

A M D G

1958

A D

Thesis for the degree of
Bachelor of Divinity
at Rhodes University,
South Africa
offered by
John Bernard Hawkrige.

"THE ANATOMY OF HUMAN MISERY
AND ITS THERAPY".

A study of Miracles and Healing in the Life of our Lord
and in the early Church, until the Council of Nicaea.

This thesis seeks to show that miracles and healing are inseparable from the Messianic task of Jesus Christ: and that in so far as He commissioned His Church to continue that Messianic task, it is reasonable to expect that miracles and healing would continue. The early history of the Church is examined for evidence confirming this expectation, and a question is asked of the contemporary Church.

Grahamstown.

September, 1958.

PAGAN NEED

The religion of the god
of bodily health,
Salvator,
had a chance...of becoming
the one religion....
so deep was the feeling in more serious minds
of a moral or spiritual profit
in physical health....

- Walter Pater,
"Marius, the Epicurean."

CHRISTIAN ANSWER

Salvator mundi,
Filius,
Dominus Iesus....

- Ancient Canticle

I N D E X

PREFACE p. iv

PART ONE - MIRACLE AND HEALING IN THE LIFE OF OUR LORD

Chapter One - The Word in the Beginning ... p. 2

Chapter Two - The Personal Tragedy ... p. 9

Chapter Three - Anarchy and the Gift of Wholeness p. 21

Chapter Four - The Travail of His Soul ... p. 49

Conclusion - Life to the Full p. 59

PART TWO - MIRACLE AND HEALING IN THE LIFE OF HIS CHURCH

Chapter Five - Go and tell John p. 63

Chapter Six - From Tribulation to Comfort ... p. 73

Chapter Seven - From Wholeness to Schism ... p. 96

Chapter Eight - The Messianic Task Re-emerges p. 105

Conclusion - Life to the Full, Now p. 121

BIBLIOGRAPHY p. 125

SUMMARY p. 136

P R E F A C E

One of the advantages of a modern scientific education is the blessed assurance which it provides that miracles cannot possibly happen, since any unusual occurrence, if inexplicable by yesterday's hypotheses, is certain to be clarified by tomorrow's. This is naturally not one of science's formal statements, but belongs to the esprit de corps of which scientists are expected to partake, and is disconcerting for the student who knows that the textbooks he has acquired at considerable expense are already certain to be out of date.

It is therefore with some relief that one turns to a subject that has been written upon for the last nineteen centuries; turning not with any hope of new discovery, but seeking for the purposes of one's own ministry an insight into the nature of salvation as it is manifest in healing and miracle. And because of that sometime blessed scientific assurance, the works of our Lord now come with a force and freshness which custom has not staled nor familiarity glossed over. One finds no need for demythologisation, for it is with the theological world, not the scientific, that he must now come to terms. The scientific world has insights which give rise to wonder: but only theology possesses insights that give rise to worship, springing from continual encounter with the Lord who is the same yesterday, today, and for ever.

The seeds of this thesis were sown during a study of the New Testament so carefully led by the Rev. L.A. Hewson. The seedling was planted out by the Rev. Professor William Maxwell, and thereafter he saw it well trained and pruned. Several friends, Mr. Hewson, Mrs. Philip, and my father in particular, supplied quantities of literary fertiliser. I am the man who put it all in the pot for the exhibition. A good many roots are still sticking out, and even more had to be chopped off.

But like any other gardener, I stand or fall by my prize exhibit. It called on every corner of my slender stock of knowledge, and on a great deal else beside: perhaps most of all upon my wife, who fenced it (and me) about with a most tender care.

John Hawking

PART ONE

MIRACLES AND HEALING IN THE LIFE
OF OUR LORD

CHAPTER ONE

THE WORD IN THE BEGINNING.

An introduction in which two questions are asked and the general significance of miracles and healing is discussed.

THE WORD IN THE BEGINNING.

THE STARTING-POINT

I believe,

In God the Father Almighty, Maker of Heaven and Earth,

And in Jesus Christ His only Son, our Lord ...

I believe

In the Holy Ghost ...

This is the starting-point. It is the point of ultimate committal. We believe in God here and now.

THE IMPLIED ASSUMPTIONS

I have assumed that the miracles did happen: for if we believe in the great miracles of Incarnation and Resurrection, there can scarcely be good reason to disbelieve the catena of wonder which connects them. There is no assumption here of the infallibility of Scripture or Tradition. Nor is there any assumption that modern scholarship has the right to stand in judgement over Scripture and tradition and insist that only that which can be shown to be consistent with a system is true. The assumption that the miracles of our Lord did happen is based on what we, standing in the communion of the Church, have learnt of Him: that He is still true and compassionate, and willing to make men whole. Only when that has been said may it be tested by Scripture and scrutinised by such scholarship as we may command.

THE QUESTIONS ASKED

There are two main questions asked in this thesis: in asking the first we seek to discover the place of healing and miracle in the life and work of our Lord: and in asking the second we seek to discover the place of healing and miracle in the Church.

HEALING AND MIRACLE IN OUR LORD'S LIFE AND WORK

If we seek to know the place of healing and miracle in our Lord's life and work, the obvious investigation to which we should turn would be the historical one. This has not here been undertaken; for two reasons. The first is that an accurate historical survey is now impossible. The Gospels are our only available documents, and they were written for the benefit of the convert, not of the historian. The second reason is that the life of our Lord is not only history. It is also an eternal event. It is where eternity becomes tangential to history (Barth), or 'super-history' (Brunner). It extends through the time-series which the historian denotes by dates, and yet transcends that series. Any study which ignores this fact, and seeks to evaluate the miracles in the historian's objective world-view alone, will find them either nonsense or wonders, according to his mood - and nothing more.

Therefore the study of our Lord's miracles and healing was placed in a different setting: that of His Messianic work, which not only was involved in, but transcended, history because it invariably emerged (and emerges still) in a personal encounter. To obtain some understanding of this work, it was necessary to recognise that it was not an aedificium in vacuo, but a personal struggle. Thereafter insight was sought into the relation between our Lord's personal struggle and His encounter with men. Through all this ran the theme of the disintegrated condition of man as he is, and the counter-theme of the wholeness of man as he might be in Christ.

It was from these lines of thought that the fundamental idea of this thesis was born: that the work of Christ was to make men whole in Himself. This possibly does not cover the whole field of His work: but it was His work; and therefore His whole life, including His miracles and healings could be connected with it.

