15, 5:1, 5-13, 20; 2 Jn. 3, 7, 9). And, similar to the Gospel, the Christology of the Epistles is never presented in isolation,

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[49] Smalley, *John: Evangelist and Interpreter*, 244.
[50] David Rensberger, *1 John, 2 John, 3 John,* Abingdon New Testament Commentaries (Nashville: Abingdon Press, 1997), 20.

but is always connected to issues of salvation and mutual love.[51] This soteriological aspect is striking in the description of Jesus as 'the Savior of the World' in 1 John 4:14. Christ occurs eight times in 1 John and three times in 2 John. The incarnational Christology is reflected in the slogan "Jesus has come in the flesh" (1 Jn. 4:3, 2 Jn.7).[52] 1 John and 2 John offer incarnational Christology as a test of Christian fellowship and a way of screening out heretics.[53]

The Logos-Christology is replaced or redefined by Zoe-Christology in 1 John 1:1: it reads *tou logou tes zoes...en pros ton patera* (the word of life was with the father), who is 'true God and eternal life' (1 Jn. 5:20), and 'the one from the beginning' (1 Jn. 2:13,14), which is similar to Gospel's "*ho logos en pros ton theon*" (the word was with God) in John 1:1. And it is this life that appeared which they saw, and about whom they testify. And this is the same life which Jesus gives to the one believing in him as spoken in John 20:31.

The Father-Son Christology is reaffirmed and sometimes redefined. The Son and Son of God titles occur twenty times in 1 John and twice in 2 John. 1 John, despite a clear distinction between the Father and Son, the ambiguity of the antecedents creates an identity crisis. For instance, 1:9 reads, if we confess our sins, he is faithful and righteous. Who is "faithful and righteous" is not clear, Father or Son?[54] Michaels says, it does not matter who, whether Father or Son, for in 1 John the Father acts in and through the Son and in no other way.[55] This interchangeability or rather intimacy is reflected in 1 John 2:22-23, where, denying/accepting the Son is to deny/accept the Father.

4.1.2 Differences / Uniqueness
The most striking difference between the Christologies of Epistles and the Gospel is the absence of the title "Lord" and the "Son of Man." 3 John does not even mention the name of Jesus, except for an indirect allusion "for his name's sake" in v.7.[56] However, unlike the Gospel, Jesus is described as 'the righteous one' in 1 John 2:1, 29 and in 3:7.

The most unique feature of the Christologies of Epistles is Jesus described as the "advocate" (*paracletos*, 1John 2:1), which was only indirectly implied in the Gospel. In John 14:6, by referring to the Holy Spirit as "another

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[51] Rensberger, *1 John, 2 John, 3 John*, 36.
[52] Rensberger, *1 John, 2 John, 3 John*, 36-37.
[53] Ramsey, "Catholic Christologies," 288-289.
[54] Ramsey, "Catholic Christologies," 287.
[55] Ramsey, "Catholic Christologies," 288.
[56] Ramsey, "Catholic Christologies," 286.

Paraclete" (*parakleton*, Jn. 14:16), it could be derived that Jesus was indirectly considering himself as the other Paraclete. Thatcher argues that, for John in the Gospel, the Holy Spirit, who is the Paraclete, is the ultimate source of Christology (John 14:26, 16:13-14). Christology is an image that emerges when a Christian interprets events from Jesus' life through the lens of the resurrection against the backdrop of the Hebrew Bible under guidance of the Holy Spirit.[57] But, Thatcher notes that the Johannine community misunderstood Jesus' teaching about the Spirit: The Antichrists taught that, if the resurrected Lord, through the Spirit, continues to speak and act in the church, then the life and teachings of human Jesus are irrelevant. Since every believer possesses Christ in the form of Paraclete, there is no need to stress that "Jesus [the historical man] is Christ [the spiritual Messiah]."[58]

In the Gospel, John had presented the Holy Spirit in the capacity of the Paraclete (14:26), whose function is to simply remind the believers and develop memories of Jesus by establishing a close connection between the human Jesus of the past and the risen Lord who continues to operate in the believer, because Spirit is the form in which Jesus himself comes to believers (14:16-18).[59] This teaching of John is reaffirmed and in a way redefined to counter the misunderstanding of the Antichrists, who were freely modifying and reinterpreting the established Jesus tradition in the light of new revelations and were claiming inspiration of the Holy Spirit, presenting Jesus Christ as the "Paraclete" himself (1 John 2:1).[60] It was the threat of the community loosing hold of the historical Jesus and to prevent the community from going the way of Diotrephes (3 Jn.9-10), which necessitated John to write 2 and 3 John.

The Antichrists' claim that "Jesus came by water only" is refuted, by arguing that "Jesus came by water and blood" (1 John 5:6), meaning that Christ comes to the church both in the form of Spirit and in the form of the historical Jesus. And the community's attention is drawn towards the historical Jesus and his words and commandments, which when not obeyed, one is a liar (1 John 2:5), and it is emphasized that "Beloved, I am writing you no new commandment, but an old commandment that you have had from the beginning; the old commandment is the word that you have heard." (1 John 1:7). The stress on "from the beginning" demands that the believer be nostalgic of the historical person of Jesus and his teachings.

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[57] Thatcher, "Remembering Jesus," 174.
[58] Thatcher, "Remembering Jesus," 185.
[59] Thatcher, "Remembering Jesus," 184.
[60] Thatcher, "Remembering Jesus," 185.

Conclusion

Johannine Christology is then primarily historical, it is an act of recollection of the past events and words of historical Jesus. This act of recall involves a deep theological reflection and reinterpretation of the titles of Jesus. It is a recollection and reinterpretation of the past events and words of Jesus, which were not clear to the eyewitness then, but now, have become clear to John in the light of Hebrew Scriptures. All of this historical recollection and theological interpretation is enhanced by the guidance of the Holy Spirit.

Johannine Christology is the post-resurrection understanding of the pre-resurrection Jesus, which led John to reflect even on the pre-birth status of Jesus as the Logos. For John, the Holy Spirit is the ultimate source of Christology. The Holy Spirit helps keep the believer in constant touch with the historical Jesus via memory. If the title Jesus denotes the historical Jesus, then the title Christ denotes the theological-soteriological Jesus. Johannine Christology is inseparably and intimately connected to soteriology. Johannine Jesus is everything that it takes to be the "Savior of the World." He is the preexistent-incarnate Logos, who becomes the Son revealing his functional and ontological unity with God the Father. Johannine Christology is also replete with elements of both high and low Christology.

And, since the Gospel was written prior to the Epistles, the change of emphasis from Jesus is Christ in Gospel to Christ is Jesus demonstrates that the Gospel of John was not only misunderstood soon after it was written, but also that history is indispensable to theology, and theology is inseparably rooted in history. John's emphasis of theological Christ in the Gospels and his emphasis of historical Jesus in the Epistles must definitely convey a strong message to the historical Jesus debaters.[61] The Johannine Epistles are correctives to the misunderstanding of Christ and his relationship to the Holy Spirit. The Epistles make it clear that Johannine Christology has no optional elements. The choice is never between Jesus and Christ, or high and low Christology, or 'from below' and 'from above', or ontological and functional. Christ is both Jesus and Christ. He is both high and low. He is both from above and from below. He is one in being and in action with God. He is in flesh and in Spirit. He is God and he is Man, all at the same time. Any alteration to this Christology makes one Anti-Christ, endangering his salvation.

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[61] This observation directly brings our attention to the issue of Historical Jesus Debate which began in the late 18th century. The concern of this movement is similar to the concern of the Johannine community, who somehow at various times thought/taught that either of historical Jesus and dogmatic Christ were dispensable. Contra such teaching, John asserts that confession of Jesus is Christ and Christ is Jesus had its impact on one's salvation and determined whether one was for Christ or antichrist.

This soteriological effect of John's Christology renders John's Gospel living and dynamic in presenting its understanding of the historical Jesus. The dynamism of John's Christology can be attributed to John's bold employment of cognitive and rational elements in the process of recollection and reflection. This dynamism further renders John's Christology lively, in terms of engaging the reader's cognitive and rational faculties in the mental exercise of interpreting Jesus as Christ. This way, John's Christology becomes highly contagious to anyone who comes in contact with it hermeneutically. By contagious, it is meant that what happened to John, or what made John to reflect on the life of Jesus, could very well happen to his readers whenever they hermeneutically engage the text of the Gospel. Therefore, as a result of such hermeneutical contact, John's Gospel renders the reader's experience similar to that of John's experience. John, though was an eyewitness, his Gospel is technically not an eyewitness account, rather a theological reflection five to seven decades removed from the historical Jesus. Similarly, John wrote the Gospel in a manner his readers, each time they read the Gospel, though are centuries removed from the historical Jesus, yet they lively engage in the exercise of interpreting Jesus as Christ, responding in faith. This way, John's Gospel becomes eternal, making Christology of John an unending task, a thought well framed by Dunn in his following words:

> But how can one speak finally of the Christ who is both one with the Father (10:30) and less than the Father (14:28), both Word become Flesh (1:14) and 'only begotten god' (1:18)? That is the question which racked the church throughout the patristic period and continues to tease and test the minds of Christians still. In a real sense the history of christological controversy is the history of the church's attempt to come to terms with John's christology – first to accept it and then to understand and re-express it. The latter task will never end.[62]

This unending liveliness is achieved by John through focusing on the person of Jesus through his names and titles. A focused study on the concept of "name" in the Greco-Roman and Jewish literature might shed some more light on John's thirty usages of *onoma*. The findings from such a study could inform our understanding of the names of Jesus in John's Gospel and and the Epistles, and probably other NT writings, especially what John means by the expression "believe in his name". For this what John says:

"But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life *in His name*." (Jn.20:31)

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[62] Dunn, *Christology in the Making*, 250.

38

The Christian Response to Nationalism

Shibu Joseph[1]

Introduction

Freedom and self-identity is the ambition of every human being, no one likes to be subject to any kind of oppression. Every nation, state, or tribe wants to be independent. The main reason for most of the turning points in the history of the world was in the quest for freedom and identity. Similarly, our nation India had to struggle for more than hundred years for freedom and identity. The century long Indian struggle for freedom is always depicted or presented as a struggle and sacrifice of political leaders and parties; whereas the labour, hard work, sacrifice and participation of people from various religious groups is not remembered nor discussed. The story of India's struggle for freedom stories today have become sagas and legends of political leaders and so it is remembered as a political struggle. But, what about the people of different faiths who made significant contribution to the freedom struggle. This may be due to the secularization of post-independence India, yet it is worth noting how the 19th century Indian Christians played a major role in India's struggle for freedom, in order to stimulate the 21st century Indian Christians to strive to be filled with the same nationalistic spirit they exhibited hundred years ago for their country.

The purpose of this paper is to examine how the Indian Christians responded to their call to the nationalistic movements during the later part of 19th century in India. This article touches upon the spirit of nationalism which was infused in the Christians, and their role in India's freedom struggle. It covers broadly the Christian movements in later 19th century, in a nutshell the political background of India and the response of Christians towards nationalism and its impact on Christianity in India, in terms of its triumphs and travails and finally discuss how the Indian Christian community tried to come into the national mainstream.

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1. What is Nationalism?

The term "nationalism" is referred to political movements seeking or exercising state power and justifying such actions with nationalist arguments. Nationalism is "an ideology about individuated being. It is an ideology concerned with boundedness, continuity, and homogeneity encompassing diversities. It is an ideology in which social reality, concerned in terms of nationhood, is endowed with the reality of natural thing."[2] According to H. Kohn, "[N]ationalism is a political creed that underlays the cohesion of modern societies and legitimises their claim to authority."[3] National movements emerged in the Third-World countries in the context of British rule.[4]

1.1 The Origin of Nationalism

The nationalistic movement began in the later half of the 19th century and by 20th century they turned into fully developed and well organized movements. There are at least three opinions concerning the origin of nationalism. It is believed by most of the scholars that the Indian National Congress paved the way for nationalism. Samuel Jeyakumar points out that it was a Christian by the name of Allan Octavian Hume who founded the Indian National Congress.[5] Few others consider that the Sepoy mutiny in 1857 to be the beginning of nationalism. The Indian recruits in the British Army are considered to be first who fought against the British for independence.[6] There are people who believe that the nondenominational Christian movements in the mid-nineteenth century are the root of nationalism.[7] Nationalism was supported by all who resisted the establishment and expansion of British rule in India. In nature, nationalism was not specifically an anti-Christian movement; but it was an anti-British movement, many missionaries and other Europeans were attacked, they even persecuted the Indian Christians for their relation with Europeans.[8] A thorough study highlights the causes of the rise of nationalism.

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[2] Handler, Richard. "Nationalism and the Politics of Culture in Quebec". *New Directions in Anthropological Writing: History, Poetics, Cultural Criticism*, ed. George E.; Clifford Marcus, James. (Madison: The University of Wisconsin Press, 1988), 6-8.

[3] H. Kohen, "Nationalism," in *International Encyclopaedia of Social Sciences* (New York: Macmillan Co., 1968), 63.

[4] Samuel Jayakumar, *Indian Models for Wholistic Mission* (Chennai: Mission Educational Books, 2010), 179.

[5] Samuel Jayakumar, *Indian Models for Wholistic Mission* (Chennai: Mission Educational Books), 183.

[6] C. B. Firth, *An Introduction to Indian Church History* (Madras: CLS, 1982), 188.

[7] John C. Webster, *The Christian Community and Change in Nineteenth Century North India* (Delhi: The Macmillian Company India Ltd, 1976), 187.

[8] Firth, *An Introduction to Church History*, 188.

1.2 The Causes for the Rise of Nationalism
1. It was a reaction against the British rule.
2. Political subjection and the resulting misery and humiliation led the educated Indians to search for self-identify.[9]
3. Influence of European Nationalism and the liberal, political ideas.[10]
4. Revelation of India's past as a result of studies of oriental scholars and the consequent pride that felt in the past.[11]

1.3 The Two Faces of Nationalism
1.3.1 Nationalism Based on Hindu Religion
The nationalism based on Hindu religion paved the way to the formation of Brahma Samaj, which was started by Raja Ram Mohan Roy. He attempted to strengthen Hinduism to withstand the cultural and religious onslaught on British rule in India. A militant sect was formed by Dyananda Saraswathi, which is known as Arya Samaj. It was based on the rejuvenation and protection of Hindu religion. Liberal leaders were pushed back by others to interpret nationalism in the terms of the Hindu religious tradition with its closely related structure of Hindu metaphysics, religious aspiration and religious exercise.[12] Due to this growing identification of nationalism and Hinduism and development of an aggressive communalism among Hindus, it began to have adverse impact on minority communities and their relation to the Indian National Congress. Therefore, Indian freedom struggle was becoming a blend of nationalistic and Hindu religious sentiments. This mixture somehow coloured the freedom movement as a Hindu religious movement, which was not well taken by people of other religions. And when the Congress in 1886 met in Calcutta many Muslim groups refused to attend. The increasing emphasis on Hindu religious sentiments in the freedom movement resulted in Muslims founding a party of their own by the name of Muslim league in 1906.[13]

1.3.2 Nationalism Based on Politics
Political nationalism began with the formation of Indian National Congress in 1885. The political awareness emerged in the later half of 19th century made them to demand for a part in the Indian civil service and representation

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[9] A. M. Mundadan, *Indian Search for Identity and Struggle for Autonomy* (Banglore: Dharmaram Publishers, 1984), 165.

[10] Peter Vethanayagamony, *Introduction to History of Christianity in India* (A Course Handbook for B.Th Correspondence course), 141.

[11] Vethanayagamony, *Introduction to History of Christianity in India*, 141.

[12] Vethanayagamony, *Introduction to History of Christianity in India*, 141- 42.

[13] Kranti K. Francis, "Nationalism Among Catholics of Western India with Special Reference to Catholics of Mumbai," *Indian Church History Review* (December -2001), 174.

in the imperial and provincial legislative council of India. For this reason political movements were formed throughout India, which led the formation of the Indian National Congress in 1885. In order to promote social relations with and cooperation between the Indian leaders and British government the initiation was taken by Octavius Davies Hume, who was a European. There were some Christian leaders from India who also had great role in the formation of Indian National Congress, such as Krishna Mohan Banerjee and Lal Behari Dey. Christians also began to participate in the activities of Indian National Congress. The Christian women leaders were active in the Indian National Congress. The chief among them was Pandita Rama Baj, who was the Indian Christian representative for the first meeting in 1888 in Bombay.[14]

2. National Movement from Later Half of 19th Century

During British rule in India, the Indians lacked job opportunities. They were not allowed to advance to high positions in government service or to become officers in the army. In 1885, a number of Indian lawyers and professionals formed the Indian National Congress. Members of the organization belonged to various religions and came from all parts of India.[15] Hindus, Muslims, Christians, Parsis and others arose to bring reform in religion and society.[16] Congress members debated politic and economic reforms, the future of India, and ways for Indians to achieve equal status with the British.

The Muslim League, on the other hand, continued to support the British. British reform efforts were put on hold during World War I. As the war was ending, India fell into a deep depression. The people of India were taxed more than twice as heavily as the people of England and three times as heavily as those of Scotland. According to the latest statistics at hand, in the year 1905, the annual average income per person in India was about $6.00, and the annual tax per person was about $2.00. Think of taxing the American people to the extent of one-third their total income yet such taxation would bring not even a ten percent of the suffering that it does in India, because incomes here are so immensely larger than there. Such taxation in America, it would cause great hardship, but in India it creates starvation.[17]

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[14] Vethanayagamony, *Introduction to History of Christianity in India*, 142.

[15] D. Arthur Jeyakumar, *History of Christianity in India: Selected Themes* (Madurai: TTS, 2007), 92-93.

[16] Francis, "Nationalism Among Catholics," 172.