HEALING AND MIRACLE AS SIGNS

Because part of our Lord's Messianic task was the proclamation of the nearness of the Kingdom of God, it has often been said that His healings and miracles were the signs of the Kingdom (*semeia*). There is abundant evidence for this point of view in our Lord's own words, and Canon Richardson has placed the matter beyond reasonable doubt¹, by contrast with earlier theologians who were willing to dispense with all such '*semeia*'. But Richardson also gives the impression that they were principally '*semeia*' and not primarily 'works of compassion'². It is quite true that for the purposes of the Evangelists these works were signs: they were to be preached as part of the gospel whose theme was "the Kingdom of Heaven is at hand". "We cannot, we dare not, deny that a motive behind the mighty works of Jesus was compassion ... but what we must say emphatically is that the Evangelists do not relate the miracle-stories primarily in order to illustrate the compassion of Jesus", writes Richardson³. He bases this largely on the scarcity of the word '*splagchnizomai*', and the evident intention of the Evangelists that the works shall be regarded as signs. But it is surely also true that the Evangelists show the Messianic task to have been undertaken as the answer of Divine Love to human need; and therefore any healing work within that task is also primarily a spontaneous answer to a given human need, and only secondarily a pointer to the Kingdom in which all needs are met. We shall seek to show that the works of healing are woven into the very fabric of the Messianic task, rather than pointing to it by the kind of parallelism Richardson suggests when he says "Jesus ... implies that His healing work authenticates His power to forgive sins"⁴. We shall see also that all works other than those of healing may justly be regarded primarily as signs.

1. The Miracle-stories of the Gospel.

2. *ibid* p. 29.

3. *ibid* p. 32.

4. *ibid* p. 66.

THE FIRST QUESTION FORMULATED

Therefore we may state the first question formally thus:
What is the relation between our Lord's healings and miracles,
and His Messianic work of making men whole?

THE ANSWER IN BRIEF

The answer, which is elaborated in the first half of this thesis, seeks to show how the saving work of our Lord can only be given its full height and depth of meaning when it is divorced from philosophical monism and restored to the setting of a limited dualism found in the New Testament, where it is a "real fight" against an Adversary. Human sin provides an entrance for the disintegrating influence of the Adversary, and the resulting impairment of the personality inhibits communion with God. Alternatively, the human personality may become perverted to the Adversary, resulting in equal impairment and the risk of its destruction. The Adversary has made sin inevitable by the corruption of the human environment.

But the free gift of Divine dynamis in Jesus Christ entered the world of men and objects, and restored the impaired personality to communion with God, making the man whole thereby. The Gospel records of healing and exorcism are considered as evidence of this making whole. Jesus also inaugurated the new environment of the Kingdom of God, side by side with the old. The Gospel records of miracle were considered as evidence of the nearness of the Kingdom.

These healings and miracles of our Lord were His own responsibility and burden, His own joy and labour: they formed part of His atoning work and part of His sharing of the new Life of the Resurrection: and were in fact a full expression of Himself as Messiah.

HEALING AND MIRACLE IN THE LIFE AND WORK OF THE CHURCH

The place of healing and miracle in the life and work of our Lord's Body, the Church, is more amenable to discovery by a historical survey. And yet that survey will again reveal no more than wonders - or nonsense - unless it is perceived that the Church is the New Israel whose task is still Messianic. Therefore the first task is to establish that our Lord commissioned the Church to a Messianic work. We may then proceed to trace how the Church succeeded or failed in that work, and suggest why there was success or failure. There the historical study is completed: but it points us back to our starting-point. The Church is still the Body of Christ: His commission still holds. Have His miracles and healing any relation to us today?

THE SECOND QUESTION FORMULATED

Therefore we may state the second question formally thus: What was the relation between miracles and healing in the Church, and Christ's Messianic work of making men whole?

THE ANSWER IN BRIEF

The answer to the second question seeks to show that Christ gave His Church the commission to make men whole by preaching, healing, and the remission of sins, and that this commission had both its prophetic and sacramental means. The Church from Apostolic times until her establishment by Constantine used the gifts of healing and exorcism, preserving the Hebrew idea of the unity of a man's person. At the same time martyrdom made a great impact upon the Church's thought on suffering as the instrument of God. With the gradual remission of persecution and growth of internal dissent, the Church lost to a large extent the prevailing power of prayer which had been hers at the beginning. This power never disappeared entirely, and was the basis of mediaeval ideas of exorcism and miracle, as well as the sporadic revival of

the primitive powers during subsequent periods of intense religious expansion or awakening. Today they are much sought after: and yet the need is that the quest for miracle and healing as such should be made a quest for wholeness in Christ.

FIELDS NOT COVERED

No attempt has been made in this thesis to answer the questions "What is the purpose of suffering? Why do the righteous suffer?" which baffled the writer of the Book of Job and provide so formidable a pastoral problem today. It may be that our emphasis on the Church's Messianic task of making men whole will throw some light on what suffering is needless and what is vicarious: but there must always, it seems, be a residue of suffering which is mysterious.

"Then Job answered the Lord and said,

I know that Thou canst do everything...

Things too wonderful for me, which I knew not...

But now mine eye seeth Thee." 1

1. Job 42: 1 - 2, 3, 5.

CHAPTER TWO

THE PERSONAL TRAGEDY.

Showing how the Saving work of our Lord can only be given its full depth and height of meaning when it is divorced from modern philosophical monism and resolved to a setting of limited dualism found in the New Testament: where it is a "real fight".

T H E P E R S O N A L T R A G E D Y

JESUS THE SAVIOUR

Karl Barth¹ rejoiced in the meaning of the Name of Jesus: whether in the streets of Nazareth or the ruins of Germany, it was always "Jehovah helps". The familiar picture of the Annunciation added to this again²: "For", says the Angel, "He shall save His people from their sins." The Jews had taken their sins seriously. The whole of the Law and the prophets bore witness to the sins of Israel and the loving kindness of God: the Hebrew sacrificial system formed the means of atonement and the path of the righteous.

But there came a prophet out of Bethlehem who struck at the one weak point of the system. The sacrifices made no atonement for him who sinned with a high hand: and the prophet made even³ sin appear in its true nature, as sin with a high hand. ³"Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the Kingdom of Heaven", He said. He was not thinking of imperfection in obedience to the Law as the barrier to the Kingdom, but of men's inability to see past the Law to the Love of God.