[17] http://www.gloriousindia.com/history/british_india.html (accessed on 17/02/11)

The Swadeshi movement was formed in 1905-1906. The Swadeshi Movement was the protest against economic exploration inherent in the colonial rule. It was in the first decade of the 20th century that Indians began to feel that freedom from the British government was a prerequisite for national progress. In 1905, the British divided the state of Bengal into separate Hindu and Muslim sections. Indians protested this act. The Swadeshi movement took the form of a multifaceted boycott of British goods and a series of bombings and shootings. In an effort to stop the violence, the British introduced the Morley-Minto Reforms of 1909. These reforms enlarged the viceroy's executive council to include an Indian. They also allowed Indians to elect representatives to the provincial legislative councils. In 1911, the British reunited Bengal. When World War I broke out in 1914, Britain declared that India was also at war with Germany. Indian troops fought in many parts of the world. In return for support, the British promised more reforms and agreed to let Indians have a greater role in political affairs. Nevertheless, protests against the British continued.[18]

In 1900 Joseph Baptista, an East Indian, brought the idea of Home Rule. According to Tilak, " "Home Rule" meant nothing more than power in the hands of the people carried out through beneficial projects."[19] In the initial days of this league Mahatma Gandhi did not join with Home Rule movement, because he was not sure that the Home Rule would carry the message of freedom to the people, but later he did join the movement. Mahatma Gandhi became the first president of this movement on 28th April 1916 when it was formed as a League. The first annual conference of the Indian Home Rule League was conducted at Nasik on 17th & 18th May, 1917.[20]

In March 1919, the British passed the Rowlatt Act to try to control protests in India. The acts attempted to restrict the political liberties and rights of Indians, including the right to trial by jury. But demonstrations against the government increased in response to the British Rowlatt Act. On April 13, 1919, thousands of Indians assembled in an enclosed area in Amritsar. Troops entered the meeting place and blocked the entrance. The British commander then ordered the soldiers to open fire on the unarmed crowd. The shots killed about 400 people and wounded about 1,200. This event called as "the Amritsar Massacre," proved to be a turning point in Indian struggle for freedom. Henceforth, Indians demanded complete independence from British

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[18] http://www.indianetzone.com/26/the_swadeshi_movement_indian_history.htm (accessed on 17/02/11)
[19] Francis, "Nationalism Among Catholics," 176.
[20] Francis, "Nationalism Among Catholics," 176.

rule. The British promised more reforms, but at the same time they tried to crush the independence movement.[21]

The Montagu- Chelmsform Reforms were passed in late 1919 and went into full effect in 1921. The reforms increased the powers of the provincial legislative councils, where Indians were most active. The central legislative council was replaced by a legislature with most of its members elected. However, the viceroy and the governors still had the right to veto any bill. The Indians did not believe the reforms gave them enough power. By 1920, Gandhi had become a leader in the Indian independence movement and in the Indian National Congress, which had become the most important Indian political organization. Gandhi persuaded the Congress to adopt his program of non-violent disobedience, also known as non-violent non-cooperation. Gandhi's program asked Indians to boycott British goods, to refuse to pay taxes, and to stop using British schools, courts and government services. As a result, some Indians gave up well-paying jobs that required them to cooperate with the British. Gandhi changed the Indian national congress from a small party of educated men to a mass party with millions of followers.[22]

In 1928, the congress resolution was passed that if Britain did not give Indian dominion status within a year, the congress would launch a mass disobedience movement. On 12th March 1930, the campaign was named "Dandi March" for Gandhi marched on foot from his Ashram to Dandi on the sea coast and he broke the Salt Act there by making salt. They continued the boycott of foreign goods. Nehru and Gandhi were arrested. This led to a mass revolt against the foreign rule, thousands of people were imprisoned. In 1940 the Civil Disobedience Movement held individual *satyagraha* during which Pinto was arrested. In 1942, Gandhi introduced a call to "Quit India," to which thousands of Indians responded.[23]

In December of 1946, the Constituent Assembly of India commenced functioning as the constitution making body with Rajendra Prasad as its chairman. The advisory committee set up on 24th January, 1947, was to consist of not more than 72 members of the assembly. On the main advisory committee the representatives of minorities were 7 Sikhs, 3 Anglo-Indians, 3 Parsees and 7 Indian Christians. The dream of the Indians became true on 15th August 1947.[24]

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[21] http://www.indianetzone.com/14/the_rowlatt_act_1919.htm (accessed on 17/02/11)
[22] http://www.indianetzone.com/35/montagu-chelmsford_reforms_1916-1919_british_india.htm (accessed on 17/02/11)
[23] Francis, "Nationalism Among Catholics," 202.
[24] Francis, "Nationalism Among Catholics," 202.

3. Christian Response to Nationalism

In the early years of Indian National Congress, Indian Christians enthusiastically participated and attended its annual meetings. The missionary journal, *Harvest Field*, gives the record of the presence and influence of Indian Christians in the Madras meetings in 1887, and claims that 40 people among the 700 delegates were Protestant Christians and Christian ministers, though the Christian population was less than 0.75 percent.[25] The Indian Christians alone made up 2.5 per cent of the total attendance. Christians, who were motivated with nationalistic convictions felt the political responsibility and participated actively. Kali Charan Banerji was the founder of the Christo Samaj that came into being in Calcutta in 1887. He was a Brahmin convert to Christianity and became a practicing lawyer, playing a pioneering role in Indian nationalism and the Indian Christianity movement.[26] There came other Christian leaders involved in the national movement, such as, R.S.N Subramania, a Christian barrister, and municipal councillor; Madhu Sudan Das, lawyer and deputy magistrate in Orissa; and Peter Paul Pillai, a schoolmaster.[27]

Though the next four meetings of Congress held in cities far from the main Christian centres, yet many Christians travelled far and actively participated all the four sessions. The proportion of Indian Christian delegates remained very much higher than their proportion in the population. Many of the participant Christian leaders were the speakers of these meetings, such as Kali Charan Banerji, C.G Nath and Peter Paul Pillai of Madras.[28]

Christian women too participated in Indian National Congress. Though they did have an opportunity to speak in the early sessions, Pandita Rambai was one of the first Indians who upheld the right of Indian women to participate in national politics. The first time when women attended the Congress meeting in 1888, there were no less than ten lady delegates. Some leaders among them are, Pandita Ramabai, Trimbuck and Nicamble, who devoted their time and energy to the cause of both secular and religious education. During this time, it is interesting to note that the European missionaries while trying to have a controlling power over Indian Christians, often encouraged the Indian Christians to attend the National Congress meetings.[29]

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[25] G. A. Oddie, "Indian Christians and the National Congress, 1885 -1910," *Indian Church History Review* (June 1968), 45.

[26] Francis, "Nationalism Among Catholics," 172.

[27] Oddie, "Indian Christians and the National Congress," 45 -46.

[28] Oddie, "Indian Christians and the National Congress," 46.

[29] Oddie, "Indian Christians and the National Congress," 46.

But on other hand many missionaries, like W. Harker, warned Indian Christians of the dangers of joining with Hindus. The records from 1890 say that Muslims and Parsis had departed from the National Congress, because it had become virtually an organization of Hindus and Christians. At the same time, though Christians were relatively so few that they were completely at the mercy of their Hindu associates, yet majority of the missionaries expressed their favour towards Indian Christian participation in National Congress. There were many Christian leaders who feared loosing their power and wanting to have a continuing hold over Christian community, preached that Christians and Christian missionaries should not be associated with any political grouping. However, few missionaries went and attended the Congress sessions. Many of their colleagues in other parts of India also welcomed the nationalistic movement. Rev. Greaves wrote in 1910, that Indian Christians might be found in the very frontline of the National Congress.[30] In 1930, among the seventy eight who accompanied Mahatma Gandhi during his Salt March there was a Christian named Thevarthundiyil Titus who hailed from a Christian family in Kerala.[31] Indian Christian students in south India under the banner of The Student Christian Association conducted conferences in different centres on India during the 1930's and discussed the political climate and passed resolutions in support of national movement in India.[32]

3.1 The Decline of Christian Participation in Indian National Congress
The Christian participation gradually began to decline by the end of 19th century.[33] According to the record in 1892 only two Indian Christians attended the meeting at Allahabad. The decline in attendance was very clear when compared with the number and proportion of Indian Christian delegates at the different sessions of Congress held in the same city. For instance, in 1890, there were 677 delegates at the Calcutta session, only 15 Indian Christians attended. In 1896 session, only nine Christians attended, which was relatively 1.2 per cent. In 1901 session, the Christians were 6 in number, a low of 0.68 per cent. And in 1906 session, they were 7 in number, a further low of 0.4 per cent of the total delegates. Likewise, there was a decline in Madras, Bombay, Allahabad and Lahore sessions.[34]

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[30] Oddie, "Indian Christians and the National Congress," 48.
[31] J. Kuruvachira, "Christian Participation in India's Struggle for Independence" in *Mission Today*, vol. VIII (Oct-Dec. 2006), 361.
[32] D. Arthur Jeyakumar, *Christians and the National Movement: The Memoranda of 1919 and the National Movement with Special Reference to Protestant Christians in Tamil Nadu: 1919-1939* (Banglore: Centre for Contemporary Christianity, 2009), 138.
[33] Vethanayagamony, *Introduction to History of Christianity in India*, 142.
[34] Oddie, "Indian Christians and the National Congress," 49.

3.1.1 The Reasons for the Declining Attendance

The main reason for declining attendance was: (1) the fear of Indian Christians of being regarded as disloyal and in an anxiety about what might happen if the Congress and the nationalists achieved their objects and India became independent democracy by a Hindu majority.[35] (2) The Indian Christians thought that their faith is purely personal and cannot be related to politics and worldly affairs. One of the writings in 1910 says, "Seeking for God in the high heaven we have failed to find him in the affairs of man…. No better proof of this position can be found then, in the frequently expressed view that we Indian Christians, as a people, have got nothing to do with such mundane things as politics, our only mission being to preach the Gospel."[36] (3) It was brought to the knowledge of Indian Christians that the British administration did not entirely approve of Congress activities. The Congress was attacked by the officials in India and even the British parliament criticized Congress activities. Therefore some Christians considered it foolishness to lose support and favour of the British authorities because of their association with Congress. (4) Moreover, the evangelicals emphasized other-worldliness than this-worldliness, because of which political action fell on the side of this-worldliness. This motivated many Christians to be aloof from mundane things such as politics.[37] (5) A large section of the Indian Christian community was closely associated with and depended on foreign missionaries and their churches. They considered their churches as 'mother churches', so they never wanted to work against the foreigners and their mother churches.

During this time there were two divisions among the Indian Christians. Some willed to support and participate in National Congress, but others wanted to remain aloof from National Congress in order to remain favourable in the sight of British government. C.F Andrews wrote a letter in which he deplored the apathy of Indian Christians and urged them to participate more fully in the nationalistic movement. As a reply to it, Rev. J.J. Ghose wrote that the chief aim of National Congress was extreme politics and that for Congress, "Boycott, Swedeshism and Swaraj," were just a means of propaganda. And that participation in such politics would bring detriment to the Indian Christians. However, some of the Christians did not agree with the policy of aloofness from Congress and the nationalist movement. K.T Paul became one of the distinguished leaders of Indian Christian community. His view to solution was not to withdraw or aloofness but active participation.[38]

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[35] Oddie, "Indian Christians and the National Congress," 49.
[36] Oddie, "Indian Christians and the National Congress," 49.
[37] Jeyakumar, *Christians and the National Movement*, 94-95.
[38] Jeyakumar, *Christians and the National Movement*, 50.

After the round table conference of 1926, Prof. C. J. Varkey in his address at Trivandrum said, "Let the Indian Christian community try to advance politically and nationally. Let them not only be Christians, but also be Indians…. We have to join hands with members for common civic and political purpose."[39] Mahatma Gandhi visited Mangalore in 1920, as a result, the Kanara Indian Christian Civic League was founded on 27th January, 1925. When Gandhi visited them again in November of 1927, Christians offered more than Rs.10, 000.00 worth of gold.[40]

In 1930-32, when the British parliament called the Indians for the discussion, there were K.T Paul, and S.K Dutta to represent the Indian Christians at the second round table conference in London. In 1930, the Nationalist Christian party was founded by Joachim Alva in Bombay. In 1931, Joseph Benme became the president of the Nationalist Christian party. The National Christian party was advanced by Jawahar Lal Nehru and Subhash Chandra Bose, in 1937, in Bombay. In 1940, the National Christian council came under the leadership of Christian Indians which changed the attitude towards the nationalist struggle. The council declared its solidarity during the Quit India Movement. The Christians and other associations suppressed their disapproval to view Christians and other minorities as separate from the total nation.[41]

In 1945 the all India conference of Indian Christians voiced the stand of protestant Christians, when they passed the resolution giving up communal electorates and reservations. When Joachin was arrested, his wife Violet Alva became an active member of the N.C.C and was vice president of all I.C.C in 1946.[42]

4. Impact of National Movement in Christianity

The rise of the National Movement resulted in many changes within the Indian Church. Religious, cultural and political awakening took place in the nation challenging the Indian Christians to reconsider their position in the Indian society. From the end of the 19th century, there arose new movements within the church leading to unification, indianisation and indigenisation of the church in India. The church had to re-state its beliefs and practices in the context of this new situation when the churches had to be closer to each other and it had to re-think its relation to the nation. And there was a great growth in political associations of Protestant Indian Christians from 1868

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[39] Francis, "Nationalism Among Catholics," 181.
[40] Francis, "Nationalism Among Catholics," 181.
[41] Francis, "Nationalism Among Catholics," 185.
[42] Francis, "Nationalism Among Catholics," 193.

onwards in different parts of the country. The search for identity reflected in the nondenominational organization of India such as Protestant Christians in Calcutta, Bombay and Madras in the late 19th century,[43] as well as the Presbyterian movements in Punjab.[44]

National Movement inspired the Christians to have self-confidence and to raise their demand for freedom to manage their own affairs. Therefore the missionary societies handed over the administrative responsibilities of the church to Indian Christians. The indigenous missionary societies like N.M.S and I.M.S were formed due to the development of self-identity, with the aim to evangelize Indian people and Indian administration. It also helped to grow the various church union movements like S.I.V.C and C.S.I. The allegation that Christianity as a foreign religion led the Christians to attempt to indigenize their theology, life style, music, architecture, and liturgy. As well as the theology of the mission was revised and gave more priority to concern to non-Christian religion.[45]

5. Evaluation of Christian Response

The study on the Christian response to nationalism tells us that though the involvement of Christians in the nationalism did not give them a full freedom for the work of evangelism it helped them in many ways. But it is true that since we are Indians we have a part to play with other Indians in the struggle for our freedom. It is true that, we cannot neglect the people who brought us to the light of Jesus Christ, but it has nothing to do with our political affairs because most of their primary purpose was not to evangelize our country, but the primary purpose was trade and business. The missionaries who came to India for the propagation of the Gospel did not involve or intervene in political affairs. On the other hand the Britishers who tried to dominate the Indians were depleting our natural resources. Therefore we have a great part to play for our nation India, like Prof. C. J. Varkey said in 1926, that we are not only Christians but also Indians. Christians should not forget that truth.

Conclusion

As we have seen in this paper that independence was a necessary thing for every Indian. Irrespective of religion, caste, colour, or culture, it is a matter

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[43] D. V. Singh, "Nationalism and the Search for Identity in 19th Century Protestant Christianity in India," *Indian Church History Review* (December 1980), 105.
[44] John C. Webster, "Punjabi Christian and the Indian Nationalist Movement 1919 – 1947," *Indian Church History Review* (December 1980), 66.
[45] Vethanayagamony, *Introduction to History of Christianity in India*, 141.

for every individual in India. It is with pride to notice that in the midst of problems, difficulties, humiliations and persecutions, Indian Christians had a great role to play in the struggle for freedom, alongside other religious and political parties. Many of the Indian Christians were leaders in the National Movement. Indians should not forget their effort and work, and the valuable contribution in the freedom movement. But the problem Christians face today is, regardless of what the Indian Christians had done for the nation, the other religious communities claim that India is their land and Christians have no part in India, and Christianity is a foreign religion. There are many developments that took place among the Christians due to its involvement in the National struggles.

Therefore, Christians must preserve their past history and heritage of their contribution in Indian struggle for freedom. So, Indian Christianity, the Indian Church and Indian Christians shall not be considered foreign or western, rather native and rooted in the history and legend of India itself.

Paul and Unity of Jews and Gentiles in the Epistle to Romans

CH. Vijaya Kumar[1]

Introduction

There is a paradigm shift occurring in the study of Romans.[2] The shift is from the traditional view of Romans as essentially non-historical *christianae religionis compendium* (as evaluated by Melanchton),[3] to viewing Romans as addressed to a concrete historical situation of disunity among Jews and Gentiles in the churches at Rome. From the times of Origen, Augustine, Luther, and John Wesley down to Karl Barth,[4] Romans has been traditionally revered as a theological tractate on the nature of justification by faith. The essence of this view can be found in the words of Günther Bornkamm, a major proponent of this view. He says,

> This great document, which summarizes and develops the most important themes and thoughts of the Pauline message and theology and which elevates his theology above the moment of definite situations and conflicts into the sphere of the eternally and universally valid, this letter to the Romans is the last will and testament of the Apostle Paul.[5]

But, Scholars like Krister Stendahl (1976),[6] J. Christiaan Beker (1980),[7] N. T. Wright (1993),[8] and I. Howard Marshall (2004)[9] have subscribed to the

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[2] Robert Jewett, "The Law and the Coexistence of Jews and Gentiles in Romans," *Interpretation* 39/4(1985) 34-36, http://web.ebscohost.com/ehost/pdf?vid=9&hid=16&sid=a6f6ef19-a68b-49a6-82a5- 8d79b98ec1c0%40 sessionmgr102 (accessed 14 January 2009), 1.

[3] Karl P. Donfried, "Introduction 1977: The Nature and Scope of the Romans Debate," in Karl P. Donfried (ed), *The Romans Debate,* rev. edn (Edinburgh: T & T Clark, 1991), xli.

[4] Peter Stulmacher, "The Purpose of Romans," in Karl P. Donfried (ed), *The Romans Debate,* rev. edn (Edinburgh: T & T Clark, 1991), 231.

[5] Günther Bornkamm, "Last will and Testament," in Karl P. Donfried (ed), *The Romans Debate,* rev. edn (Edinburgh: T & T Clark, 1991), 27-28.

[6] Krister Stendahl, *Paul Among Jews and Gentiles* (Philadelphia: Fortress Press, 1976), 1-3.

[7] J. Christiaan Beker, *Paul the Apostle* (Philadelphia: Fortress Press, 1980), 77.

[8] N. T. Wright, *The Climax of the Covenant: Christ and the Law in Pauline Theology* (Minneapolis: Fortress Press, 1993), 232.