ESTRANGEMENT

The sin which Jesus regarded as ultimate was not disobedience: it was rather that cold scrutiny which stood in judgement over the declared present will of God; which gave calculated compliance for headlong obedience, and suspicious withdrawal for unreserved fellowship; namely, estrangement.

1. Dogmatics in outline. p. 67
2. Mt. 1 : 21.
3. Mt. 5 : 20.

It was not alone the estrangement of which Tillich speaks, where man is in danger of losing his being because he has cut himself off from the Ground of all Being, like a cut flower; it was also the estrangement of love, the brokenness of the mystical relationship which should exist between God and man. Isaiah knew much of this estrangement. He was told: "Hearing, they will not hear, and seeing they will not perceive." The words found their echo in the despair of Jesus, when men failed to see past His parables to the truth He was Himself.

CONCEALED ESTRANGEMENT

Today, as well as in His day, He is faced by the tragedy of men who are estranged from God, and are not aware of their condition. The standing in judgement over the word of God has come to the point where God is pronounced irrelevant. It is perfectly true that many men are not so: that in some the lack of God arouses guilt; in others, fear; in others still, despair. But for a great number of men estrangement is so natural that it is altogether overlooked.

Why should this be so? There are two possible explanations: either, as Barth says with Luther, that man is totally corrupt, and, because he is corrupt, unable to hear the Word of God; so that even the capacity for hearing is a gift given by the mysterious grace of God: or else we must say that although 'natural' man is not totally corrupt, he is being corrupted, to the extent that his field of attention has been diverted from God to what is demonic, yet not perceived by him to be demonic. Barth's view we must discard, since it can give no valid account of human responsibility for sin before the gift of hearing the Word is given: Barth himself described sin as an "ontological impossibility" at one stage.¹

1. See further criticisms by J. Baillie and N.H.G. Robinson.

THE ROOT OF ESTRANGEMENT IS DEMONIC

If, then, men are being "corrupted by what is demonic", we must ask the meaning of this phrase. Tillich¹ uses the term "the demonic" freely in his work, to denote any 'structure of being' which is itself finite and conditioned, but which has become in the view of man infinite and unconditioned - an end instead of a means. Thus it is any 'structure of being' which usurps the place of the Word of God in the human consciousness. Tillich writes in a world of peoples under various regimes of totalitarian commitment, and it is plain to see what 'the demonic' means if it is these he has in mind.

'THE DEMONIC' CAN BE PERSONAL.

Nowhere does Tillich accord personality to demonic powers². In this he expresses the general trend of Western thought. There are probably two reasons for this trend: one is the general opinion (which is as well founded as other modern myths) that personality in demonic powers is one of the proper subjects for demythologisation³; and the second is the current philosophical passion for monism, frequently taken a step further into positivism⁴. It is more than likely that the first reason springs from the second. Neither of these reasons, however, carry with them any logical necessity. Monism, or the lack of it, is the presupposition of a philosophical system, not its consequence: therefore, if a non-monistic system were shown to be as consistent as a monistic one, it should be allowed equal validity. Nevertheless, very few theologians in Protestant circles will allow themselves

1. Sys. Theol. 1, 2, see index.

2. Cf. Sys. Theol. 2. p. 45 - "supra-individual" structures of good and evil.

3. Cf. Henderson, Myth in the N.T., p. 10.

4. See Ritchie, British Philosophers. pp. 56 - 59.

a dualistic philosophy, possibly for fear of the charge of biblical literalism. This says much for the capacity of the demonic to conceal its personality. In spite of this, a few Anglican theologians subscribe to dualism. Probably its most noted exponent today, however, is Gustaf Aulen. He speaks of a legitimate, yet limited dualism. ¹"When Christian faith combines God's will and the course of events, a tension is created which proves to be a part of that situation within which faith exists. This tension arises because faith opposes every attempt to eliminate or obscure the evil which is hostile to God's will (the legitimacy of dualism), and at the same time opposes all encroachments upon the sovereignty of the divine will in relation to existence (the limitation of dualism). All endeavours to overcome this tension through a supposedly rational explanation of evil must necessarily fail. For Christian faith the problem of evil is concentrated in the question of its being overcome. The answer is given in faith's reference to God who in His struggle gains the victory. Through the victory of divine love even the vanquished evil ^creceives finally a significance which it did not have in itself". He goes on, ²"The dualism which is characteristic of the Christian faith appears, therefore, as a double antithesis. On the one hand it stands in contrast to an idealistic monism which in one way or another tries to minimise evil in order that it may be fitted into a monistic scheme, and which at the same time blots out the boundary between the divine and the human. But on the other hand, it stands in an equally sharp contrast to a metaphysical dualism which conceives the contrast between the divine and the human as an absolute antithesis between the finite and the infinite ... In Christian faith the antithesis is between the divine will, defined as love, and

1. Sys. Theol., p. 201.

2. Sys. Theol. p. 203.

the hostile forces which oppose this will".¹ Elsewhere he says, "It is ^{er} perfectly evident that Jesus' struggle for the Kingdom of God is a struggle against the power of 'Satan'".

TEMPTATION AS A TEST OF PERSONALITY IN THE DEMONIC

The progression from Barth to Aulén has an implication, for Barth (following Luther), because the natural man is wholly corrupt, there is no possibility of temptation for him; since he is capable of choosing only the evil. For Tillich, it apparently becomes a possibility for the natural man to be tempted. Demonic 'structures of being' arise which are able to fill his entire spiritual horizon, if he will let them. But, on a monistic philosophy, such 'structures of being' can only be the evil construction of men or the perverted gifts of God. They are demonic because man has made them so. Therefore temptation, if it exists, is only in the last resort temptation of man by man through the medium of demonic 'structures of being'. But for Aulén, to be tempted becomes a real possibility for men. The mystery of evil is acknowledged to be a mystery: but even more, there is room for the recognition of temptation as encounter with an Adversary.

The choice thus rests between Tillich and Aulén, between monism and a limited dualism, both of which are philosophically defensible. The basis of choice is whether the account given of temptation by either is substantiated by the facts of temptation. The authoritative statement on temptation should be found in the Scriptural witness to the life of our Lord. Unfortunately, it is precisely this witness which some seek to "demythologise". To establish relevancy in the modern mind, it appears that we must turn elsewhere for the analysis of temptation, even if it is to the poor parallel of our own witness.

1. *ibid.* p. 202.