[9] I. Howard Marshall, *New Testament Theology: Many Witnesses, One Gospel* (Illinois: IVP, 2004), 305-306.

shift from such a non-historical understanding to Romans as an occasional letter arising out of a specific historical situation. They argue that Paul was addressing the crucial problem of the place of Jews and Gentiles in God's plan of salvation and their relationship to one another.[10] Beker strongly affirms that Paul is urging for the unity of the church and the equality of its members in the epistle to the churches at Rome.[11]

Therefore, this paper attempts to study Romans as a whole in the light of unity of Jews and Gentiles in the programme of God's salvation. Such a union of communities, E. P. Sanders rightly calls it a "third entity," that is, it was neither Jewish nor Greek in its behavior.[12] Wright too observes that, "when Paul speaks of the unity of the church he means specifically a unity which crosses racial barriers."[13] Therefore, under sections of redrawn structure of Romans, the prominent elements and factors of unity of Jews and Gentile presented by Paul shall be highlighted and discussed.

1. Purpose of Romans

There is prima facie evidence that the alleged shift from a non-historical to a historical view of Romans is legitimate. The epistle does contain terminology suggesting that Paul was concerned about the unity and equality of Jews and Gentiles.

The terms referring to the Jews are: *Ioudaio* (Jews) found eleven times in Romans, (1:16, 2:9, 10, 17, 28, 29, 3:1, 9, 29, 9:24, 10:12), whereas in the rest of Pauline corpus (rest of 12 letters) is found only fifteen times. The term *Israel* is found eleven times (9:6, 27, 31, 10:19, 21, 11:2, 7, 25, 26), in the rest of Pauline corpus it is found only six times. The term *peritome* (circumcision) is found fifteen times in Romans (2:25a, 25b, 27, 28, 29, 3:1, 30, 4:9, 10, 11, 12), whereas in the rest of Pauline corpus it is found only sixteen times.

The terms particularly addressing the Gentiles are: *Helleni* (Greeks) is found six times (1:14, 16, 2:9, 10, 3:9, 10:12), whereas in rest of Pauline corpus it is found only seven times. The term *ethne* (Gentiles) is found 29 times (1:5, 13, 2:14, 24, 3:29, 4:17, 18, 9:24, 30, 10:19, 11:11, 12, 13, 25, 15:9, 10, 11, 12, 16, 18, 27, 16:4, 26), whereas in rest of Pauline corpus it is found only twenty six times. The term *akrobustia* (uncircumcised) is found eleven times (2:25, 26, 27, 3:30, 4:9, 10, 11, 12), whereas in the rest of Pauline corpus it is found eight times. The term *barbarois* (foreigner, non-Greek) is found once in 1:14 and never in rest of Pauline.

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[10] Marshall, *New Testament Theology*, 305.
[11] Beker, *Paul the Apostle*, 331.
[12] E. P. Sanders, *Paul, The Law, and The Jewish People* (Philadelphia: Fortress, 1983), 178.
[13] Wright, *The Climax of the Covenant,* 252.

And very importantly, the Jew-Greek combination is found five times (1:16, 2:9,10, 3:9, and 10:12). The Jew-Gentile combination is found twice in 3:29 and 9:24. The Israel-Gentile combination is found thrice in 9:30, 31, and 11:25. And, thrice the Jews and Gentiles are identified as circumcised and uncircumcised in 2:26, 27 and 4:9.

At the same time, in Romans the presence of the theme of justification of faith is indicated by the predominant occurrence of the righteousness word-family. *Dikaiosune* is used 34 times in Romans, whereas in the rest of Paul's letters it is found 24 times; *dikaios* is used 7 times, and in the rest 10 times; *dikaioo* 13 times, rest 12 times; *adikia* 7 times, rest 5 times. Therefore, the righteousness-word family totals up to 60 in Romans, as compared to 51 times in rest of Pauline letters. However, the Jew-Gentile word group totals up to 84 times in Romans alone. Terminological evidence suggests that there is a strong evidence for both the views. It just remains to be determined whether Paul used the Jew-Gentile conflict as an excuse to write a treatise on the theme of righteousness of God. Or rather, did he use righteousness of God as a tool to solve the conflict of Jews and Gentiles in the Roman church? And if there truly was a conflict among the Jews and Gentiles; what was it about? And how did Paul become aware of it?

J. Luois Martin suggests that Romans was the earliest commentary on the epistle to Galatians by Paul himself. He argues that Paul's Galatian epistle was totally misunderstood as antiJudaistic. So, Paul, to regain his lost image, wrote Romans as a correction of Galatians. Martin clubs this argument with Paul's stated Spanish mission in Romans 15:22-24, & 28, and says Paul seized the opportunity and wrote to this predominantly Jewish-Christian church to convince them to support his mission to Spain.[14]

But, Martin's view of Romans as preparatory for Spanish mission needs some clarification. For, if Paul's letter was preparatory for a Gentile-mission, then he should have probably written an essay on missiology, but, why does he talk more about Jew-Gentile relationship and about the righteousness of God. Since Paul desires to visit Rome in passing only and his actual destination is Spain not Rome, then it could be that Paul is employing his mastery of theology to raise funds, but regards the conflict among Jews and Gentiles as an hindrance to mission and its support, so he now takes his time to resolve the conflict through theology of righteousness of God. This could be a possibility, but Martin's correction-theory is not convincing. For, Wright strongly argues that Romans cannot be a correction of Galatians. He says,

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[14] J. Louis Martin, *Theological Issues in the Letters of Paul* (Edinburgh: T & T Clark, 1997), 40.

in Galatians the issue is not how to avoid the risk of anti Judaism, but how to avoid the risk of philoJudaism.[15] Stendahl is right when he reasoned decades ago that, "Paul was chiefly concerned about the relation between Jews and Gentiles— and in the development of this concern he used as one of his arguments the idea of justification by faith."[16] Yet, this statement of Stendahl does not include the role and importance of Paul's stated Spanish mission.

Therefore, a threefold purpose of the epistle emerges from the discussion, for the prominence of *dikaiosune* language cannot be overlooked, neither the dominant Jew-Gentile issue could be ignored nor the value of proposed Spanish mission for Paul can be minimized. Wright suggests that Paul wanted to use Rome as a base of operations in the Western Mediterranean, just as he used Antioch as the base in the East. Therefore, he says, it was important for the Roman church to understand the underlying theology of his missionary endeavors. And that Paul did not want his bad experiences at Antioch to be repeated in Rome, for the church at Antioch had reverted to maintaining distinction between Jews and Gentiles and was imposing circumcision on Gentile Christians. So in Rome, Wright supposes that Paul is foreseeing the largely Gentile Church reviling the Jews within and outside the church, and that Paul being anxious about these possibilities wishes to argue for two things: total equality of Jews and Gentiles within the church and a mission to Gentiles which always included Jews as well within its scope.[17] Therefore, Wright concludes that, "Romans is the letter in which he [Paul] plants this goal of the mission and unity of the church in the firmest possible theological soil, i.e., the exposition of the righteousness of God."[18]

Wright's purpose statement is acceptable, but his argument of Paul foreseeing largely Gentile church reviling the Jews within and outside the church leads to the next question of how did the church or churches at Rome become Gentile dominant churches, because Martin supposes a Jewish dominant church at Rome. What could possibly be the social composition of the Roman church? Probably the answer to this question might shed some more light on Jew-Gentile conflict also.

2. Social Composition and Conflict among Roman Christians
F. F. Bruce observes that, "Paul sends greetings to twenty six individuals and five households or house-churches."[19] This kind of greetings, he says,

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[15] Wright, *The Climax of the Covenant,* 232.
[16] Stendahl, *Paul Among Jews and Gentiles*, 3.
[17] Wright, *The Climax of the Covenant,* 234.
[18] Wright, *The Climax of the Covenant,* 234.
[19] F. F. Bruce, *Paul: Apostle of the Heart Set Free* (Grand Rapids, Michigan: Eerdmans, 1989), 385.

gives the idea of a decentralized Christian community in Rome. And, he even speculates that though Paul never visited Rome, his teachings might have found place in many of these house-churches, especially in the house-church led by Priscilla and Aquila.[20] Then, Roman churches were in some way known to Paul, as against Stendahl's contention that Paul is writing to an unknown church.[21]

Elsewhere, Bruce even contends that communication between Rome and the main centres iof Paul's mission-field were good, and Paul was able to keep himself informed, through friends who visited Rome or were now resident there, of what was happening among the Christians of the capital.[22]

On how the Roman churches became Gentile dominant, Wolfgang Wiefel traces the causes to the historical expulsion of Jews from Rome by the edict of Emperor Claudius in AD 49, due to which the Gentiles remained in the churches in Rome, and that later when Jews returned to Rome found the churches dominated by Gentiles.[23] Paul must have been very well aware of these socio-political changes of his time, and especially the conditions prevailing among these communities. It is in this light, the allusion to quarrelling in 14:1, divisions in 16:17, and a strong call for like-mindedness in 15:5, one mindedness in 15:6, and to have one mouth in 15:6 could be taken as indicators of disunity in the church.

And moreover, passages like 1:13, "that I may reap some harvest among you as I have among the rest of the Gentiles," 11:13, "I am speaking to you Gentiles," suggest a Gentile composition, whereas 7:1, "I am speaking to those who know the law," and too many references to OT; people, scriptures, and Law, suggest a Jewish composition. Francis Watson identifies the "weak" of 14:1, 2, and 15:1 as Jewish Christians, which include Jewish proselytes and the "strong" of 15:1 as Gentile Christians, which he says, could have included the Jews who did not keep the law.[24] The supposition of dominant Gentile Christian composition seems to be consistent with the majority of Gentile names found in the greeting in 16:3-16, but is not consistent with the presence of large amount of Jewish material, like OT quotations, characters and Law. That's why Beker says, *ethne* in Pauline letters and also in Acts

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[20] Bruce, *Paul*, 388-389.

[21] Stendahl, *Paul Among Jews and Gentiles*, 3.

[22] F. F. Bruce, "The Romans Debate – Continued," in Karl P. Donfried (ed), *The Romans Debate,* rev. edn (Edinburgh: T & T Clark, 1991), 177.

[23] Wolfgang Wiefel, "The Jewish Community in Ancient Rome and the Origins of Roman Christianity," in Karl P. Donfried (ed), *The Romans Debate,* rev. edn (Edinburgh: T & T Clark, 1991), 92-95.

[24] Francis Watson, "The Two Roman Congregations: Romans 14:1-15:13," in Karl P. Donfried (ed), *The Romans Debate,* rev. edn (Edinburgh: T & T Clark, 1991), 231.

are not pure Gentiles but those "God-fearers" among the Gentiles who had been attracted to the synagogue as semi-converts.[25] Then, contra Martin, Wright proves to be correct in speculating that the majority Gentiles, who had thorough knowledge of the Law, would have been writing off Jews as second class citizens within the churches and rejoicing that Law is no more binding on them.[26]

Therefore, Bruce rightly suggests that various groups might have differed from one another in outlook and that there might have been many disagreements within the groups too.[27] Though Paul does not attempt to centralize the communities scattered throughout the city of Rome, but surely attempts to erase all grounds of conflict among Jews and Gentiles by appealing to the universal condemnation and salvation of Jews and Gentiles.

3. Structure of Romans

3.1 Traditional Structure of Romans
- 1:1-15 Introduction
- 1:16-17 Theme: Gospel is the Revelation of God's Righteousness
- 1:18-3:20 The Need for Salvation: The Plight of Mankind
- 3:21-5:21 Justification: The Imputation of Righteousness
- 6:1-8:39 Sanctification: The Impartation of Righteousness
- 9:1-11:36 Problem of Israel: God's Righteousness Vindicated
- 12:1-15:13 Our Spiritual Service: The Practice of Righteousness
- 15:14-16:1-27 Conclusion[28]

3.2 Redrawn Structure of Romans
In the light of Romans as a letter written to address the Jew-Gentile conflict among the house-churches, the structure can be redrawn accordingly.

The Unity of Jews and Gentiles as One Body in Christ (Romans 1:1 – 16:27)

- 1:1-17   Introduction to the Gospel as Powerful to Save both Jews and Gentiles Equally

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[25] Beker, *Paul the Apostle*, 76.
[26] Wright, *The Climax of the Covenant,* 234.
[27] Bruce, *Paul: Apostle of the Heart Set Free*, 389.
[28] Taken from contents page of, Everett F. Harrison, *Romans,* The Expositor's Bible Commentary, vol.10 (Michigan: Zondervan, 1982), np. The outline of James D. G. Dunn too looks similar to that of Harrison's. Dunn outlines Romans as: 1-7- Introduction, 1:18-3:20- Wrath of God on Man's Unrighteousness, 3:21-5:21- God's saving Righteousness, 6:1-8:39- The outworking of the Gospel in Relation to the Individual, 9:1-11:36 The outworking of the Gospel in Relation to the Israel, 12:1-15:13-Outworking of Gospel for the Redefined People of God in Everyday terms, 15:14-16:27-Conlusion. Taken from the contents page of, James D. G. Dunn, *Romans 1-8*, WBC, vol.38a (Dallas, Texas: Word, 1988), np.

- 1:18-3:20 Jews and Gentiles are Equally Condemned and Equally Need Righteousness
- 3:21-5:21 Righteousness of God is Equally Imputed to both Jews and Gentiles
- 6:1-8:39 Jews and Gentiles are Equally Dead to Sin and Equally Alive to God
- 9:1-11:36 Jews and Gentiles are Equally Elected and are Equally Saved
- 12:1-15:13 Jews and Gentiles are United in One Body
  - 13:1-14 Obedience to the Gentile Law and Obedience to the Jewish Law
  - 14:1-15:13 Stronger Gentiles Ought to Receive the Weaker Jews
- 15:14-33 A Mission to the Gentiles in Spain And a Mission to the Jews in Jerusalem
- 16:1-27 Jews and Gentiles are Equally Greeted

4. Unity of Jews and Gentiles (Romans 1:1 – 16:27)

4.1 Introduction to the Gospel as powerful to save both Jews-Gentiles Equally (1:1-17)

Paul begins with the premise that though he is an apostle to the Gentiles, the gospel he preaches is the revelation of the righteousness of God powerful enough to save everyone who believes, first the Jews and also the Gentiles (1:16). Marshall says, that Salvation is redefined in terms of righteousness, refuting the claim of Jews that they already possessed it by virtue of being Jews and that Gentiles could have it provided that they adopted and obeyed the law.[29] But, the use of 'first to Jews' (*proton*) in 1:17 seems to indicate that Paul is favored to the Jews. This is not true. For, Paul later argues that Jews are not better off than Gentiles in 3:9, for God is God of both the Jews and Gentiles in 3:29, and that the blessings mentioned in Psalm 32 applies to both circumcision and uncircumcision in 4:6-9. Paul later argues for priority of Gentiles over Jews in 9:30. So, the usage of 'first' for Jews understood as nepotism would compromise the goal of Paul to bring unity in the church. The usage of 'first' is better understood in the light of Paul's own call to be an apostle to the Gentiles (Rom. 15:16). For Paul, it means that though he is an apostle to the Gentiles, he preaches to the Jews first in the synagogues of every town he visits, indicating that Jews are not out of his missionary scope. Later in the epistle, Paul makes it clear that Jews are equally condemned as the Gentiles. Therefore, the actual intensity of the phrase "first to the Jews" becomes clear when viewed in the light of Paul's soteriology, because Paul

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[29] Marshall, *New Testament Theology*, 307.

considers that even Jews require salvation, and that they have salvation only through the "gospel of Christ."

4.2 Jews and Gentiles are Equally condemned and Equally need Righteousness (1:18-3:20)

Paul begins with describing the depravity of Gentiles (1:18-32) and Jews (2:1-3:8) and concludes that both the Jews and Gentiles are equally worthy of God's wrath and are equally in need of salvation (3:9-20). Paul here nullifies any boasting in the possession of the Law by the Jews. He argues that Jews have no advantage over the Gentiles just because they possess the Law (2:17-24). For he says, even the Gentiles have the [L]aw[30] written in their hearts, knowing by instinct what is good and what is evil, thereby equally keeping the [L]aw (2:11-16). Paul even nullifies the fact of circumcision of Jews (2:25-29). If both Jews and Gentiles possess the law and they both keep the law, then the keeper of the law, whether a Jew or a Gentile, is the one who is truly circumcised and the breaker of the law, though he is circumcised, his circumcision becomes uncircumcision on account of disobedience. This way, Paul argues that both Jews and Gentiles equally possess the Law, consequently he equates the Law of Jews with the [L]aw of Gentiles. And so are equally punished for the transgression of it (2:9), and are equally rewarded for obedience to it (2:10). And they are equally circumcised when obedient to their respective [L]aws and are equally uncircumcised when disobedient to their respective [L]aws.

4.3 Righteousness of God is Equally Imputed to both Jews and Gentiles   (3:21-5:21)

Paul, after having established universal fallenness, asserts universal inability of both Jews and Gentiles to get right with God.[31] It is here, Paul arrives at a concrete anchoring point which substantially unites both Jews and Gentiles, that is, the person of Christ (3:24-25). Paul, by bringing in the element of faith as the only means of relationship with the person of Christ, absolutely eliminates all other work based means (3:28). Such faith, he says, makes God, the God of both Jews and Gentiles (3:29).

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[30] It is highly unlikely that Paul refers to "Torah" when he uses *nomos* in relation to the Gentiles. There is great variation in Paul's use of *nomos* in Romans. Dunn acknowledges such variation and reviews various opinions in his article. He supposes that Paul might have been greatly influenced by the LXX's rendering of *nomos* to the Hebrew *torah* . See   James D.G. Dunn, "The New Perspective on Paul: Paul and the Law," in Karl P. Donfried (ed), *The Romans Debate,* rev. edn (Edinburgh: T & T Clark, 1991), 299-308.

[31] Marshall, *New Testament Theology*, 309.