SOME TEMPTATIONS DEMAND AN ADVERSARY

Some temptations arise out of contacts with other people and the world-order they (and we) have brought about. Some arise from the ambivalent association of ideas. And yet the mere presentation of an ambivalent opportunity does not in itself constitute temptation. Especially does this apply to the gift of human freedom. Tillich raises some points here: he finds that the Divine prohibition given to man before his fall "pre-supposes a sin which is not yet sin but which is also no longer innocence. It is the desire to sin. I suggest," he continues, "calling the state of this desire 'aroused freedom'."¹ And again he says, ²"Man is caught between the desire to actualise his freedom and the demand to preserve his dreaming innocence. In the power of his finite freedom, he decides for actualisation". In continuing his chapter, Tillich sees the fact of freedom as a temptation to the actualisation of freedom. And yet his own analysis points to a deeper cause for the actualisation of freedom. Freedom can be made real in language, in wonder, in imagination, and in contemplation - as Tillich elsewhere points out³ - in obedience to the Word of God which calls a man out of dreaming innocence into responsible fellowship. Freedom to disobey God, however, can never be made real in obedience to the Word of God: it must be in obedience to the word of another: otherwise God is the author of temptation.

There is yet another category of temptation, arising in a situation and yet not out of it. It comes to us at our most defenceless point, when we are caught off balance, able to sin secretly or unable to be righteous publicly: a temptation so appropriate to our personality and condition

1. Sys. Theol. 2. p. 40.

2. Sys. Theol. 2. p. 40.

3. Sys. Theol. 2. p. 36.

that it bears down on us in our situation with appalling force, and which by its presence demands the operation of an intelligence behind it. Our knowledge of our freedom is not its source, but its tool: when we succumb to it, we find our freedom is gone, and we are the tool of the tempter until his work is finished. That temptation is diabolical.

"If this life be not a real fight," says William James, "in which something is eternally gained for the universe by success, it is no better than a game of private theatricals, from which one may withdraw at will. But it feels like a real fight - as if there were something really wild in the universe ..."¹

Thus we are led to conclude that temptation is real: that no temptation comes from God: that its seat cannot be found in the fact or knowledge of human freedom: nor in situations alone: and that its personal and pointed nature demands the presence of the Adversary.

"There was never any question," writes C.S. Lewis, "of tracing all evil to man ... as far as this world is concerned, ... we all live between the 'hell incensed points' of Michael and Satan. The difference between the Christian and the (unlimited) Dualist is that the Christian thinks one stage further, and sees that if Michael is really in the right, and Satan really in the wrong, this must mean that they stand in two different relations to somebody or something further back, to the ultimate ground of reality itself. All this, of course, has been watered down in modern times by the theologians who are afraid of mythology"²

1. The Real Fight.

2. The Spectator, Feb. 7 - 41. p. 141.

THE LORD MIGHTY IN BATTLE

If we accept the real personal nature of the Adversary, we find our Lord's work placed immediately in the perspective given by the Gospels. His struggle becomes in fact the "struggle for the Kingdom of God against the power of Satan", as Aulen said. Our acceptance of the limited dualism is, moreover, not merely a permissible presupposition, but a direct inference from what is known of temptation.

THE UNIQUE PURPOSE OF BATTLE

We spoke earlier of Jesus, who should save His people from their sins, even from the ultimate state of sin whence all sin springs. He came to break down estrangement - but not so much to break down as to crush the Estranger and woo him who was estranged. We frequently speak of forgiveness as the unique factor in Christianity. This is not true unless it is made clear what this forgiveness means. The prophets assured their hearers that God was merciful and forgiving: "He will not always chide, neither will He keep His anger for ever", wrote the Psalmist.¹ "He bare them and carried them all the days of old", said Isaiah.² There was contained in these the idea of 'covering' of sin, or its 'carrying away'. But never was there any suggestion that God should bear the cost of men's sins in His own person. Yet this our Lord did, offering in His own person the forgiveness of God to men and also the self-oblation of men to God in response to His forgiveness.

THE DOUBLE PURPOSE OF THE INCARNATION

Whilst the forgiveness in Christ is unique, we must not fail to perceive within it a double stream of activity. We

1. Ps. 103 : 9.

2. Isa. 63 : 9.

are familiar with the Christ of the Crucifix. "Beloved, when you patiently suffered all things, and went down to death, with all our sins heaped upon you ... is that what God does for us?" says John in "the Man born to be King."¹ Our belief concerning the Adversary renders the struggle the more poignant. Yet when Aulén wrote upon the Atonement, he was constrained to entitle it "Christus Victor". This is the Christ triumphant, high above crucifix and altar, enthroned in the blaze of some Eastern window with all His saints about Him.

It represents the upward sweep of the Divine forgiveness: there is no mere restoration to some halcyon innocence, but the gathering up of men into new Life. St. Paul, writing to the Colossians, speaks of "the mystery which hath been hid from ages and from generations, but now is made manifest to His saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is - Christ in you, the Hope of glory."² And however we refer to it, being "in Christ" is the heart of Christianity. Christ in His redemptive work identifies Himself in a most literal and complete way with those whom He seeks to redeem.

THE HEIGHT AND THE DEPTH OF CHRIST'S LOVE

C.S. Lewis³, drawing upon the imagination of early Eastern theology, gives a fine description of what Christ's total identification means. He has a picture of a diver, plunging into the ocean of human society, plumbing the very depths, to the ooze of the sea bed; and then turning, and ascending with bursting lungs, dragging the whole Creation

1. p. 340

2. Col. 1 : 26, 27.

3. Miracles, p. 135.

up into the sharp air, out of the half-light into the light. So it was with our Lord. He identifies Himself with those at His footstool, "the humblest and the lowliest and the lost". And He carries them up into new life, of which Bernard of Clairvaux could write

".. But what to those who find? Ah, this
Nor tongue nor pen can show:
The love of Jesus, what it is,
None but His loved ones know ..."

In saving us from our sin, He has to deal with the evil that is in us. In order that we may be in Him, He must take our evil into Himself, absorb it, and overcome it. This is part of the Christian experience of forgiveness, giving rise to certainty of the fact of the Atonement. As He overcomes evil in us, He comes face to face with the Adversary, and in us atones eternally.

If this is so in the days of His Kingship, how much more so was it in the days of His life on earth. He was tempted in all points, "like as we are". His struggle was a personal struggle for our sakes, brought down to a personal tragedy.

The movement from tragedy to triumph is less easy to follow: for it is a movement from death to Life. The early church found this movement symbolised in baptism, and consummated in heaven. That final joy is outside our conceiving. But the new Life is also a present possession - a gift. For those who are in Christ, the Adversary's power is broken. They do not cease to feel his onslaughts, yet they may suffer them willingly, treading the road their Master went. The outcome is already decided, and the token of decision is the fact of the Res^surre^ction. "Finita iam sunt proelia - Alleluia!"

JESUS THE SAVIOUR

Thus, when our Lord redeems a man, He fights the battle which the man himself cannot fight, taking the full impact of the Adversary, removing that man from the power of the Adversary by incorporating him in Himself.

CHAPTER THREE

ANARCHY AND THE GIFT OF WHOLENESS.

Showing how sin becomes the entrance for the disintegrating influence of the Adversary, and that the resulting impairment of the personality inhibits communion with God. Showing also how the personality may be perverted to the Adversary and destruction, and how sin becomes inevitable because of the corruption of the human environment.

Showing also how the free gift of divine dunamis in Jesus Christ entered the world of ordinary men and objects, and restored the impaired personality. The Gospel healings considered as evidences of men made whole. Showing also how Jesus Christ inaugurated the new environment of the Kingdom of God, side with the old. The Gospel miracles considered as evidences of the Kingdom.

ANARCHY AND THE GIFT
OF WHOLENESS

JESUS THE MESSIAH

Now that we have lighted upon the nature of Christ's contest - a real fight with something really wild - we are in a position to understand some of the strategy He used.

The Old Testament shows the calling of Israel to a Messianic task. The calling of Israel becomes focused in the calling of one man, the Servant of the Lord. The plans of Almighty God rest upon the obedience of one man. The New Testament records God becoming that man Himself. What has He come to do?

"He found the place where it was written,

"The Spirit of the Lord is upon Me, because He hath
anointed Me

To preach the gospel to the poor;

He hath sent Me

To heal the broken-hearted,

To preach deliverance to the captives,

And recovering of sight to the blind;

To set at liberty them that are bruised;

To preach the acceptable year of the Lord."

This day is this scripture fulfilled in your ears."¹

He came to a world full of broken men: so that He might restore them and call them to Life.

THE TRAIL OF DESTRUCTION

We must ask why men were broken. As far as we can reason the matter out, men were created for fellowship with God, bound to Him in willing obedience, and receiving His commands with joy. But the fact remains that in men who

1. Luke 4. 17 - 18, quoting Isa. 61 : 1, 2 (LXX)

have never known the saving revelation of God in Christ, their knowledge of God's commands through the moral consciousness is perverted and distorted. It is not so much that they cannot hear God, as that they cannot hear Him rightly. Their malady is not only estrangement: it is also an inner disintegration. This is the work of an alien hand; the Adversary's. The Adversary has no positive existence - although we say he is real and personal. His existence is entirely negative: his desire can never be creative, for in his utter separateness from God he desires society still, but will not be forgiven: therefore his desire is that all men shall be as he is, disintegrated, cut off from the land of those who alone can be said to Live, and joining him in the false society of the lost where even their individuality is consumed in his.

MAN'S RESPONSIBILITY FOR HIS DISINTEGRATION

Although the Adversary desires disintegration in men, he is not at liberty to produce it. Paul's great words "What shall separate us from the love of Christ?" show clearly the line of defence about us. The only entrance for the disintegrating power of the Adversary is at the point where God, who loves freedom, has limited His^s omnipotence, granting human freedom. It is necessary for men to choose the evil rather than the good before their disintegration begins. Once the disintegration has begun, the choice becomes less and less real. A man's disintegration is caused also by the defection of the whole world-order which surrounds him. Although created a 'dreaming innocent', he may have been conditioned away from that state for so long that he no longer remembers it. He may feel, though wrongly, that he cannot be held responsible for his sins - that he was made that way. The temptation of such a predicament is to fail to see sin as sin at all.

Thus the Adversary has two methods of advance: temptation and alienation of the individual from his obedient relation to God, and temptation and alienation of the human race through the very self-perpetuating nature of sin. When we succumb to temptation, alienation from God is the result: and this succumbing is the loophole for the destructive power of the Adversary to enter.

THE EFFECTS OF DISINTEGRATION IN MEN

In order to understand the way in which our Lord restored men, we must seek to understand men in their brokenness. We like to speak of whole personalities: yet it is doubtful whether we have ever seen one apart from the person of Christ. Nevertheless we can believe that man is intended to be an indivisible whole. If we now proceed to analyse the nature of man, and to say that his disintegration produces a lack of cohesion in him, we must not frame the mental picture of two halves of a personality flying apart, as though body and soul could be separated. If we are to frame a picture at all, it must be rather of man capable of living in two worlds, natural and supernatural, upon whom the effect of disintegration is to make him unaware of his supernatural dimensions - almost as though a solid being had become persuaded that he was flat.

CARE WITHOUT

Some modern philosophers have given us an extraordinarily close description of broken man. Heidegger finds him ridden with care: and care is the outcropping of dread of Nothingness, the symbolic recurrence in consciousness of the subconsciously perceived threat of non-being. 'Natural' man is afraid of losing 'himself' - the little of him that is not already lost by separation from God. For Christians, care is the

obvious implication of a man's separation from God: it is the price of attempted self-existence on the part of man.

DISORGANISATION WITHIN

Care is external to the man: it concerns his relations with others, his way and his end. It is not, however, the only effect of separation from God. There is also a disorganisation and consequent disintegration of man's personality. This has been overlooked by the existentialists. And yet an analysis of human personality based upon existential insights shows that such a disorganisation is extremely probable.

MAN AS PURE SUBJECT

Heinrich Rickert states his position thus: "I am not the body which I call my body. This bodily organism is indeed the object of my knowledge and the instrument of my will, but it is not my ego. Nor am I the world of my consciousness all these contents of consciousness pass before me But I myself, the invisible spectator, am not a part of the contents of my consciousness ... I can never confront myself with myself". This is quoted by Karl Heim¹, who goes on to say: "I can make much more definite statements about myself than about anything which confronts me as object. These are the so-called existential propositions which Heidegger distinguishes from the categories in which we frame objective experience." He continues later, "... we can make very definite assertions about this unobservable ens realissimum, assertions for which we claim general validity. It is evident that this reality" - the self - "belongs to a region lying outside three-dimensional space."²

Professor Norman Robinson, speaking of Martin Buber's two primary words I - Thou and I - It, says that 'Thou' and

1. Xn. Faith and Nat. Sc. p. 36.

2. p. 45. Xn. Faith and Nat. Sc.