Again, Paul renews his argument on law and circumcision, and says, now since faith is the criteria, circumcision is not in any way undone (3:30) nor the law is made void (3:31). Paul illustrates this fact through the fact of justification of Abraham before he was circumcised (4:1-12). In the case of Abraham, circumcision itself was not righteousness, rather a mere seal or sign of righteousness (4:11). In other words circumcision does not make anybody righteous, rather only the righteous are the truly circumcised, whether externally or in the heart (2:28-29). Therefore, Paul says, Abraham is not just the father of the circumcised but also the father of uncircumcised, for Abraham is the father of righteous, whether they are Jew or Gentile (4:12). Just as Abraham believed and it was accounted for him as righteousness (4:13-22), Paul says, now both Jews and Gentiles can believe in the same God of Abraham, who raised up Jesus from the dead (4:23-25), and be justified. Paul having established the precedence of faith over law in 4:14, and then clarifying the object of such faith as Christ in 4:24, now introduces the nature of new relationship that results by faith in God in 5:1-11. He says, that the death of Christ ends the enmity with God and reconciles everybody to God, which will save all of them from the wrath deserved previously (5:9). Paul after asserting universal inability to get right with God in 5:1-11, now in 5:12-21, announces the universal availability of righteousness and life through Christ.

4.4 Jews and Gentiles are Equally Dead to Sin and Equally Alive to God   (6:1-8:39)

In 6:1-8:39, the terms Jew and Gentile disappear (only to reappear in 9-11), for Paul switches over to personal pronouns. The question is, whether Paul is still continuing the theme of equality of Jews and Gentiles or does he break away from it. Wright says, chapters 6-8 is a necessary bridge between the discussion of the family of Abraham defined by faith in Christ in 3:21-5:21, and the family of Abraham defined by grace not race in 9:1-11:36. Therefore, Wright summarizes the theme of chapters 6-8 as the assurance to the members of the family of Abraham that the problem of sin and death have been dealt with in Christ and through Spirit they inherit the sonship, the glory, and the promises and resurrection.[32]

Paul's switch over to and oscillation between "you" (6:14, 20, 7:4) and "we" (6:15, 7:6) is noteworthy. Sanders cautions against segregating "you" as Gentiles and "we" as Jews.[33] True, because such segregation would be

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[32] Wright, *The Climax of the Covenant,* 194-195.
[33] Sanders, *Paul, The Law, and The Jewish People*, 72.

inconsistent with the idea of universality Paul had built in 1:18-5:21. Beker argues that, Jews and Gentiles are now subsumed under the figure of Adam, who by his transgression sealed "all men" (5:18) under sin and death. So, he says, in chapters 6-8, the subject is no longer Jew or Gentile, but "the many" (*hoi polloi*, 5:19), which makes us arrive at a new level of existence in Adam and in Christ, introducing new life and neutralizing the distinction between Jews and Gentiles.[34] Therefore, the personal pronouns are to be understood as inclusive of both Jew and Gentile Christians at Rome.

For the fourth time Paul again appeals to the death and resurrection of Christ (6:3-5, cf. 2:25, 4:24, 5:10), as the one which unites us. To illustrate unity, Paul argues from the nature of baptismal rite.[35] Baptism can be understood as an act of 'association' or 'identification' of oneself with another person or group. If so, then the Jews and Gentiles have identified or associated themselves to Christ in their act of baptism. Death understood as 'separation', Paul says, Jews and Gentiles at Rome are now dead or separated to sin and are united in Christ, resulting in a 'new life' in Spirit (6:11).

From 6:14-7:6, Paul illustrates the laws of the "new life" in two ways. New life is being dead to the old master and alive to the new master (6:14-23) and it is death of old husband and marrying a new husband (7:1-6). Therefore, the nature of new life is not absolute freedom from the law, which could lead to mean that new life is lawless, rather in the sense of a slave to the new master and as a wife to the new husband; namely, righteousness.

Romans 7:7-25 is crucial for the Jewish Christians and Jewish proselyte Christians to understand their relationship to the Law. Does being dead to law make one lawless? Paul has been preparing the reader beforehand for this question. In 3:20, Paul says, by the deeds of the law no flesh will be justified. In 3:28, a man is justified by faith apart from the deeds of the law. In 4:15, the law brings about wrath. In 5:20, law entered that the offence might abound. And in 6:14, he says, you are not under law but under grace. It is in this light, Paul intends to expound the very role of law.

Wright says, Romans 7:1-8:11 is specifically addressed to Jewish ex-proselytes who were probably rejoicing over the relief from the burden of Law, and that, 7:7-25 is a defense of Law against the idea that it is sin itself and that it is responsible for the death.[36] Rather Paul asserts that law is holy, just, good (7:12) and spiritual (7:14). He argues, the holy law revives sin, and this sin is what kills and not the law.

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[34] Beker, *Paul the Apostle*, 85.
[35] Marshall, *New Testament Theology*, 316.
[36] Wright, *The Climax of the Covenant,* 195.

The words of Paul in 7:13-25 uttered in first person, Wright says are not autobiographical, rather they are theologically analyzed internal tension.[37] But, Beker argues that they are pre-Christian autobiographical account of Pharisaic life of Paul under the law.[38] Sanders argues that Paul here is contrasting himself, the one carnal-sold to sin with the spiritual law.[39] What Wright means by internal tension is not clear, but Beker's argument is inconsistent with Paul's line of thought. Paul already mentioned that law is spiritual and that it is not sin and it does not kill. It is Paul who is carnal, sold to sin, has problem relating himself with the law. So, Paul is still defending the holy character of law in a more dramatic way using the first person. Paul argues that, humans are fleshly, governed by the principle which causes them to act against the good which the law commands (7:15-23). Then, Sanders is right in saying that, Paul is contrasting himself with the law.[40] Then, according to Paul, sin uses the law to kill man and sin also pervades all that is fleshly and prevents man from obeying the law. So, Paul is trying to prove that humanity without Christ cannot fulfill the law at all.

In 8:1-11, Paul arrives at a grand solution to this dilemma of humanity attacked by sin from within and without. In the proposed 'new life' (6:4, 11, 7:6), Paul says, what law could not do, Spirit does. The Spirit enables the believer to call God- Father, resulting in adoption and joint inheritance with Christ, climaxing in future glorification (8:18-39).

4.5 Jews and Gentiles are Equally Elected and are Equally Saved (9:1-11:36)

After having created a new entity of believers and after having described what their attitude to the Law should be, Paul turns to describe what their attitude should be towards Israel. The Israel who is the actual possessor of adoption, glory, covenants, law and promises, and to whom belong the Father and through whom Christ himself came (9:4).

Romans 9:1-11:36 has been always studied under the title of 'future' or 'destiny' of Israel, which detaches this section from the chapters 1-8. C. H. Dodd considered 9-11 as a section dealing with the abstract doctrine of predestination, so he argued that chapters 9-11 were not integral part of the argument of Paul in Romans.[41] But, in fact, the section is still talking about the unity of Jews and Gentiles. David E. Aune says that chapters 9-11 is dealing with the problem of Jewish unbelief and Gentile belief.[42]

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[37] Wright, *The Climax of the Covenant*, 290.
[38] Beker, *Paul the Apostle*, 240-242.
[39] Sanders, *Paul, The Law, and The Jewish People*, 74.
[40] Sanders, *Paul, The Law, and The Jewish People*, 74.
[41] Wright, *The Climax of the Covenant*, 232.
[42] David E. Aune, "Romans as Logos Proteptikos," in Karl P. Donfried (ed), *The Romans Debate*, rev. edn (Edinburgh: T & T Clark, 1991), 294.

Paul sets the tone for his argument of Jew and Gentiles in 9:5 (Messiah who is over all), only to explicitly state that God calls everybody, not only Jews but also the Gentiles in 9:24. Paul even unites the Jews and Gentiles in the fact of election. Paul, contrary to Jewish understanding of election by race, argues for election based upon grace and promises of God (9:6-18). God cannot be convicted for the unbelief and failure of Israel, because God did not at first place promise that all Israelites would be included in the people of Messiah.[43] Having established the election by grace alone, Paul illustrates that fact by the imagery of potter and the clay. He argues that sovereign God makes only two vessels, one for honor and one for dishonor (9:21), these are the vessel of mercy (9:23) and vessel of wrath (9:22) respectively. This leads to the deduction that Paul considered both Jews and Gentiles as equal components of the clay and are equally distributed among the vessels of honor/mercy and dishonor/wrath. And that out of these, God is equally calling the both.

While describing the reason for failure of Israel as their quest for righteousness from the law   (10:1-6), Paul elicits the means of coming to Christ as same to both the Jews and Gentiles (10:11-12). Very interestingly, Paul is building a strong case for mission to the Jews in 10:14-21. It is very much anticipated and legitimate. Because of the fact that Jews are equally condemned and if they equally need salvation, then a mission to Gentiles alone would be unfair. Basing on this passage, Wright strongly urges that presently there is a need for mission to the Jews.[44]

Paul willing to be damned in exchange for salvation of his brethren (9:3), strongly prays that they may be saved (10:1), but in the light of their obvious rejection of the Gospel, attempts to explain their fate and ends with a positive eschatological hope that finally Israel will be saved (11:26). Sanders says, God will act through Christ eschatologically apart from Gentile mission to save Israel.[45] But, Wright argues that *houtos* in 11:26 should be translated not 'then' but as 'thus', or 'in this manner', eliminating the temporal aspect of salvation at the end. Rather, he says, that God's method of saving Israel is by presently hardening the ethnic Israel, and not judging them.[46] But such an understanding is not consistent with the eschatological tone of passage Paul quotes from Isaiah 59:20-21. Marshal rightly asserts that the time in future will come when Israel as a nation will experience God's mercy and

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[43] Marshall, *New Testament Theology*, 323.
[44] Wright, *The Climax of the Covenant*, 253.
[45] Sanders, *Paul, The Law, and The Jewish People*, 196.
[46] Wright, *The Climax of the Covenant*, 249.

finally all Israel be saved.[47] Therefore, Paul while building a case for the salvation of Israel in the form of elect remnant, sees a strong inseparable tie between the rejection of Israel and acceptance of the Gentiles, and finally between the salvation of Israel and the fullness of Gentiles (11:25). Paul again illustrates this fact of rejection and acceptance in terms of natural olive branches, which are Jews, cut off from the olive tree; and wild olive branches, which are the Gentiles grafted into the olive tree. Paul extends this illustration to point out that if rejection of Jews is a blessing for Gentiles, then the acceptance of Israel is far more good for the Gentiles. In all this, by maintaining the singularity of the root (11:17), and the plurality of branches and earlier singularity of lump and plurality of vessels (9:21), Paul is maintaining the unity and equality of Jews and Gentiles in the programme of God.

4.6 Jews and Gentiles are United in One Body (12:1-15:13)
Paul appeals to the Roman Christians to implement the norms of equality of Jews and Gentiles by using the illustration of the body (12:1-8). For in a body different organs have different functions but all are of equal importance. And asks them to give preference to one another (12:10), and asks them to be of one mind (12:16).

4.6.1 Obedience to the Gentile Law and Obedience to the Jewish Law (13:1-14)
In 13:1, Paul's switch over from ethnic identity to the ontological identity of believers as 'every soul' (*pasa pseuche*) is noteworthy. As Paul already said that believers are not lawless, but have the law of the Spirit (8:2), he teaches them to respect and obey the Roman authorities, which is essentially the Gentile law. Simultaneously, Paul in 13:10 sums up the OT law in one commandment of love and encourages to fulfill the law by loving one another. Therefore, Paul encourages the Jew-Gentile believers to obey both the Gentile law of Romans as well as to fulfill the Jewish law of OT.

4.6.2 Stronger Gentiles ought to receive the Weaker Jews (14:1-15:13)
In 14:1-15:13, Paul is asking the stronger Gentile believers to receive the weaker Jewish believers. Though he encourages in 13:1-10 to obey the Roman and Jewish law, he establishes the Lordship of Christ over believers (14:9). He says, believers are individually responsible and accountable to Christ alone, eliminating mastering and judging one another (14:4) in the matters of interest or disinterest in keeping the calendar (14:6) and food laws (14:14-23).

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[47] Marshall, *New Testament Theology*, 323.

4.7 A Mission to the Gentiles in Spain and a Missions to the Jews in Jerusalem (15:14-33)

Paul deems it as the right time and feels confident to explain his mission to Gentiles in Spain (15:14-24). So that, having now understood the place of Paul's mission in the divine plan of salvation, Roman churches would be theologically and mentally prepared to receive and send Paul off to Spain with all necessary supplies.

At the same time, the mission to Jews at Jerusalem is equally important for Paul. He desires that his offering of Gentiles be acceptable (*euprosdektos*) and sanctified (*hegiasmene*) by the Holy Spirit in 15:16. Similarly, in 15:31, he expects his collection from the Gentile churches be acceptable (*euprosdektos*) to the saints (*hagiois*) at Jerusalem. The similarity of vocabulary is an indicator that both missions; mission to Spain and to Jerusalem, though were totally of different natures, carried equal value for Paul. That is, carrying Gentile money to Jerusalem was of great importance, in the context of him being an apostle to the Gentiles. And it also served as a practical proof on his part as the one who receives the Gentiles and their monetary support and that he is willing to risk his life to take it to Jerusalem. In doing this he was practically demonstrating the equality and unity of Jews of Jerusalem and Gentiles of Asia minor and Macedonia.

4.8 Jews and Gentiles are Equally Greeted (16:1-27)

Even Paul's greetings are a practical demonstration on his part to show unity of Jewish and Gentile believers. Paul greets twenty six individuals, consisting of his converts like Epaenetus (16:5), his associates like Aquila and Priscilla (16:3), Mary (16:6), Andronicus and Junia (16:7), Amplias (16:8), Urbanus and Stachys (16:9), and the household of Aristobulus (16:10), and houslehold of Narcissus (16:11), and various others. Watson argues that the purpose of Romans 16 is to encourage Jewish and Gentile Christians in Rome, who are divided on the questions of Law, to set aside differences and to worship together.[48] He suggests that, probably one group is Paulinists-converts and associates of Paul who were preaching freedom from law and separation from Jewish community at Rome and the other group would have been the remnant of the surviving Jewish Christian congregation, which saw Paulinism with deep suspicion. He says, one of the means by which Paul attempts to do this is to include greetings for members of both congregations in the final part of the letter.[49]

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[48] Watson, "The Two Roman Congregations," 211.
[49] Watson, "The Two Roman Congregations," 211.

5. Consistency of Romans with other Pauline Letters

Paul's urge for unity of Jews and Gentiles in Christ is very much consistent with the manner of his missions to both Jews and Gentiles equally as portrayed in Acts (13:14, 43, 14:1, 17:1, 10, 17, 18:4, 7, 19, 19:8, 22:19). Though he claimed to be the apostle to Gentiles, he went to the Jews first and then to the Gentiles (1 Cor. 1:22, 23, 24).

Paul's argument of unity of Jews and Gentiles is consistent with Galatians 3:28, where Paul says there is no Jew nor Greek. And in Ephesians 2:14-18, Paul argues that the middle wall of separation has been abolished and that God has created "one new man," which he calls "new creation" in Galatians 6:15, which is similar to what Paul says in Romans 6-8.

His idea of circumcision in Romans is consistent with what he says to Galatians in 6:15 that, circumcision and uncircumcision avails nothing and that Philippians are "a circumcision" who worship God in Spirit (3:3)

But, what Paul says about Jews in 1 Thessalonians 2:13-16 seems to be contradictory to his position in Romans 9-11. In 1 Thessalonians 2:13-16, he says that Jews had killed both the Lord and their own prophets, also have persecuted Paul, and that, they do not please God and hinder Paul and his associates from talking to Gentiles. For this reason, God's wrath has come upon them. Though the first part of Jews hindering and persecuting corroborates with various accounts in Acts (17:13), the phrase "God's wrath has come upon them at last" seems inconsistent with statement in Romans 11:26 that, "finally all Israel will be saved."

According to Roy B. Zuck, Paul promised the Thessalonians that they would escape the future wrath in 5:9. But in 2:16, he says, for Paul 'wrath' is a present reality, in which Jews are suffering for opposing the church.[50] But, James Everett Frame argues, the understanding of 1 Thessalonians 2:16 depends on the interpretation of Pauline usage of 'wrath' (*orge*).[51] Everett argues that *orge* in Paul is the principle of the wrath of God which is revealed (Rom 1:18) at the end of the age (1 Cor 10:11) in which Paul lives, and which is shortly to be expressed in the day of wrath (Rom 2:5). In view of the eschatological bearing of *orge*, Everett argues that *ephthasen* (has come) cannot refer to series of punishments in the past, nor to a specific event in

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[50] Roy B. Zuck "Theology of Paul's Missionary Epistles," in Roy B. Zuck (ed), *Biblical Theology of New Testament* (Chicago: Moody Press, 1994), 248.

[51] James Everett Frame, *A Critical and Exegetical Commentary on the Epistle of St. Paul to the Thessalonians* (Edinburgh: T & T Clark, 1988), 114.

the past, whether loss of Jewish independence, or the famine (Acts 11:28), or the banishment from Rome (Acts 18:2), nor the destruction of Jerusalem, but rather simply to the day of judgment which is near at hand. He says *orge* in 1 Thessalonians 2:16 is *proleptic*, that is, instead of saying 'is coming' he says 'has come' (as in Eph. 5:6, cf. LXX Hos. 9:2, 10:5).[52]

In Romans 1:18, God's wrath is said to have come upon the Gentiles for suppressing the truth, and as a result God gave them up (1:24, 26) indicates 'wrath' as present reality. But it also seems to have eschatological meaning in 2:5, where Jews are said to be storing up wrath for themselves for the day of wrath, which is very similar to 1 Thessalonians 2:16, "constantly been filling up the measure of their sins." Therefore, we can safely conclude, first that Paul did talk about God's wrath coming upon Jews not only in 1 Thessalonians 2:16, but also in Romans 2:5. And also that 'wrath' in Pauline usage could mean a present reality or an eschatological event. In this case it seems to be more of a present reality and could also carry some eschatological connotations.

Conclusion

At the time of writing of Romans, Paul was contemplating a immensely valuable project of his life; a mission to Spain, for which he intended to prepare the Roman Church, so that they could verbally and monetarily support him. But, the disharmony among Jewish and Gentile believers seemed to cause a great hindrance to the mission of Paul. Therefore, Paul with a goal to bring unity in the church invokes the gospel, of which he is not ashamed and which has the power to save, in a sense to unite the two into one in Christ. This necessitated the writing of this great epistle. Paul uses the gospel to erase all grounds of boasting based on law, circumcision, and genealogy. He demonstrates the universal sinfulness, guilt, and need for salvation to both Jews and Gentiles. He presents a singular means of coming to Christ, that is, by faith in him.

In this light, Romans, especially studying it as being written to bring unity among Jews and Gentile believers at Rome, is very relevant to the conditions prevailing in the Church worldwide and in India. Today, the Church, which is weakened with discord and separated into ethnic groups, high and low caste, and haves and have-nots; needs this Gospel of Paul found in Romans which can unite us all into one body in Christ.

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[52] Frame, *Thessalonians*, 114.

The Debate of Rationality in the Traditions of Modernity and Post Modernity: What are the Distinctions? How are these Distinctions Reflected in History?

Michael Kumar Chatterjee[1]

Introduction

The Enlightenment in the 18th century Europe ushered in the modern period, where human reason and the scientific approach to the study of natural phenomenon predominated in the thinking of man. This phase can be said the age of reason. Rationality was the watch word of modernity. It was the period of reason and scientific enquiry which created a tsunami in all spheres of life. But, it could not overcome its temptation of 'domination' which was quite obvious. Modernity could not solve the problems of humanity through scientific knowledge. The era which followed the era of modernity was the era of postmodernity. Thus, postmodernity needs to be understood as a tradition that emerged in opposition to modernity's dominant tradition of reason. It is the latest wave in the critique of the Enlightenment thinking. The present topic tries to discover the thread of rationality looked at in the modern and postmodern thinking, their distinctions and its reflection in the field of history.

1. What is Modernity[2]

Generally, the meaning of modernity is associated with sweeping changes that took place in the society and particularly in the fields of art and literature, between the late 1950s and the beginning of Second World War. When modernity is explained in terms of history, it is said that the world first experienced renaissance, enlightenment and thereafter modernity and postmodernity.[3] Modernity first derived its inspiration from European

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[2] 'Modernisation' is a social process, 'modernity' is a social consequence, and 'modernism' is a social ideology. Rudolf C. Heredia, "Inclusive Development, Liberating Modernity: Indic Civilization at the Crossroads.II," *VJTR* 71/ 2 (Feb 2007): 97.

[3] S. L. Doshi, *Modernity, Postmodernity and Neo-Sociological Theories* (New Delhi: Rawat Pub, 2003), 20.

Enlightenment, which was characterized as the 'age of reason' with 'man come of age'. It is projected as emancipation from tradition and this led to fundamental social changes across the West then to other places.[4] Enlightenment was also the period of scientific explanation and modernity emerged out of this scientific nature of human society. Modernity is associated with industrialization, development, capitalism, free market, optimism, rationality, search for absolute knowledge in science, technology and so on.[5] But, according to Paulos Mar Gregorios 'Enlightenment did not discover reason; it only exhorted reason to grow up and get away from the tutelage of authority and tradition.'[6]

2. Understanding of Modernity

Philosophically, the *Enlightenment project* emphasized that human beings possess universally the faculty of rational thought; this has the capacity and method to grasp and judge truth, moral goodness and is the essence and existence of the human person. The Enlightenment philosophers propagated this idea through their writings of philosophers such as, Descartes, Smith, Hegel, and Kant.[7]

3. Modernity as Rationality?

The scientific discoveries of the 17th and 18th centuries changed the mindset of the modernist outlook on life and reality. French thinker Descartes, who also led the way for the development of philosophy and thought along the lines of human reason. Thus with elevation of reason and the establishment of the scientific method, the spirit of optimism was very prominent among the people.[8] The Enlightenment Project was founded upon two principles, i.e. scientific knowledge of the world and rational knowledge of the self that gives emphasis to individual human life and freedom and can bring social, material, political and intellectual progress to all. The basic philosophy of modernity proposed by Kant, Hegel, Voltaire and others emphasized that history is progressive that knowledge can liberate us, and that all knowledge has a secret unity. The enlightenment idea was reason.[9] Kant's, greatest master piece, *The Critique of Pure Reason*, is with possibility of metaphysics, understood as philosophical knowledge that transcends the bounds of

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[4] Heredia, "Inclusive Development, Liberating Modernity," 97.
[5] Doshi, *Modernity, Postmodernity and Neo-Sociological Theories*, 21.
[6] Paulos Mar Gregorios, *Enlightenment East & West* (New Delhi: B. R. Pub, 1989), 61.
[7] Joe Arun, "Death of Representation: A Postmodern Challenge" *VJTR* 71/4 (April 2007): 263ff.
[8] R. H. Duncan Lyngdoh, "Postmodernism: Challenges and Prospects," *ITJ* 2/2 (July-Dec 2008): 9.
[9] Arun, "Death of Representation: A Postmodern Challenge," 263.

experience. For him, such knowledge claims to be both synthetic and *a priori*.[10] Kant's philosophy is an attempt to set out the *a priori* conditions which govern human experience. For him the concept of 'experience' is not restricted to our representation of the external world, but includes, as accomplished "facts of reason, moral autonomy and aesthetic sensibility'. Kant's understanding of 'Enlightenment', therefore, opens the theoretical discourse of modernity through the postulation of four basic tenets. **(1)** The situation of the autonomous individual subject at the centre of moral, political and social thought; **(2)** Reason has the infinite capacity to refine and improve social and political institutions; **(3)** A commitment to eradicate 'irrational' superstitions, traditions and religious doctrines; and **(4)** A belief in the rational order and intelligibility of natural and social phenomena.[11]

The German sociologist and philosopher, Habermas stressed the importance of rationality over other forms of human thinking. He believed that modernity is the core of rationality. He goes on to say that rationality has control on the total way of life by analyzing the social world of the human being. According, to George Ritzer, modernity is rationality. It is the important characteristic of the present society. While other theorist admit that the benefits of rationalization and industrialization, embodied in science and technology, were offset by environmental and military excesses that scientific and technological progress allows. It is almost clear that the idea of rationality has triumphed in all areas of social life.[12] Paulos Mar Gregorios speaking on Enlightenment says 'we are not likely to see in the near future the last day's of modern science/technology, critical rationality or democratic institutions of government and decision making. They will continue to grow, but they can no longer live on the basis of the dogmatism of yesterday, like: **(a)** Science is the only way to knowledge and truth and all other knowledge is either false or nonsense; **(b)** Critical rationality of the individual is absolute, and is able to make sense of reality without reference to any tradition or external authority'.[13] David Harvey writes that according to Nietzsche, beneath the surface of modern life dominated by knowledge and science, he discerned vital energies that were wild, primitive and completely merciless. All the Enlightenment imagery about civilization, reason, universal rights and morality was for *naught.* He placed aesthetics above science, rationality, and politics.[14] Ernst Cassirer,

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[10] Ted Honderich ed., *The Oxford Companion To Philosophy* (New York: Oxford Press, 1995), 435.
[11] Ross Abbinnet, *Truth And Social Science From Hegel to Deconstruction* (New Delhi: Sage Pub, 1998), 12.
[12] Doshi, *Modernity, Postmodernity and Neo-Sociological Theories*, 34ff.
[13] Gregorios, *Enlightenment East & West*, 58.
[14] David Harvey, *The Condition of Postmodernity* (UK: Blackwell, 1990), 15ff.

the 20th century Neo-Kantian student of the 18th century Enlightenment goes on to say that today the concepts of reason and rationalism cannot be easily understood, especially since the middle of the 19th century saw history as a conditioning factor on reason. Reason itself is a part of the evolutionary process and cannot be understood apart from it, in itself.[15]

4. The Ambiguity of Modernity

From the 16th century, rationalistic philosophers tried to emphasize mathematics and empirical sciences as the paragon of human knowledge. The period from 1860 to 1950 brought the triumph of modernity, and also its greatest *crises*, both intellectual and social. The industrial revolution threw the local agrarian lifestyle into the cities and into new industrial world market. The second scientific revolution changed the entire world view in all departments of life; it unleashed new technologies and unprecedented power. There was a change in the life pattern, and the mere fact of change seemed to make traditional wisdom and religion less relevant to every day life. Two world wars, introduced new communication and military technologies, and this had a terrible impact on Europe and much of the developed world. Liberal democracy became widespread, and then was challenged by fascism and communism, both of which can be regarded as a reaction against features of modernity. And there was a cultural reaction to the new conditions of life.[16] The market became the ultimate power in the scientific materialistic world. Driven by appetites and aversions of individuals, it must be allowed to progress, although this involved subjugating all nonhuman forms of life and destroying all traditions and communities that do not serve its expansion. There was a complete technological domination of not only the physical and biological world, but also humans who do not conform to this vision of the world. The idealistic counter tradition, while sharing the commitment to domination of nature, differs in treating human subjects as above nature and in celebrating human rationality.[17] This led to the 'death of modernity', which produced a change in the whole field of epistemology. By now it was understood that science could not solve all problems, but only disclosed new issues and made the existing ones more complex.[18] Worse was that suspicion

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[15] Paulos Mar Gregorios, *A Light Too Bright the Enlightenment Today* (New York: State University of New York Press, 1992), 42.

[16] Lawerence Cahoone, ed., *From Modernism to Post Modernism: An Anthology* (USA: Blackwell Pub, 1996), 133.

[17] Arran Gare, "The Roots of Postmodernism Shelling, Process Philosophy, and Poststructuralism," in Catherine Keller and Anne Daniel (eds), *Process and Difference between Cosmological and Poststructuralist Postmodernism* (New York: State University of New York Press, 2002), 32.

[18] John B. Chethimattam, "The Post-Modern Responses to the Death of Modernity," in Augustine Thottakaara (ed), *Western Encounter With Indian Philosophy* (Bangalore: Dharmaram, 2002), 257ff.

lurked that the Enlightenment project was doomed to turn against itself and transform the quest from human emancipation into a system of universal oppression in the name of human liberation.[19]

The western culture around the18[th] century Enlightenment is believed to have given birth to a civilization founded on scientific knowledge of the world and rational knowledge of value, which places the highest premium on individual human life and freedom, and believes that such freedom and rationality will lead to social progress in all spheres of life. This combination of science, reason, individuality, freedom, truth and social progress has been questioned and criticized. Critiques view modernity as a movement of ethnic and class domination, European imperialism, anthropocentrism, the destruction of nature, the dissolution of community and tradition, the rise of alienation and so on.[20] Daniel Bell argues from the period of 1890 and 1930 there has been scarcely been any innovation of any significance or value in the realm of culture, a claim which leads Bell to the conclusion that modernity is exhausted.[21] The modernist under the slogan of positivism developed theories which posed serious environmental challenges. As a result environmental threats have disturbed the modern forms of social and political organization.[22]

5. What is Postmodernity?[23]
The term 'postmodernity' means that the era of modernity has ended and the postmodern era has come. Historical meaning is also attached to postmodernity.[24] It is believed that postmodernity started to make its arrival on the cultural scene and literary circles of the late 1950s and early 1960s. It was associated with an anti-modernist movement. It can be said that postmodernity was a new aesthetic that began challenging the pervious practices and theories.[25]

6. Modernity and Postmodernity
According to Keith Tester 'postmodernity is the intimation from within modernity of a condition without bounds of modernity. Postmodernity is not

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[19] David Harvey, *The Condition of Postmodernity* (UK: Blackwell, 1990), 13.

[20] Cahoone, ed., *From Modernism to Post Modernism: An Anthology*, 7.

[21] Barry Smart, "Modernity, Post Modernity And The Present," in Bryan S. Turner (ed), *Theories of Modernity and Post Modernity* (London: Sage Pub, 1990),19ff.

[22] Doshi, *Modernity, Postmodernity and Neo-Sociological Theories*, 198.

[23] It is believed that the term 'postmodern' was first used by the German philosopher Rudolf Pannwitz in 1917. See Johnson J. Puthenpurackal, "Transition To The Postmodern Nietzsche and Heidegger," in Johnson J. Puthenpurackal (ed), *The Postmodern...A Siege of the Citadel of Reason* (Delhi: Media House, 2002), 15.

[24] Doshi, *Modernity, Postmodernity and Neo-Sociological Theories*, 184.

[25] Colin Greene, Martin Robinson. *Metavista Bible, Church and Mission in an Age of Imagination.* Great Britain: J. H. Haynes & Co, 2008.

an era which can be dated and neither is it an entirely new cultural and hermeneutic configuration. Rather, postmodernity is nothing other than a perspective on modernity which is itself dependent on modernity'.[26]

7. Features of Postmodernity

S. L. Doshi gives the following features: **(a)** Postmodernity is against any depth and essence, **(b)** It strongly opposes total and universe. **(c)** It argues that everything in this society looks to be real and provisional, **(d)** The world or society is fully fragmented in varying cultures, ethnicities and pluralities. Difference, is the key variable which may help us to understand the world, **(e)** Postmodernist argue that the present scientific knowledge is one sided. It provides skills and technology and not gives knowledge. **(f)** No science can ever assess the reality or truth of the society. [27]

8. Debate on Rationality in Modernity and Postmodernity and their Distinctions

Modernity promoted the belief that the world is a unified field of knowledge and this in turn resulted in an attempt to construct a unified system of knowledge on an objective, scientific foundation. Postmodernity tries to see the other side of the story. Postmodern epistemologically emphasizes that there is no sharp distinction between the knower and knowledge. In other words, there are no pure facts, only interpreted facts. It emphasizes that the given scientific knowledge can be indicative of the power structures that are prevalent at a given time. It also assumes that there is no knowledge outside the context of meaning made possible by the given culture, tradition and language.[28]

Some of the key features of postmodernism are: **(a)** It denies objective knowledge; this contradicts the Modernist supposition that truth is an objective reality accessible through the use of reason. **(b)** Denial of the ability of any all-inclusive or universal models, theories, hypothesis or explanation to aid or account for human's perception and understanding of reality. **(c)** It takes into account all things pertaining to human life, like language, speech, communication, interpersonal relationships and interactions. This means that one thing could mean a host of different things to different people. **(d)** Priority to the role of the community over individuals in arriving at a meaningful and useful understanding of truth and reality.

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[26] Keith Tester, *The Life of Post-modernity* (London: Routledge, 1993), 27ff.
[27] Doshi, *Modernity, Postmodernity and Neo-Sociological Theories*, 169ff.
[28] Mathew Illathuparampil, "Reviewing the Postmodern," *VJTR* 65/8 (August 2001): 615ff.

Thus we see that postmodernism replaces the modernist concept of objective and absolute truth and knowledge by its concept of subjective relativism: – in knowledge, in truth, in human beliefs, moral and ethic. The Postmodern mindset disclaims reason as the sole pathway to truth.[29] Postmodernism can be understood as one of the traditions that emerged in opposition to modernity's dominant tradition of thought, which has sought to question its assumptions and to develop an alternative basis for orienting people to the world and to each other. Postmodernism can be said as a radical alternative to the idealistic challenge of Kant, Fichte, Hegel to scientific materialism.[30]

8. 1 Postmodern Critique on Rationality

Postmodernist not only reject modernism in one or more of it variants or manifestations but also the society formed by modernity and by the path being taken by modern civilization.[31] According to Arran Gare postmodern condition is marked by a loss of faith in modernity, progress, and enlightenment rationality; it signifies people's awareness that it is just these conditions that are pushing humanity to self destruction; it also creates a situation in which it forces the modern civilization to adopt a critical attitude towards itself.[32] Many thinkers agree the rise of postmodernism to the 1960s French intellectuals-Louis Althusser, Jacques Derrida, Michael Foucault and others who developed a critical reasoning about everything, particularly about art and literature proposed by the modernist. They developed a method of analysis that showed new ways of seeing the world contrary to the modernist ways. *Firstly,* grand narratives of modernism were rejected which was based on reason, freedom and social progress. Particularly, the attack was on the two frontiers, they are totalizing narratives of the progressive emancipation of humanity and the triumph of science. *Secondly,* they deny any immediate relation of human judgments to what they judge. They argue that distinction between perception or sense data (conduit for reality) and the formation of thought/interpretation (human construction) is false. They posit that there are no foundations, or fundamental truth to which one can have recourse to justify any 'real' knowledge. *Thirdly,* humans construct knowledge. If the reality is too complex and too great to be grasped comprehensively, then the meaning would simply be an act of repression.[33]

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[29] Lyngdoh, "Postmodernism: Challenges and Prospects," 9ff.

[30] Gare, "The Roots of Postmodernism Shelling, Process Philosophy, and Poststructuralism," 32ff.

[31] Gare, "The Roots of Postmodernism Shelling, Process Philosophy, and Poststructuralism," 32.

[32] E. Sreedharan, *A Textbook of Historiography* (Delhi: Orient Blackswan, 2009), 281.

[33] Arun, "Death of Representation: A Postmodern Challenge," 264.

The objective of the Enlightenment philosophy in the West was freedom from myths, superstitions, mysterious powers, and the forces of nature, through the use of critical reason, which urged rational beings to seek a fuller unification of knowledge. But many postmodern thinkers questioned in various ways the role of reason in Enlightenment philosophy. Sometimes, this challenge of reason takes the form of rescuing reason, or it can represent an embracing of the irrational.[34] Lyotard makes a distinction between a rationalist and a post rationalist path by drawing out their political consequence. If the rationalist path suggest a desire to preserve existing rules that conform to the dictates of capitalism, the post rationalist path leads to the destabilization and unbalancing of the structures needed for the performative functioning of knowledge, an example of power and capitalist rationalization. He wants to save reason and to free it and knowledge, which is nothing more than a product to be sold, from the bondage of capitalist authorities. While Foucault indicates the exclusive nature of Enlightenment reason, which tends to legitimate itself by initially identifying and then stigmatizing the other. In his book on insanity in Europe, he demonstrates, for instance, this tendency by showing how madness and mad person represent unreason, a support for madness. He went on to say during 18th century in Europe, the houses of confinement hid madness and unreason, even though madness was manifestly evident in the empirical world. He attempts to show how complexes of power-knowledge within history shape the subject of insanity, but he also concerned to show the extremely complex ideological implications of rationality and still insist that rationality lacks necessity. He affirms that madness speaks reason and is itself the negation of reason. Derrida thinks that the principle of reason is not simply reason itself. He wants to investigate what is prior to reason or even thinking. He is motivated by what he perceives to be an opacity embodied within the system of rationality. Since the supplementary possibility of reason is not reducible to logic, it is not conceivable to reason. In other words the very possibility of reason cannot be grasped intellectually in accordance with patterns of rational necessity.'[35]

8. 2 Attack on Scientific Knowledge
Lyotard argued that scientific knowledge or the knowledge from science is largely a *myth*. The postmodernists goes with the theory that the elites and trading class control science. It leads to 'institutionalization of science'. He

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[34] Carl Olson, *Indian Philosophers and Postmodern Thinkers: Dialogues on the Margins of Culture* (New Delhi: Oxford Press, 2002), 243f.