'It' belong to different worlds: the world of subjects and the world of objects respectively.¹ The Implication is that I am upon the boundary of the two worlds - and so is every other man as subject.

Heim uses his quotation to show that man's 'true self' is pure subject which cannot be made object. This is probably an overstatement. If we are to preserve the insight that the personality of man is indivisible, then there can be no such 'thing' as the 'true self'. Yet Rickert's differentiation poses a question, whose solution is surely that whereas Heim's categories are psychological - the terms 'ego' and 'true self' denote this - the fact of man as pure subject which he describes demands categories which are ontological. It is truer to say that man as subject is the whole man in one mode of being, and man as object is the whole man in another mode of being. The transition from one mode to another is in accordance with the inward or outward direction of the consciousness respectively.

MAN AS PURE OBJECT

The analysis of man as pure object is largely the account given of him by the sciences. He is found to be finite and conditioned. He is an organism of organisms. He is, both individually and collectively, a converter of stimuli into action. He is explicable in terms of three-dimensional space. And yet even in this analysis there is a mystery. Because man is an organism, he possesses a pattern of organisation within himself which is not his own creation. He is known to break away from his conditioned state, and yet call the breaking away obedience. And he gives evidence that three-dimensional space is not finally binding upon him.

1. Lectures at Rhodes University 1956.

DISORGANISATION BY THE INHIBITION OF MAN AS SUBJECT

With this analysis before us we may seek to understand the effect of the Adversary's disintegrating power. We must remember that his desire is not annihilation of humanity, but its absorption into his own being (which is virtually non-being). Therefore he preserves man as object. He also wishes to cut men off from God, and therefore inhibits the subjective mode of being - for God, who can never be made object, is found only in the world of subjects. Under the influence of disintegrating power, men live as objects, and see each other as mere objects - approaching the state of being totally conditioned by their environment. This the existentialists rightly term inauthentic existence. C.S. Lewis puts it differently: the effect of corruption is to make men revert to behaviour proper in the animal world, and improper in human society. For it is men's capacity for being subjectively that makes them distinctively human. We must notice that even the state of being totally conditioned is not necessarily evil unless the environment is corrupted: but the Adversary has already established in that environment the treadmill of self-perpetuating sin, and everything and everyone conditioned by it (including animals) awaits its transformation.

THE IMPOSSIBILITY OF A TOTAL INHIBITION

Yet man is not totally corrupt: he has never yet been reduced to an entirely objective mode of being. The mysteries of his objective being are indications of an interlocking between subjective and objective modes of being, which cannot be broken: they can only be ignored (and frequently are).

It has been found, for instance, that a large proportion of ordinary people possess faculties altogether independent

of space and time, and inexplicable by any known physical radiation laws. These have been investigated by Rhine, Soal, and others upon a statistical basis and shown to exist to a higher degree of probability than that demanded for the acceptance of physical hypotheses. In view of Heim's dictum that what he terms 'the self' belongs to a region lying outside three-dimensional space (by no means a physical impossibility) we are led to conclude that such faculties are the product of the subjective mode of being. This is borne out by a statement by Rhine¹; "The better adjusted the individual", he writes, "the more likely he is to score well in the psi tests." The 'psi tests' determine the presence of the extrasensory faculties referred to above. The better adjusted the person is, the less likely he is to be confined to his objective mode of being, and the more likely to have his subjective mode of being accessible.

Such a hypothesis is carried further by Hall Knight's analysis^s of the Hebrew prophetic consciousness. The nabi^h was known by his trance-like states, from which poured forth a torrent of words not his own, or cryptic oracles whose meaning was hidden under symbols. Yet this was common to any ecstatic in the ancient or modern world. The Hebrew nebi'im were unique because their ecstasy produced a moral content which was rightly recognised as the word of God. They had found, or rather been given - the 'hand of the Lord' was upon them - their full subjective mode of being, and so been ready for an inter-subjective relationship with God. It seems, nevertheless, that this ecstatic state with moral content was the gift of the few. The Old Testament speaks of the prophets (and mighty men, who had similar gifts) "whom God raised up", as part of the Messianic calling of Israel.

1. New World of the Mind. p. 107.

We would expect to find the subjective mode of being complete in the life of Christ. Dean Matthews¹ seeks to show the connection between Christ's prophetic consciousness and the para-psychological phenomena which indicate the existence of the subjective mode of being, and stresses that they were all present in a marked degree. There cannot, however, be any exact reconstruction of Christ's inner consciousness, and therefore the question must remain open.

THE EFFECT OF THE INHIBITION UPON THE BODY AND MIND

Because the subjective mode of being is not altogether lost to men, they are not altogether conditioned by their corrupted environment. They have not ceased to be organisms: organising and sustaining power is able to reach them from its source in God. But in so far as they are conditioned they suffer the corruptions of their environment. One of these is the perversion of the principle of sacrifice to the principle of parasitism, whose physical result is sickness. Another is the intrusion of psychological stimuli, induced by a corrupt environment, into the freedom of choice of action - fear, lust, or self-preservation - which, often in combination with physical disorganisation, produce the psychopath. And if this is true of the effect of a corrupt environment, it is doubly true when the Adversary obtains direct access.

DISORGANISATION BY THE PERVERSION OF MAN AS SUBJECT

The Adversary does not rest when he has produced the state of inauthentic existence. There is a mode of being which is far more useful to him, although it bears with it the risk of a sudden conversion. It is the perverted subjective mode of being. This was common in the ancient world, and is as common under different names today. Men

1. The problem of Christ in the twentieth century.

have recognised the ecstatic state as the gateway to subjective being, and have sought it for its own sake. For every prophet of Yahweh there were many false prophets. They were not all frauds: they were mostly genuine but perverted ecstasies. A slight investigation into their practices will show the extent (by our standards) of the perversion. Today attention is held by hypnosis and mediumship, both of which are useful tools, but which in the minds of many have become ends in themselves. It is this ecstatic state, akin to the deepest way of worship by contemplation, and yet entered without the Subject to be worshipped in mind, which can be so readily perverted to a false worship of the Adversary.