[35] Olson, *Indian Philosophers and Postmodern Thinkers*, 243f.

therefore rejects science narratives. He says scientific knowledge is fragmented or splintering knowledge. It is never cohesive. It never tells about the truth or reality, truth and reality always remain a myth.[36]

8. 3 The Deconstruction
Firstly, the deconstructionist dismantles conceptual opposition like presence and absence, being and nothingness, and authentic and inauthentic, by rejecting the hierarchical system of thought in order to reconstruct them in another order. Secondly, it tries to remove all the self-contradictions, where a text betrays the tension between rhetoric and logic, between what it means to say and is constrained to mean. Thirdly, it takes into account all the minute details, foot notes, casual metaphors, and arguments in the interpretation.[37]

8. 4 The New Technological Paradigm
The postmodern mode of development is information processing thus postmodern thinkers like Baudrillard, Derrida, and Jameson have stressed the need for revolution in technology. During the period between the late 1960s to the late 1980s, a series of scientific and technological innovations have converged to constitute a new technological paradigm. The scientific and technological core of this paradigm lies in micro-electronics, building in the sequential, the integrated circuit and so on. Social, economic and institutional factors have been decisive in the coming together of these different technological paradigms. Information technology assumes an important place in postmodern society. It is technology which transforms industrialization to informationalism.[38]

8. 5 Foucault's Theory of Knowledge, Power and Discourse
He was under the impact of Weber's rationality. For Weber, rationality was found in all realms of life. It was as if in an 'iron cage'. Foucault rejected this concept and argued that in many instances, some social institutions rejected rationality and he also believes that knowledge is used for social control. Knowledge, power and discourse help us to understand the society. His key idea is that those who have knowledge about the discourses of various aspects of society wield power to control the society. The archaeology of knowledge and genealogy of power hold key to the understanding and control contemporary postmodern society.

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[36] Doshi, *Modernity, Postmodernity and Neo-Sociological Theories*, 228 & 213.

[37] Doshi, *Modernity, Postmodernity and Neo-Sociological Theories*, 274.

[38] Doshi, *Modernity, Postmodernity and Neo-Sociological Theories*, 244.

9. Effects of Rationalism on History

It is believed that the theory of rationalism is a by-product of the scientific spirit of the modern age, evolved as an important stream of the Enlightenment historiography. The rationalist school aimed to bring about a change in the method of writing history by removing all the supernatural interpretations and to supercede the old chronicle method by replacing it with a reasoned philosophical narrative based upon a critical examination of authorities and cultural evidence. The rationalist historians adopted critical attitude towards the subject matter of history and took up studies of the social and cultural life of the people also. But, they did not display such critical approach in the handling of the source materials. Voltaire is considered to be the founder of the Rationalist School of historians, others were, David Hume, William Robertson, Gibbon and so on. They tried to present the history of mankind of the universe in a single historical enterprise. The traditional periodisation of world history into Pagan Antiquity and the Christian Era was replaced by Ancient History and the Middle Ages by the Rationalist historians. They made history a secular subject. But they as they gave too much importance to reason they did not attempt to improve the method of historical research.[39]

9. 1 The Development of Rationality through Science: A Historical Analysis

The growth of rationality through science and the promotion of human happiness through the eradication of poverty and diseases had persuaded historians to accept the methods and techniques of natural scientist as much as possible. This gave rise to a number of new theories to explain social change. However, the tragic misuse of science by the Nazis, Fascists and Communist as well as the professed leaders of the Free World forced the historians to introspect. With science inspired methodology they went back to the origins and history of science in a bid to reassess the claims and assumption of science. They raised the important question whether the growth of modern science was blessing or curse. *For every problem that science had solved, it had created a hundred problems which did not exist before.* Thus the historians were forced to under take a re-reading of science, to take a proper assessment of scientific process, especially the claims of objectivity and impartiality. The postmodernist raised objection to the progress and objective basis of science in reasoning. They challenged the most fundamental assumption of western social science, which has been built on

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[39] T. K. Gangadharan, *Historiography with Special Reference to India* (Calicut: Calicut University, 2001), 73ff.

the rock of the truth of science. They saw science and technology as constantly being misused and questioned the belief in progress- a history inspired by the development of science. Scientific knowledge cannot be dismissed as another linguistic convention, a form of discourse. Postmodernist theory sought to relativize the understanding of all knowledge, removed all the distinction between text and context, and thus jeopardized all social theorizing. Macro-histories were quickly replaced by Micro-histories. Though postmodernism exposed history as "Western myth" it did not introduce an alternative model for history of science. For Foucault, history was only a fiction raised to the level of current myth by those in power. While Charles Beard, the historians performed an act of faith based on subjective decision, not a purely objective discovery.[40]

9. 2 The Influence of Postmodernism in History

The postmodernist philosophy is influencing every branch of knowledge in the present time but its influence in the historical understanding and history is more significant. The postmodernist attack history on different grounds, such as constraints of culture, constraints of language and constraints of evidence. They argue that the inference that the historian draws from evidences are based upon ones personal observation and thus several conclusions can be drawn on the same set of evidences.[41]

9. 2. 1 Local Narratives

The postmodernist are usually very critical about the 'grand narratives' of the historians, like the rise and growth of capitalism, like that of Enlightenment or Marxism. They take into considerations the 'little narratives' of ethnic minorities, local communities and traditional beliefs. They have gone for a micro level study in history. Their history is purely subjective rather than objective as they think history is a myth.[42] Their priority is the local narratives over the grand narratives as the grand narratives are hegemonic stories of those in power. The Postmodernist goes with the theory that local narratives must constitute history.

9. 2. 2 Extension of the Range of Historical Knowledge

The postmodernist influence is not only seen in the wide range of historical writings but also gave new meaning to some old and rather tired subjects.

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[40] M. G. S. Narayanan, "History and Theory: Reflection," in T. R. Venugopalan (ed), *History and Theory: National Seminar Papers* (Thrissurr: Post Graduate Dep. of History Govt. College, 1997), 35ff.

[41] Gangadharan, *Historiography with Special Reference to India*, 222.

[42] Gangadharan, *Historiography with Special Reference to India*, 223f.

The postmodernist critical analysis of social history has had a liberating and enriching influence in that it has shown that there are aspects of social inequality other than class e.g., gender and ethnicity.[43] They went on to demonstrate that history of women, minorities, and "subaltern" groups, such as workers, blacks, immigrants, slaves and prostitutes; were not given priority by the modern historians.[44] Moreover, rejecting faith in reason and progress, the postmodernist historiography took into considerations the irrational and the extra ordinary in human life.

9. 2. 3 Influence on Historical Theory and Method

The main theoretical contribution of postmodernism is that it is against positivism, thus holding to the theory that there is a possibility of an empirical social science that does not operate with positivist assumptions. Derrida's deconstructive method was a pivotal contribution. The postmodernist theory compelled the historians to go for a proper analysis of the documents and to think about the texts and narratives in new ways, they were forced to be more self-critical and conscious of their own subjectivity.[45]

9. 2. 4 Interpretation of Facts

All text, 'repress, as much as they express'. Reading of the past events differs from person to person due to cultural prejudices and personal interest. The cultural bias leads to the wrong interpretation by the historian of the past. The so called 'sources' of history record only such facts as appeared sufficiently interesting to record.[46] The historian need not be found by the normal rules of historical facts is exemplified by the postmodernist. They hold the theory that sources which are supposed to reflect the reality of the past are always written from somebody's point of view with specific purpose. There is no difference between primary and secondary source, history and historiography, and in effect, the possibility of any objective knowledge is denied.[47]

10. The Effects of Modernity and Postmodernity upon the Church

Postmodernism agrees with Christianity that unaided human reason is not the sole authority in understanding reality. It creates an atmosphere of greater openness to the Gospel and also gives room for the concept of faith. The

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[43] Sreedharan, *A Textbook of Historiography*, 306.

[44] Narayanan, "History and Theory: Reflection," 41.

[45] Sreedharan, *A Textbook of Historiography*, 306.

[46] Gangadharan, *Historiography with Special Reference to India*, 222f.

[47] Sreedharan, *A Textbook of Historiography*, 301.

modernist does not accept non-rational approaches to the reality as valid, and consequently rejects outright the call of the Gospel as well as the concept of faith. Secondly, postmodernism emphasizes the subjective response to reality and not the objective. The truth of the Scriptures must not stand in isolation from the individual who reads the Bible. Thirdly, there is some similarity to the concept of community in postmodernism to the concept of the *Ecclesia* in Christianity.[48]

Conclusion

Postmodernity has created a real revolution in the philosophical thinking. It broke down the wall between the subject and object, and between the subject-object world and the world of being. It holds that there is no truth, no basic right or wrong, nothing good or bad, nothing evil or noble, nothing moral or immoral. The realization that science could not solve all the problems, that human life is not infinite progress, and that material progress and profit were not only the principal things in life: has brought humanity to transpersonal and intersubjective level of understanding. It draws individuals into thinking and creative endeavor. The promises of modernity made to humanity of industrialization, capitalism, informationalism, equality, individuality through scientific reasoning was a total failure and the resultant effect on the society is cultural imperialism, abuse of nature, commodification/monopoly of knowledge. Postmodernity to a certain extent challenged the hegemony of the West in all spheres of life. Postmodernity rejected all claims to *universal* knowledge and makes what seems at first glance the more modest assertion that there exists only local, or *particular* knowledge. That form of knowledge, it is said, is neither objective nor individual, but rather is the product of a particular community of discourse which construes reality through language in a way both congruent with and creative of its communal experience**.** They were critical to reason.

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[48] Lyngdoh, "Postmodernism: Challenges and Prospects," 16.

A Medical and Cultural Anthropological Reading of Beelzebul Controversy in Matthew 12:22-30

CH. Vijaya Kumar[1]

Introduction

This paper investigates the social status of the demon possessed and the exorcist, and the co-existence of exorcism and witchcraft with the insult of being demon possessed and witchcraft accusations and its social consequences in the first-century Mediterranean world, especially in the context of the Beelzebul Controversy in Matthew 12:22-30 (cf. Mt. 9:34 and Jn. 8:48, 52, and 10:20-21). According to the Matthean narrative, Jesus' ministry involved exorcism (8:16, 10:8; cf. 8:24-34, 15:22-28, 17:18). And there were instances of Jesus being accused of "being demon possessed" in 9:34. Subsequently, "witchcraft accusations" are made both against Jesus and his disciples in 10:25 and in 12:24.

The thesis of this paper is: that the understanding of the general social status of the exorcist and the exorcised can be a scale to measure the intensity of the insult of witchcraft and of being demon possessed. The *why* and *what* of "witchcraft accusation" will determine the true intentions of the accusers. Therefore, the current study is a medical and cultural anthropological reading of the Beelzebul controversy in Matthew 12:22-30. The medical and cultural anthropology are a newly developing subsets of social-scientific criticism. In social-scientific language, the Matthean Beelzebul controversy is situated in a larger context of the medical and cultural anthropological scenario of the first-century Mediterranean world. In the light of the first-century Mediterranean social scenarios, Matthew seems to present the Beelzebul controversy after the pattern of honor-shame based *challenge-riposte* social interaction. Within the interaction, various other social scenarios are invoked, which shall be elaborated. A sketch of the social map of the exorcists and the sick or the possessed, the cosmology of the Pharisees, that is, their understanding of the demon-world would shed some light on the given subject.

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1. The Power Politics and Medical Anthropology of the First-Century Mediterranean World

The current studies in ancient Medical Anthropology term the attitude of the modern reader towards biblical sickness and health as "medicocentrism," a belief that scientific Western medicine is the only truth relative to health and sickness questions.[2] Whereas, Jerome H. Neyrey points out that, in the prescientific world which knew nothing about germs or viruses, illness was generally thought to be caused by a superhuman agent with power to harm human beings.[3] But, William Menzies Alexander cautions that such generalization of sickness undermines the clear distinction maintained between a genuine physical sickness and genuine demon possession in the New Testament.[4] Alexander is right since, on one hand, Matthew understood the fever of Peter's mother-in-law (Mt.8:14-15) was apart from demon possession, on the other he attributed blindness and dumbness (12:22-24) to possessing spirits. Nevertheless, Neyrey takes Matthew's taxonomy of illness as spirit aggression, an attack by various evil spirits or demons, which made the healing act as always an act of power of expelling the demon. And so, he asserts, in the first-century, in exorcism, power was always at stake, and with power, honor.[5]

For this reason, Bruce J. Malina intends to situate Jesus' medical mission in the larger context of religion and politics. Malina identifies two types of religions in the first-century Mediterranean. First: the *political religion* and its ritual, which was mostly national in concern with large temples and altars and hierarchical priesthood, guided by holy days and festivals. Second: the *domestic religion* with its rituals, which looked after the well-being of the household, such as the ancestors, protective nonvisible persons (such as *genii*, **demons, spirits**), household gods, and family stories.[6] This dichotomy of religion, John J. Pilch, puts it as (local) kinship and (national) politics, which were the only two formal, distinct, and free-standing institutions that existed in the first-century Mediterranean.[7]

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[2] John J. Pilch, "Sickness and Healing in Luke-Acts," in Jerome H. Neyrey (ed), *The Social World of Luke-Acts* (Peabody, Massachusetts: Hendrickson, 1991), 183.

[3] Jerome H. Neyrey, *Honor and Shame in the Gospel of Matthew* (Louisville, Kentucky: Westminster John Knox Press, 1998), 133.

[4] William Menzies Alexander, *Demonic Possession in the New Testament: Its Historical,Medical, and Theological Aspects* (Grand Rapids, Michigan: Baker, 1980), 147-173.

[5] Neyrey, *Honor and Shame in the Gospel of Matthew*, 134.

[6] Bruce J. Malina, *The Social Gospel of Jesus: The Kingdom of God in Mediterranean Perspective* (Minneapolis: Fortress, 2001), 92.

[7] Pilch, "Sickness and Healing in Luke-Acts," 198.

The concentration of power was certainly in the political realm. Malina says, the power was symbolically represented by the Roman emperor in the first-century Mediterranean world in ruling some fifty-five million people with an army and navy of some one hundred and fifty thousand men.[8] Relative to the Roman emperor, Jesus was certainly low on the power scale, because he had no standing in the political realm, and so had virtually no access to power at all. But, Malina points out that Jesus in dealing with the evil spirits and demons was showing access to and possession of "power," because, he says, in Hellenistic conceptions, God or the high god was ultimate wielder of power. Hence, according to Malina, the closer one was to God in the hierarchy of power ranking, the more power one had.[9] Elsewhere, Malina considers exorcism as an act of war/violence against the "unseen and unclean spirit," which do violence to humans, and that some humans (such as Jesus) knew how to control them.[10]

This explains the kingdom motif in our Beelzebul controversy. Jesus after having stated in Matthew 12:25, that "every kingdom divided against itself is brought to desolation," he asks in 12:26, that "if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?" Then Jesus concludes in 12:28, by saying "if I cast out demons by the Spirit of God, then the kingdom of God has come upon you." (Mt. 12:28) Then, by virtue of possession of power (over demons), Jesus was rising from the domestic kinship level to the national level. This readily explains the belligerent posture of the Pharisees, for Pilch opines that Jesus' exercise of "power" in healing, especially in exorcism was considered as a political act of "reconcentration of power" in the person of Jesus.[11] In other words, by exercising power, Jesus was redrawing the social maps of the possessed, whereby creating a new fictive kin group, which by itself was becoming a political act, though it was a nonpolitical and medico-social in nature.[12] But, in the light of Neyrey's point that the first century world was not aware of germs and viruses and so always attributed sickness to superhuman agents, it needs to be asked exactly against whom Jesus wielded his power. Was it against the demons in the

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[8] Bruce J. Malina, *Christian Origins and Cultural Anthropology: Practical Models for Biblical Interpretation* (Atlanta: John Knox Press, 1986), 82.

[9] Malina, *Christian Origins*, 83.

[10] Bruce J. Malina, *The Social Gospel of Jesus: The Kingdom of God in Mediterranean Perspective* (Minneapolis: Fortress, 2001), 38.

[11] Pilch, "Sickness and Healing in Luke-Acts," 198.

[12] Bruce J. Malina, *The New Testament World: Insights from Cultural Anthropology* (Louisville, Kentucky: Westminster John Knox Press, 2001), 212.

demon possessed or against the neurons in the psychotics? Answers to these questions will identify whether the power of Jesus impacted the cosmological or the neurological realm.

1.1 Demon Possession: Mental Illness or Genuine Possession?
Pilch states that the first-century Mediterranean world held to the theory that a disease was a sign or emblem which marked what a particular society valued, disvalued, and preoccupied itself with. And that in Jesus' world, spirit possession was a disvalued state.[13] Paul W. Hollerbach argues, Jesus did not exorcise demons, rather he healed people who had various kinds of mental or psychosomatic illnesses.[14] Hollerbach's equation of demon possession with mental illness is not accepted by many scholars.