THE POSSIBILITY OF A TOTAL PERVERSION

When a man's subjective mode of being is wholly perverted, the saving power, which was able to penetrate past its partial inhibition, is no longer available. He is cut off from what made him an organism, and is wholly in the power of the Adversary. His death is the result: not the death in which the entire organism at length succumbs to the onslaughts of its environment, but the death of the personality which leaves the body (in C.S. Lewis' phrase) a 'managed corpse'. This is the extreme: before it is reached, there is partial possession. The man sometimes knows who he is: at other times his identity is lost to him. This is not to be confused with inauthentic existence. Possession is as far on the negative side of inauthentic existence as Life is on the positive side.

THE EFFECT OF PERVERSION ON BODY AND MIND

Where the perversion of the subjective mode of being is not complete, and the man is obedient sometimes to the dimly-heard voice of his Maker, there is room still for organising power to reach him. It seems, in fact, that by the mercy of

God a whole realm of his consciousness has been withdrawn from his perception of it in order that this vital organising power may reach him. Nevertheless its flow is impeded, and its working partly defeated by the destructive counter-flow admitted in his perverted subjective mode of being. In addition to being possessed, it must be expected that his body and mind fall under the laws of his environment, since they are no longer organised through him. Thus physical and mental effects should be observed similar to those obtained when the subjective mode of being is merely inhibited - with the addition of a more or less marked sense of being possessed.

THE COMPOUND STRATEGY OF THE ADVERSARY

We may sum up the Adversary's strategy in three moves. His target is the man to whom both subjective and objective modes of being are freely available. From the very hour of the man's conception the attack begins from his corrupted environment. Sin is inevitable, though not original: his Creator does not produce shoddy work. Sin brings with it the inhibition of the man's subjective mode of being, and opens the door to the disintegrating power of the Adversary: that is the second move. And the final attack comes when man seeks his lost subjective mode of being, worshipping he knows not what, and discovers that because of that very action it no longer belongs to him alone.

THE DIFFICULTY OF COUNTER MEASURES

To defeat such a strategy, it is not possible to adopt the Adversary's tactics and drive him back point for point. For his purpose is to inhibit or pervert human freedom until it is no longer freedom. But we believe that God created human freedom for His own free fellowship, and therefore that He does not adopt any counter-measures which constrain it. Therefore we cannot accept Barth's analysis that the

counter-measures are a new creation, doing away with the old man altogether, for the same reason that we could not accept his doctrine of total corruption.

THE INESTIMABLE ADVANTAGE

The key to the struggle lies in what C.S. Lewis puts into the mouth of Screwtape - "Never having been a human (Oh that abominable advantage of the Enemy's!) you don't realise how enslaved they are to the pressure of the ordinary."¹ The "Enemy" here is Christ.

He turned the flank of the Adversary, to man's inestimable advantage and His own inestimable cost. He became man: and, as we found earlier, fights for man.

O generous love! That He who smote
 In Man, for man, the foe,
 The double agony in Man
 For man should undergo.²

He entered this world of objective mode of being, and knew its ordinariness. He was able to understand men to whom there seemed to be no other mode of being, and draw them out of themselves into a fully subjective relation with God. But certain definite steps were necessary to achieve this.

THE REMEDY FOR INHIBITION OF THE SUBJECTIVE MODE OF BEING

The shape of the Adversary's strategy demands that two prime causes for the inhibition of the subjective mode of being among men be overcome: namely, subjection to a corrupt environment, and the unwillingness in man to return to a subjective mode of being, which we describe as guilt. The first cause might be overcome by the transformation of

1. Screwtape Letters No. 1.
2. John Henry Newman: "Praise to the Holiest in the height".

the corrupt environment, such as the prophet envisaged when he saw the wolf lie down with the lamb. This solution, however, overlooks the fact that the corrupt environment of men is perpetually maintained by the sins of other men. The transformation of one man's environment in order that he may turn to the Lord, and sin no more, of his own free assent, involves the suppression of freedom of all other men.

Our Lord in His Messianic task knew this. His disciples often did not. They asked Him, even after His resurrection: "Lord wilt thou at this time restore again the kingdom to Israel?" But in our Lord's sayings two things stand out clearly: His Kingdom is not of this world; and yet it is near at hand. It is the Kingdom into which He has entered, and where He now reigns. It is a world full of movement and rejoicing in the presence of the angels of God. It is at least as real as the world in which we live: for the Resurrection of our Lord gives us the type and mode of being in it. It is as truly an objective environment as this world which we know: and yet it is, in our Lord's teaching, everywhere present.¹ This Kingdom is thus not an enforced transformation of this world, but a new creation

1. If we are not content to accept this as mystery, and are troubled by the physical and metaphysical problems raised, theoretical physics (at its present stage) leads us to expect a multiplicity of space-time continua interpenetrating one another and correlated by their relative states of movement and the universal validity of physical laws expressed in equations of transformation. The metaphysical problems might be solved by postulating that God is personally available to all these continua but is contained by none. He is "in Heaven", but Heaven and the Heaven of Heavens do not contain Him. See Heim, "Xⁿ Faith and Natural Science," pp.139-150 and Albert Einstein, "Relativity, A popular exposition", pp. 135 ff.

into which men may enter willingly. They do not forsake this world until they pass through physical death to resurrection: therefore for a while they are men of two worlds. But while they are in this world the Kingdom is available to them as their new environment only through their participation in Christ: resurrection also is theirs only in Christ. There is only one Way, one Door to the sheepfold.

Being 'in Christ', however, is the consummation of the subject mode of being in man, through worship of God in Christ. Where that mode of being is inhibited, that man cannot enter the Kingdom. Therefore Christ used the objective mode of being in men, as conditioned and inauthentic existence. He became subject to the process and death of that existence, in order that, by the sacramental means of the Word made flesh, He might woo men out of that existence. The inhibition of their subjective mode of being was not total: therefore the objective sacrament could carry with it the claim of Christ as subject. The unwillingness to return to the subjective mode of being, which was due to the fear consequent to disobedience, (and the Adversary's chief weapon), was overcome by our Lord's remission of the sin. Thus men's apprehension of Christ was led from the world of objects to the world of subjects, until it became the full encounter of reconciliation which acknowledged Him as God.

THE HEALING OF BODY AND MIND

It is apparent from the Gospels that men had only to enter into some communion between themselves as subjects and our Lord as Subject, in order that healing might take place. They were not at first challenged to recognise that communion as communion with God. The implication is that as soon as God in Christ has access to a man's subjective mode of being, the organising dynamis of God has access to that

man's objective mode of being: and also that the disintegrating power of the Adversary, flowing into the man from his corrupt environment, in him confronts the dynamis of God, and is overcome. The dynamis was thus a free gift, independent of the recognition of Who Christ was, and yet leading men on to that recognition.