For example, Alexander argues that though all cases of possessions in the NT could be classified as manifestations of mental illnesses, characterized by "lunacy or idiocy," yet it is not necessary to deny the genuine cases of demon possessions.[15] And to prove his point, Alexander proposes two predominant factors of causations: First: the general mental temperament of the Hebrew nation, in general, as one of highly emotional, greatly impulsive, and prone to melancholy in critical situations.[16] Second: to the disadvantage of Hebrews, the adverse socio-political environment resulting in excessive use of stimulants, which could have been responsible for more than 12% of the existing cases of mental diseases.[17] He finds that, out of 4,000,000 estimated population of Palestine in AD 30, Jesus and his disciples were presented with 12,000 insane and idiots, which the then exorcists thought to be demonic possession.[18]

It is worth noticing that the question of whether Jesus in his ministry encountered genuine demon possessions or not. And whether Jesus was healing whom he and others thought were demon possessed, but actually were mentally ill. All such questions must be situated in the context of modern demonology. That is, how one understands Jesus' ministry depends on how one answers the questions: Do demons actually exist? Do they possess men? If yes, how and why? Therefore, to admit that the Gospels narrate genuine cases of demon possessions, requires one to admit the genuine

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[13] Pilch, "Sickness and Healing in Luke-Acts," 198.
[14] Paul W. Hollerbach, "Jesus, Demoniacs, and Public Authorities: A Socio-Historical Study," *The Journal of the American Academy of Religion*, 49/4 (1981), 567.
[15] Alexander, *Demonic Possession in the New Testament*, 120.
[16] Alexander, *Demonic Possession in the New Testament*, 106-107.
[17] Alexander, *Demonic Possession in the New Testament*, 117-118.
[18] Alexander, *Demonic Possession in the New Testament*, 119.

existence of demons. Neyrey solves this problem by expressing his commitment to cultural anthropological reading of the text of the Gospels. He says that he does not impose modern scientific notions on the ancient Mediterranean culture; rather that he is willing to accept Matthew's worldview as the standard of investigation. And he says that together with Matthew, and his readers and the characters within his narrative, demons were supposed as actual entities, who actually possessed humans, and which had genuine social consequences.[19] This means that what was real for Mathew and his readers and his characters in the narrative, is not real for Neyrey, who subscribes to modern scientific theory of mental illness, but is willing to suspend his personal belief in order to be sensitive to the worldview of Matthew. This could be one way of reading the text of Matthew. But, the question still remains whether Jesus' ministry was psychological healing or genuine exorcism. And if demons and possessions were not real, then the genuineness and effectiveness of the vocation of an exorcist and methods of exorcism which were at vogue in the ancient societies have to be questioned.

Contra Neyrey, Alexander is careful in arguing that the major problem in viewing possessions as mental illness, is that it would amount to saying that among the first to recognize the expected Messiah were the mentally ill, who recognized that Jesus was the "Son of God" and "Messiah" (Mk.3:11, 5:7). And that insanity of the mentally ill was much nearer to the Kingdom of God than worldly-mindedness of the Pharisees. And that, though possession entailed serious psychopathological features, such as loss of equilibrium, disorientation, loss of memory and morality, yet all this is caused due to the demon and its possessive nature.[20] This argument of Alexander is acceptable, because most of the demoniac cases in the Gospel encountered by Jesus were deaf, dumb, blind or crippled, and most of the time not accompanied by any symptoms of mental illness.

It could be assumed that in the first-century Mediterranean world, there were cases of both genuine mental illness and genuine demon possession. Except if mental illness was mistaken for demon possession. It could safely be assumed that the vocation of the exorcist was a real task and that the methods of exorcism had to be real. This implies that Jesus' ministry was not neurological or psychological healing, rather was a genuine act of exorcism. And the case presented in Matthew 12:22, was definitely not a case of mental illness, rather a case of muteness and blindness, without any

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[19] Neyrey, *Honor and Shame in the Gospel of Matthew*, 134.

[20] Alexander, *Demonic Possession in the New Testament*, 154.

neurotic or psychotic symptoms. Then, the exorcist had a significant role to play in the ancient Mediterranean world.

1.2 Exorcists and Methods of Exorcism

The exorcists of the first century Mediterranean world believed that the demons entered the human body through bodily apertures such as ear and nose, and that to cast out a demon, it was to be reached through the avenues of sense, and therefore, the success of these methods was contingent on the soundness of the sense organs of the possessed.[21] The Jewish methods involved suasion through coaxing, disgusting or terrorizing the demon. Hence, they prescribed devices such as, the ear-ring, which was originally a nose-ring, which was to be worn always to protect one's primary portals of entry of demons into the human body. Consequently, the nose was targeted to drive the demon out. They made the possessed smell smoke of certain flowers and roots. The odour of mandrake was thought to be potent to drive the demon out of a person. The ear of the possessed was also targeted by uttering certain incantations or curses to chase the demon out of the body. And sometimes, the demon was terrorized by scourging or torturing in order to inflict maximum pain to the body of the possessed. Sometimes the possessed were shown an object or a device that could terrorize the demon.[22] However, Jesus' method was unlike his contemporary exorcists. His method was neither magical nor medical. He cured by "word" (Mt.8:16), and "instantly" (Lk.13:13).

The cases of demon possessions encountered by Jesus were unique, for they were considered incurable by his contemporary exorcists. Since the normal procedure of driving out demons was dependent on how well the possessed could feel the touch or sensation, and could smell, hear, and see; the loss of each sense handicapped the first-century exorcist. The loss, presence and soundness of senses determined the mode and success of the treatment. Though dumbness was immaterial to the mode of treatment, deafness virtually shut the door of access to the demon, for the demon could not be commanded out, rendering the demon curse-proof. And the loss of sight excluded any startling exhibitions. The loss of cutaneous sensation excluded severest inflictions. The loss of smell excluded fumigations. It was as though the foul spirit sheltered under the very sense-defects of the possessed, and such patients were considered haplessly incurable.[23] Then,

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[21] Alexander, *Demonic Possession in the New Testament*, 136.
[22] Alexander, *Demonic Possession in the New Testament*, 126-128.
[23] Alexander, *Demonic Possession in the New Testament*, 176.

the blind and dumb demoniac in Matthew 12:22 was incurable according to the then exorcists. And so, by doing what was generally considered impossible, Jesus was gaining great attention and admiration, with which came great amount of honor. Jesus was not only relocating the possessed back into the society, but was also becoming the center of attention, which had its own social consequences. The first-century societies operated with the general idea that everything and everybody in the society had a place, any dislocation or relocation resulted in the major upheaval of current status of the society. Therefore, the task was to maintain the status quo. Then, the question is: what was the perceived social function of possession, exorcism, and accusations of possession and witchcraft in the ancient world?

1.3 Social Function of Possession & Exorcism and Accusation of Possession & Witchcraft

According to Hollerbach, the possession, exorcism, and accusation of possession have clear social functions. He says, anthropologically, almost all possessions in the New Testament are "*protest possessions*," i.e., it includes protest towards the oppression of poverty, domination of the ruling class. The protest possessions are two types. One, "*oblique redressive strategy*," and the other is "*oblique aggressive strategy*." If the former is corrective in nature, without disturbing the social structure, the latter is offensive in nature, primarily directed towards breaking the social structure. Such as, the depressed Arab Muslim women feign possession as a redressive strategy in a male dominant society to let out their suppressed feelings. And the aggressive possession is used by the powerless to deal with the powerful oppressors. Both redressive and aggressive, Hollerbach says, is a social means of "*salvation by possession*."[24]

On one hand, possession was used by the socially weak to fight the strong, and on the other hand, accusations of madness and witchcraft, were used by the socially strong as a means of social control. When the socially weak challenged the status quo, the particular individual was identified and marked, and a process was set in place where progressively such person was strategically labeled with strong anti-social tags and eventually ostracized or even killed.[25] This process, according to Babu Immanuel, is called "scapegoating." Immanuel dilineates a similar progress of events in the process of scapegoating and lynching in his mimetic analysis of scapegoating and lynching in Luke-Acts. He says, first, the victim is chosen, and is

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[24] Hollerbach, "Jesus, Demoniacs, and Public Authorities," 576.

[25] Hollerbach, "Jesus, Demoniacs, and Public Authorities," 578-579.

expelled, either via ostracizing or by killing. And it is made sure that the victim never returns back to the community.[26] Similarly, Hollerbach says, if the weak sought "*salvation by possession*," then the strong sought "*salvation by ostracism*." To achieve "salvation by ostracism," usually the ruling class defined the terms of mental illness and possession, and so used healers or exorcists as the determinants of such definitions. The socially strong felt a strong obligation to maintain the status quo, any challenge or threat to the current status of the social set up, the strong perceived it as a threat to themselves and to the society as a whole and began the process of ostracizing that particular individual out of the society. As a result, the exorcists too were endowed with social power, because they were assistants to the socially strong in maintaining the status quo and were partners in eliminating any threat to the status quo.[27]

But, the problem is, according to Hollerbach all possessions in the NT are not real demonic possessions but feigned "protest possessions" (redressive or aggressive) used as a means for salvation from social oppression, and that accusation of possession by the socially strong was a means to eliminate social uprising. But how would Hollerbach deal with a case of rich being possessed in the NT (Lk.8:3), and how would he explain the chronic symptoms of the demoniacs which almost always predated the ministry of Jesus (Mt. 9:34; Mk. 5:3-4, 9:17-18). This shows the inadequacy of modern models to understand the ancient medico-social phenomenon.

Hollerbach's "salvation by possession" view stems from his idea of possession as mental illness, but it has already been demonstrated that possessions are not necessarily mental illnesses though they carry with them the mental ailment. Yet his, "salvation by ostracism" holds good, for Malina and Neyrey say that the first-century Mediterranean society was a "witchcraft society," in which all social boundaries of *purity* were clearly marked. The demon possessed were *unclean* and so for that very reason were social outcasts. Therefore, "witchcraft accusation," i.e., being accused of possession meant that the accused was supposed to be cast out of the society. Therefore, the function of witchcraft accusation in a highly agonistic social group such as first-century Jews was to denigrate rivals and pull them down in the competition of leadership (see Mt.9:34, 12:24; Jn. 10:20-21).[28]

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[26] Babu Immanuel, "Scapegoating and Lynching in Luke-Acts: A Mimetic Analysis," in Frampton F. Fox (ed), *Violence and Peace: Creating a Culture of Peace in Contemporary Context of Violence* (Pune: CMS; Bangalore: ATC, 2010), 99-128.
[27] Hollerbach, "Jesus, Demoniacs, and Public Authorities," 577-579.
[28] Bruce J. Malina and Jerome H. Neyrey, "Jesus the Witch: Witchcraft Accusations in Matthew 12," in David G. Horrell (ed), *Social-Scientific Approaches to New Testament Interpretation* (Edinburgh: T & T Clarke, 1999), 59-63.

Jesus certainly was wielding extraordinary social power by taking up the ministry of exorcism. Therefore, by virtue of Jesus being an exorcist was endowed with immense socio-political power in the society, who now becomes a competitor to become a leader or patron to his clients. Thus, Jesus was displacing the Jewish leaders in the social arena by taking the central position in the society. This is immediately countered by the Jewish leaders by accusing Jesus of witchcraft and demon possession. As a result of such accusation, Jesus was being dislocated from the central position and relocated outside the society, for the possessed were unclean and devoid of social privileges and social identity. Matthew presents this conversation of power and competition of leadership between Jesus and the Pharisees, in 12:22-30, in the form of popular first century Mediterranean social scenarios. This requires a knowledge of social scenario models of the first-century world.

2. Social Scenarios and Cultural Anthropology of First Century Mediterranean World

Bruce Malina, a renowned scholar of first century New Testament cultural anthropology, proposes a "social scenario model" of reading the text of the New Testament. He argues that any reading of the biblical text presupposes two social settings, that of the author and that of the reader. So, he says, typical modern readers may be aware of their own social setting, but totally oblivious of the biblical author's social setting. He argues, since the text and the authors of the NT were integral part and product of the first century social world, a twenty first century reader is required to have a full grasp of how the social world of the authors and the world they create within the NT worked, in order to fully grasp the meaning of social interactions conveyed in the text. According to him, the first century social world was highly conditioned by social scenarios of *honor and shame*. It was *limited good society* operating through *patron-client relationship*, which, Malina says, the NT authors do not bother to mention. He says, a "considerate author" is the one who is obliged by a "given contract" with the reader. So, he would be sensitive to what the readers know and do not know and would always assist his readers in volunteering to elaborate and explain the scenarios which could not be shared by his extant readers. According to these standards, Malina brands the biblical authors as those who "violate the contract" and are all "inconsiderate authors," since they seem to presume that the twenty first century reader is aware of their social dynamics, which is not true. Therefore, a social scenario reading of the text of NT entails that the twenty first century reader, in order to be fair to the biblical authors, that he or she

be "considerate reader" of this document from the past by making efforts to educate oneself and bring to his or her reading of the NT relevant scenarios proper to the time, place, and culture of the biblical author.[29]

However, Malina does provide a reason why he brands the biblical authors as "inconsiderate." He says, that there are two types of societies; one, the low context societies which produce detailed texts; and the other, high context societies which produce unelaborated and impressionistic texts leaving much to the reader's imagination. Therefore, he says, biblical text is a high context document, requiring its readers be highly informed and imaginative of its social context.[30] This requires a brief understanding of the social scenarios appropriate for understanding the social dynamics at play in our Beelzebul controversy in Matthew 12:22-30.

2.1 Social Scenario of *Honor and Shame*

The culture of the first-century world was built on the *foundational* social values of *honor and shame*.[31] According to Neyrey, the Greeks, Romans, and Judeans all considered honor and shame to be pivotal values in their cultures.[32] Honor was fundamentally the public recognition of one's social standing. Honor was not only valued more highly than truth. It was also considered a far more valuable commodity than wealth.[33] Moreover, Pilch and Malina observe that in the Mediterranean biblical society, purity marked a person who knows how to be clean rather than unclean, pure rather than polluted, in other words, how to maintain honor and avoid shame.[34]

The perception of demon possession as "unclean" implies that the possessed were without honor, and therefore, accusation of being possessed was intended to accuse Jesus not only of uncleanness but also to make him dishonorable. Honor which other people could not see, perceive or experience was no honor, therefore it was imperative for a person to do something that would show his honorable status, which seems to be the motivating factor

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[29] Bruce J. Malina, "Reading Theory Perspective Reading: Luke-Acts," in Jerome H. Neyrey (ed), *The Social World of Luke-Acts* (Peabody, Massachusetts: Hendrickson, 1991), 3-23.

[30] Malina, "Reading Theory Perspective: Reading Luke-Acts," 19-22.

[31] David Arthur de Silva, *Honor, Patronage, Kinship & Purity : Unlocking New Testament Culture* (Downers Grove, Ill.: InterVarsity Press, 2000), 23.

[32] Jerome H. Neyrey, "Despising the Shame of the Cross: Honor and Shame in the Johannine Passion Narrative," in David G. Horrell (ed), *Social-Scientific Approaches to New Testament Interpretation* (Edinburgh: T & T Clarke, 1999), 155.(151-176)

[33] Joseph H. Hellerman, "Challenging the Authority of Jesus: Mark 11:27-33 and Mediterranean Notions of Honor and Shame," *Journal of Evangelical Theological Society* 43/2 (June 2000) 216, and 217-218.

[34] Pilch and Malina, *Handbook of Biblical Social Values*, 170.

behind the Pharisees accusing Jesus of being possessed. The purpose of this accusation was to gain the honor back, which was lost due to Jesus' miraculous exorcism.

Malina and Pilch, identify two species of first-century Mediterranean honor: *ascribed* and *acquired* honor. Ascribed honor happened to a person passively through birth, kinship, or inheritance; this was an honor that was not earned. Acquired honor was actively sought and achieved; this honor was acquired from the society's acknowledgement. The more number of people acknowledged one's possession of honor, the more he acquired. Most often, face to face interaction among the equals was considered to be best place to acquire *acquired honor*, this social interaction was called as the social contest of *challenge-riposte*. The social game of challenge-riposte occurred within the larger context of *honor-shame*. A challenge was always preceded by a claim to honor made by a person. A claim to honor could be made by an individual through words, actions, gifts, or invitations. And in a limited good society honor was valued and treasured more than money and wealth. Therefore, any such claim to honor by an individual was immediately challenged by others, which led to a riposte (an immediate counter attack or reply) by the claimant. In fact, every social interaction that took place outside one's biological or fictive family or outside one's circle of friends was by default perceived as a challenge to honor, and as an attempt to acquire honor from one's social equals.[35] Every social interaction that took place outside one's family or outside one's circle of friends was perceived as a challenge to honor, as is our Beelzebul controversy in Matthew 12:22-30.

John K. Chance asserts that honor was most closely associated with males, their claimed social status and also to the public recognition of it. The first-century Mediterranean culture is called by many anthropologists as an "*agonistic culture*," because of the brutal nature of the *challenge-riposte* games.[36] To win a challenge was to deprive another of his honor. To lose was to surrender some dimension of one's honor, which meant to be shamed. Therefore, challenge-riposte was a zero sum game which only equals could play, and the winner takes all, while the crowd looks on and congratulates the winner.[37] The first century world was a "*limited good society*." Like all

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[35] Malina and Neyrey, "Honor and Shame in Luke-Acts, 29.

[36] John K. Chance, "The Anthropology of Honor and Shame: Culture, Values and Practice," in Victor H. Matthews and Don C. Benjamin (eds), *Honor and Shame in the World of the Bible*, Semeia, vol. 68, (Atlanta, Georgia: Society of Biblical Literature, 1995), 142.

[37] Bruce J. Malina and Jerome H. Neyrey, "Honor and Shame in Luke-Acts: Pivotal Values of the Mediterranean World," in Jerome H. Neyrey (ed), *The Social World of Luke-Acts* (Peabody, Massachusetts: Hendrickson, 1991), 27-29. (25-65)

goods in life, honor too was a limited good in the first-century Mediterranean society. Everybody had to share in the limited amount of honor.

2.2 Social Contracts in a Limited Good Society

The first century Mediterranean society was a "*peasant society*." A peasant society was a polarized society with members divided into rich and poor, kings and beggars, land owners and the landless, powerful and the powerless, with ninety eight percent of the poor subject to two percent of the rich power holders. Therefore, the lives of people were lived with a general psychosocial awareness that there is a limited availability of natural (money, land and wealth) and social (honor, love, respect, loyalty) resources. This led to the perceived social existence that all goods available to a person are "limited" (including honor). In such a "*limited good society*," the social alliances and interactions occurred in the context of "*dyadic contracts*" ("*dyad*" means a pair or a twosome) between individual or groups, which became a foundational cause of many other commercial, trade and social contracts such as marriage. In a limited good society such contracts could bind persons of equal social status (*colleague contracts*) or unequal social status (*patron-client contracts*).[38] The goal of the society was to maintain status quo. Any increase of goods to one person was perceived as a loss to another person. If one was becoming rich it was only at the expense of others, and similarly if one was gaining honor in the society, somebody was being shamed or deprived of honor. The losers always "envied" the gainers. This way, Malina says, "envy" became the characteristic feature of people's response towards a person who possessed anything that brought or expressed honor.[39] Therefore, the first century world was by default a *dyadic society* existing in interdependent social contracts with a perception that goods are limited, because of which accumulation of wealth or honor was dishonorable and were immediately challenged. The ninety eight percent of the society were clients who were to honor the two percent of patrons in the first-century world.

2.3 Patron-Client Relationship

The first-century Mediterranean world majorly existed in a "*patron-client relationship*." Patronage was a ubiquitous social framework in the ancient Mediterranean world. Patrons were people with power who could provide goods and services not available to their clients. And clients provided loyalty and honor to patrons. Social inequality characterized these patronal relationships; exploitation was a common feature of such relationships.[40]

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[38] Malina, *The New Testament World*, 81-107.
[39] Malina, *The New Testament World*, 110.
[40] Jerome H. Neyrey and Eric C. Stewart (eds), *The Social World of the New Testament* (Peabody, Massachusetts: Hendrickson, 2008), 47.

Personal patronage was an essential means of acquiring access to goods, protection or opportunities for employment and advancement.[41] Malina reasons, that in the Gospels, patron-client relationship is implied when people approach Jesus for mercy (Mt. 9:27, 15:22, 17:15), and that even a believer's relationship with God could be perceived as a patron-client contract. Subsequently, Jesus becomes the patron, the power-holder doing favors to his clients, who give honor to him by becoming his "fictive kin group."

2.4 Social Scenario of Kinship

Ancient Mediterranean people identified and defined themselves as situated in and embedded in two types of kinship or family groups. First: *biological kinship*; they perceived that they are part of biological family through birth, and marriage contracts. Second: *fictive kinship*; groups such as school, faction, guild or clientele. However, both of these kin groups were held together by the social glue of loyalty or solidarity and were symbolized by *biological birth* or *fictive birth*.[42]

Interestingly, both of these kin groups were found to be co-existing in another important form of social scenario called "*household.*" In the ancient Mediterranean world, a household included married sons and their wives and families, as well as a host of servants and maids. The household (for e.g. of Caesar in Phil. 4:22) brought together both the biological family and fictive family under one head and roof. And it is significant to notice that how at a later stage the followers of Jesus described themselves as "the household of God" in 1 Peter 4:17, and addressed one another as brothers and sisters (see Mark 3:31-35).[43]

In the Gospels, Jesus' medical mission entailed two social consequences. One: He was forming a "*patron-client contract*" with his beneficiaries, i.e., all those who were healed. Two: with all those who were not the direct beneficiaries, but were witnesses of the power of Jesus, who began to follow him, were turning into a "*fictive kin group.*" Jesus was amassing honor both ways, and so naturally, he was challenged by the Pharisees, and this challenge was posed by means of accusing Jesus of being possessed in Matthew 9:34 and of witchcraft in Matthew 12: 22-30.

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[41] de Silva, *Honor, Patronage, Kinship & Purity*, 96.

[42] Bruce J. Malina and Jerome H. Neyrey, "Ancient Mediterranean Persons in Cultural Perspective: Portrait of Paul," in Jerome H. Neyrey and Eric C. Stewart (eds), *The Social World of the New Testament* (Peabody, Massachusetts: Hendrickson, 2008), 260.

[43] Malina and Neyrey, "Ancient Mediterranean Persons in Cultural Perspective," 260-261.

3. Analysis of Beelzebul Controversy in Matthew 12:22-30 as Challenge-Riposte Game

The social game of *challenge-riposte* in Matthew 12:22-30 is being played out in the larger social scenario of the *(acquired) honor-shame game* in a *peasant society* characterized by *dyadic contract* of *patron-client relationship*. Jerome Neyrey argues that performance of miracles presupposed a *patron-client relationship* between the gods and the mortals. As a result, the mortal was the vehicle of the power of the gods.[44] Cicero, according to Neyrey, defined "power" as "the possession of resources sufficient for preserving one's self and weakening another," and so, situated "power," squarely in the context of an agonistic world where *challenge* ("weakening another") and *riposte* ("preserving one's self") are the chief aims of an honorable man.[45] In other words, possession of power as a result of patron-client relationship was honorable, but exercise of that power was seen as a threat to the honor of others. And according to Matthew, Neyrey says, the definition of power is "someone's ability to control the behavior of others."[46] But in Matthew, the controversy is less about *honor and shame*, and more about who is the true patron of Christ, from whom he is supposedly deriving his power.

The exercise of power in Matthew, by default involves controlling others, which in honor-shame terms could mean claiming, challenging and depriving others of their honor. And it is achieved through accumulation of praises. Neyrey says, to be praised was to achieve the respect of all the people for fulfilling the expectations of their culture, that is, people agree that certain actions or qualities conform to their code of value and worth.[47] Such agreements among many people about one persons actions, brought great amount of honor to that person, and this is what seems to be happening in Matthew 12:22-30. Jesus was fulfilling the expectations of his culture, which was to naturally conform to their code of value, because of which he was achieving the respect of all the people. Jesus was challenged by the Pharisees, who felt challenged by his actions. And this challenge is presented by Matthew in the form of an ancient *challenge-riposte game*.

The challenge-riposte game consisted of at least four structural elements, as outlined by Malina and Neyrey.[48] According to them, a *challenge-riposte*

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[44] Neyrey, *Honor and Shame in the Gospel of Matthew*, 132.
[45] Neyrey, *Honor and Shame in the Gospel of Matthew*, 132.
[46] Neyrey, *Honor and Shame in the Gospel of Matthew*, 136.
[47] Neyrey, *Honor and Shame in the Gospel of Matthew*, 84-85.
[48] Malina and Neyrey, "Honor and Shame in Luke-Acts, 30.

was a four stage contest: **1.Claim to Honor (Mt. 12:22):** often implied by action or gesture. **2. Challenge (Mt. 12:24):** The claimant was challenged by the receiver. **3. Riposte (Mt. 12:25-30):** A riposte was a reaction to the challenge, which mostly decided the outcome of the game. **4. Public Verdict (Mt. 12:23):** Challenge-riposte was played in the public arena, for, in a dyadic society, honor was ultimately acquired only through public recognition.[49] Though there seem to be minor exceptions, yet Matthew 12:22-30, exhibits typical elements of a challenge-riposte game.

Following is an analysis of Matthew 12:22-30 after the structural pattern of challenge-riposte game.

3.1 Claim to Honor (12:22): Though, the very bringing of the blind and mute demoniac to Jesus could be considered as a challenge posed to Jesus, which he accepts and gives a riposte through the act of exorcising, but it is more appropriate to consider the very act of Jesus exorcizing as the claim to honor, because of the following public verdict. Hollerbach intends to exclude jealousy as the cause of Pharisees' anger, rather considers Jesus' deviance in terms of new interpretation and new form of practice as the cause.[50] Malina thinks that envy is the root cause of all honor and shame issues, which is more plausible here because, the very and every claim to honor causes Pharisees to envy Jesus.[51] Just as there was an instance when the disciples envied the non-disciples using Jesus' name to exorcize demons in Mark 9:38-39.

3.2 Public Verdict (12:23): The on looking public immediately passes a positive verdict. They praise the act of Jesus through expression of amazement and acclaiming him to be "the Son of David." This could mean that either Jesus' riposte by means of exorcism was followed by public verdict, or Jesus' claim to honor was granted, without any challenge. Latter view is more probable, because, though the Pharisees' reaction sound more like a negative public verdict, but turns out to be a challenge, as is suggested by the subsequent lengthy riposte by Jesus. From a different viewpoint, Graham H. Twelftree points out that ironically, though it was the blind demoniac's eyes that were opened, but it is the crowd that begins to "see" the "Son of David," the harbinger of the kingdom of God.[52] In the context of exorcism, according to Dennis C. Duling, the title "Son of David" is rooted

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[49] Malina and Neyrey, "Honor and Shame in Luke-Acts, 30-32.
[50] Hollerbach, "Jesus, Demoniacs, and Public Authorities," 582.
[51] Malina, *The New Testament World*, 108-112.
[52] Graham H. Twelftree, *In the Name of Jesus: Exorcism among Early Christians* (Grand Rapids, Michigan: Baker, 2007), 168.

in the first-century Mediterranean notion that Solomon was the master-exorcist. And that he wrote numerous incantations and patterns of exorcistic rituals which were widely used in the Mediterranean world. And he also notes that demons were cast out in the name of Solomon. So, the exorcists were generally nicknamed as "Solomon" or "the Son of David."[53] This could be a possible explanation since, Jesus exclaims later that he is "one greater than Solomon" in Matthew 12:42.

3.3 Challenge (12:24): The words of the Pharisees though should have been part of the public verdict, yet the intensity of their verdict takes the form of a challenge. In other words, Jesus' claim to honor through the act of exorcism, though goes unchallenged by the crowd, yet the Pharisees wanted to make sure that Jesus' claim to honor does not go unchallenged. So, as they obviously could not deny the factuality of the healing, they raise the question of the source of the power of Jesus. This leads to the question of patron-client relationship of Jesus. Jesus is posed a challenge by the Pharisees that he is casting out demons "by Beelzebul, who is the prince of demons." They accuse Jesus of being a client of Beelzebul. This statement exposes the demonology and the dynamics that involved exorcism of the first-century. Alexander argues that Beelzebul was a Babylonian "prince of demons," who was himself "a foul spirit." He was the lord of the ghost-world, the king of all the spirits of the earth, whose messengers were diseases, nightmares, and demons of the night.[54] In the Matthean narrative this is not the first, for, after exorcizing the dumb demon in 9:32, the Pharisees accuse Jesus source of power as centered in the "ruler of the demons" (9:34). And it could well be noticed that in Matthew the process of "scapegoating" and "salvation by ostracism" was already set in motion beginning from Matthew 9:34, and the intentions to "destroy" Jesus in 12:14, and now in our passage all such accusations precipitate the crucifixion of Jesus, as is also opined by Hollerbach.[55]

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[53] Dennis C. Duling, "Solomon, Exorcism, and the Son of David," *Harvard Theological Review*, n.d. 235-252.

[54] Alexander, *Demonic Possession in the New Testament*, 182-183. The Rabbinic doctrine of demons was undoubtedly prevalent in the time of Christ. The Rabbis had highly developed demonology. It had one comprehensive category for the powers of evil; the Mazziqin or Hurtful Ones. Supreme over all was Satan-Sammael, "the angel, the offender, the head of all the satans." These Mazziqin consisted of two sections: one composed of purely spiritual beings, the other of half-spirits. The latter are variously designated as Shedim, Seirim, Ruchin, Ruchoth, and Lilith. The Rabbis taught that demons were created on the eve of the first Sabbath. Their souls were ready; but the Sabbath drew on before their bodies were prepared. Creation was ended, and thus they remained. Or that they were progeny of Adam and Lilith, or of Eve with Shedim. Or they could be the souls of the disobedient or the wicked dead. They are also thought to be male and female propagating their kind. See Alexander, *Demonic Possession in the New Testament*, 25-27.

[55] Hollerbach, "Jesus, Demoniacs, and Public Authorities," 567.

3.4 Riposte (12:25-30): The lengthy riposte of Jesus consists of basically three logical arguments, which seem to refute the demonology of the Pharisees, and also leads to the identification of the true patron of Jesus as the Spirit of God. Neyrey argues that Matthew records Jesus' traditional argument to settle the controversy. Jesus' reply in 12:25-32 focuses on three points. First, Jesus argues from analogy that 'allies do not fight'; hence, Jesus' acts of power are not undertaken in loyalty to the prince of demons, but rather as acts of war against his enemy (12:25-26).[56] On this Twelftree says, Jesus was redefining Pharisees' definition of exorcism, by saying that exorcism is directed against Satan, then, to say to be empowered by Satan would mean that exorcisms would be ineffectual.[57] Furthermore, Jesus argues, if the degree of his success has to be taken as the measure of his alliance with Beelzebul, then the same rule must apply to "the sons of the Pharisees," for, if a surpassing success leads to surpassing infamy, then other Jewish exorcists too must share a similar infamy.[58]

Second, his power comes from God, and so it is "by the Spirit of God" that he casts out evil spirits (12:28). According to Alexander, the success of the ordinary exorcists was at best, occasional, accidental, and mostly temporary, and mostly the result of spells and fumigations. But the success of Christ was uniform, immediate, and always permanent, and almost always the result of "a word." Basing on this, he says, Jesus' success is rooted in the "Spirit of God." Then, miracles that curtail the dominion of Satan are, according to Jesus, proofs that a new era of the kingdom of God has already dawned for the King is already present amidst them.[59]

Third, Jesus compares his actions to those of a victorious warrior who raids the house of a "strong man" and plunders his goods. Then, those overpowered by demons are likened to slaves and booty captured in a raid and taken to the raider's stronghold. On this point, Jesus must be "stronger than" the "strong man," since he has power to "bind the strong man," enter his house, plunder his goods, and take his slaves (12:29). And so, Jesus claims power to defeat the power of demons whereby they conquer and capture. This power, moreover, comes from God, not the prince of demons, and he uses it to benefit others with "wellness" or liberation from oppression. Thus, the correct public will acknowledge God as the source of Jesus' power, thus

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[56] Neyrey, *Honor and Shame in the Gospel of Matthew*, 134.

[57] Twelftree, *In the Name of Jesus*, 169.

[58] Alexander, *Demonic Possession in the New Testament*, 186.

[59] Alexander, *Demonic Possession in the New Testament*, 187.

crediting Jesus with great ascribed honor that merits praise.[60] This Alexander says is the fulfillment of Isaiah 49:24-25: "Can the prey be taken from the mighty, or the captives of a tyrant be rescued? But thus says the LORD: Even the captives of the mighty shall be taken, and the prey of the tyrant be rescued; for I will contend with those who contend with you, and I will save your children."[61] Building on this war-raid motif, Twelftree says, Matthew is linking exorcism with the two-stage defeat of Satan, with exorcism as the first stage, and so, illustrates that the kingdom of God has already come in Jesus' spirit-empowered exorcisms.[62]

Conclusion

The Pharisees and the crowd, including the disciples might not have had the full knowledge of the dynamic relationship between exorcism and the kingdom of God, for Matthew seems to be indicating so, and ascribing such knowledge only to Jesus. In the light of Malina's model of political and domestic understanding of power in the first-century Mediterranean Jesus does seem to be in a head on collision with the dispenser of power, i.e., Rome and Caesar.[63]

The relationship of power and exorcism is vital to understand the way Jesus' exorcisms, and their unique execution by Jesus' "word" of command, sometimes, ironically, even to the deaf demoniacs (Mk.7:31-37), were a political issue for the first-century Jews, threatening not only their honor but their social existence. In the first-century, social existence was always dependent on the placement of a group in the chain of power as outlined by Rome. The exercise of power by Jesus was a clear upsetting of the clearly demarcated lines of power from Rome down to its vassal states. And since religion and politics were social twins, which had a miniature representation in the local kinship, Jesus by altering the social map of the possessed, was not only exercising his power, but was creating a fictive kin group who were beneficiaries and witnesses of his power, thereby creating a new group, within a group. This was perceived by the Pharisees as not only a threat to their honor, but also political in its outset. Since, for them wielding of power was primarily a political act, and as a natural byproduct of such exercise of power was the formation of a group.

Apparently, this problem was perceived by Pharisees in political terms, it was to be solved politically. Pharisees sought "salvation by ostracism," which could involve killing. So, the very exorcist, now according to the Pharisees,

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[60] Neyrey, *Honor and Shame in the Gospel of Matthew*, 134.
[61] Alexander, *Demonic Possession in the New Testament*, 187.
[62] Twelftree, *In the Name of Jesus*, 169.
[63] Malina, *Christian Origins*, 82-83.

needs exorcism, since Jesus is perceived to be an ally of Beelzebub, and elsewhere as possessed by a demon and a demon himself (Jn. 8:48, 52, 10:19). The exorcist was generally a healer, redeemer, and restorer of well being for the possessed, but for the ruling (unpossessed) class, he was a consultant and a referee to pronounce somebody possessed or dispossessed. But, the Pharisees make accusations against Jesus without consulting an exorcist, which is a clear indication that their accusations are driven by envy. Hollerbach notes that such accusations in general represent a distancing strategy which seeks to discredit, sever, and deny links, ultimately to assert separate identity.[64] By identifying Jesus as the ally of the arch-enemy of the group, the Pharisees have already ostracized Jesus, making him an alien to the group, dispossessing him of all his kinship and group identity. Then, what was true of genuinely demon possessed was true of the one who is accused of possession or alliance with the chief demon. The intensity of such insults should be measured in light of how the first century society perceived the possessed in general. The possessed were impure or unclean, for they were possessed by what was unclean (Mk.1:23. 3:11; Lk.6:18, 9:42). And so, for this very reason, one was unclean and so was qualified to be ostracized from the society. An unclean person was socially non-existent, who was as good as dead.[65] This is eventually seen in the Gospels, the manner in which it builds up for the trial and execution of Jesus.

Yet, Jesus does offer a cogent rebuttal of such accusations and establishes a new order of fictive kin group, christened as the kingdom of God, and introduces a new patron, the new source and center of power, i.e., the Spirit of God. This is a clear deviance from the power line that connected Palestine with Rome. The Pharisees knew no social power other than what was dispensed by Rome.[66] This way Jesus brings the kingdom of God into the midst of people, by exorcising the society of demonic powers, bringing the so-called mentally ill, willfully under his power and control. Contra Hollerbach, Alexander is very much right in arguing that the major problem in viewing possessions as mental illness, is that it would amount to saying that among the first to recognize the expected Messiah were the mentally ill, who recognized that Jesus was the "Son of God" and "Messiah." It is not true that insanity is near to the kingdom of God, but it is true that insanity resulting from possession, needs to be and will be cured in the kingdom of God.

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[64] Hollerbach, "Jesus, Demoniacs, and Public Authorities," 577.
[65] Jerome H. Neyrey, "Clean/Unclean, Pure/Polluted, and Holy/Profane: The Idea and the System of Purity," in Richard L. Rohrbaugh (ed), *The Social Science and New Testament Interpretation* (Peabody, Massachusetts: Hendrickson, 1996), 82-83.
[66] Malina, *Christian Origins*, 83.

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