The dynamis of God, as it enters man's physical organisation, removes his dependence on the conditioning of his corrupted environment. The same system of laws of physical existence applies to him as before, but the dynamis of God initiates, from without, new trains of reactions under that system of laws which restore his bodily and mental normality. Whether the operation is under known laws, or unknown, there is no suspension of laws necessary. The miraculous element of such healing lies neither in its unexpectedness nor in its apparent contradiction of the current state of human knowledge, but in the fact that its prime cause must be accepted as a gift, since it, the dynamis of God, is inaccessible to human manipulation.

There are indications in the Gospels that healing is not the only result when a man becomes filled with the dynamis of God: but that there may be suffering, often vicarious, willingly undertaken. We shall deal with this question in a later chapter.

HEALING IN THE GOSPELS

The next consideration is whether our analysis of our Lord's strategy is supported by the miracles of healing recorded in the Gospels. Here the classification adopted by Weatherhead¹ is useful, and is reproduced in abbreviated form, with slight modification.

1. Psychology, Religion and Healing. pp. 49 ff.

Class 1.

- 1a. The Cleansing of a Leper Mk. 1:40-45, Mt. 8: 1- 4, Lk. 5:12-41.
- 1b. The Cleansing of 10 Lepers Lk. 17:11-19.
2. The Woman with Haemorrhage Mk. 5:25-34, Mt. 9:20-22, Lk. 8:43-48.
3. The Man by Bethesda's Pool Jn. 5:1-18.
4. The Blind Man at Bethsaida Mk. 8:22-26.
5. Blind Bartimaeus Mk. 10:46-52, (Mt. 20:29-34) Lk. 18:35-43.
6. The Man born blind (Mt. 9:27), Jn. 9:1-41.
7. The Woman whom Satan bound Lk. 13:10-17.
8. The Man with dropsy Lk. 14: 1- 6.
9. Peter's mother-in-law Mk. 1:29-31, Mt. 8:14-15, Lk. 4:38-39.
10. The man with the withered hand Mk. 3: 1- 6, Mt. 12: 9-14, Lk. 6: 6-11.
14. The deaf stammerer Mk. 7:32-37.

Weatherhead entitles this class "Cures which involve the mechanism of suggestion", and gives good evidence in support of it.¹ Suggestion, however, describes only the psychological situation in a given miracle of healing; whereas we are concerned with the ontological situation. Another title might therefore be: "Cures which involve direct encounter between Jesus as Subject and the patient as subject". Direct evidence of such encounter is found in (1a.) the Cleansing of a leper and (1b.) of 10 lepers; in the healing (2.) of the woman with haemorrhage; and of (5.) Blind Bartimaeus. It may reasonably be inferred in the remainder; although (6.) the man born blind and (8) the man with dropsy both came to Jesus at first through the concern of others. Indeed in the Johannine account of the man born blind (6) (Jn. 9:1-41) the evangelist makes no mention whatever of the patient's desire to be healed, and

1. *ibid.* pp. 51-60.

gives the impression that he was healed in spite of himself. The reason is probably that John's conception of faith, as total self-surrender to Christ the Son of God, is so deep that he can see no affinity between it and the rudimentary 'faith' which those to be healed affirmed in the man Jesus. (Yet all those who have not become mystics like John must go forward by small steps.)

There is thus reasonable confirmation that the *dunamis* of God entered these men and women as the result of their encounter (as subjects) with Jesus. Another prominent feature of many of the healings is the sacramental technique of our Lord. He uses the laying-on of hands, the touch of His garment, the stretching-out of His hand to raise or the suggestive power of words. That is not to say that these actions are the vehicle of the *dunamis* of God: their purpose is rather to strengthen the subjective relationship. For they are not essential to the miracle. Confusion has arisen on this point, because it has been asserted that some mysterious physical power is passed from the healer to the healed.¹ But the fact that our Lord could dispense with sacramental technique shows that, even if the flow of *dunamis* produced local physical effects (as it well might), its essential vehicle was the inter-subjective relationship.

Class 2 in Weatherhead's scheme ~~all~~ involves demon possession, and will be dealt with when exorcism is considered.

Class 3.

15. The paralytic at Capernaum Mk. 2: 1-12, Mt. 9: 1- 8, Lk. 5:18-26.
16. Jairus' daughter Mk. 5:21-43, Mt. 9:18-26, Lk. 8:40-56.
17. Syro-Phoenician Woman's daughter Mk. 7:24-30, Mt. 15:21-28.
18. ² { The Centurion's
 { Servant Mt. 8: 5-13, Lk. 7: 1-10.
 {
 { The Nobleman's
 { Son Jn. 4:46-54.

1. cf. Weatherhead. *ibid* p. 144.

2. possibly two accounts of the same incident.

19. The Epileptic Boy Mk. 9:14-29, Mt.17:14-21, Lk. 9:37-43.

20.¹The Widow of
Nain's Son Lk. 7:11-17.

21.¹The Raising of
Lazarus Jn.11:1-46.

Weatherhead classifies these (with the exception of 20. and 21.) as: "Cures which involve the influence of a psychic 'atmosphere' or the 'faith' of people other than the patient". If we wish to use ontological terms, we might say: "Cures which involve indirect encounter between Jesus as subject and the patient as subject through other people as subjects". In all these the patient was either absent or apparently incapable of responding to Jesus: but Jesus was able to make use of a particularly close relationship between the patient and another person. It is interesting to note that most of these patients were children, which suggests that a child's unquestioning trust in those who love him was the type of inter-subjective relationship which our Lord could use, and which He sought to elicit in those also whom He healed directly. Even the Capernaum paralytic was probably adolescent, Weatherhead suggests.²

We find the same sacramental techniques used by our Lord as in direct healings; also that they are not indispensable ("Lord, say the word, and my servant will be healed.")³

It may be asked whether our Lord could in fact enter into an indirect inter-subjective relationship with those already dead. There is no clear answer to this question. It may be that man's subjective mode of being ceases with his objective mode of being at physical death; but ~~that~~ the fact of the Resurrection leads us to believe that he continues in some mode of being in order that he may be glorified and enter the Kingdom. From such a mode of being it appears that the dynamis of God can produce either a

1. not included by Weatherhead.

2. op. cit. p. 71.

3. Mt. 8 : 8.

progression or a retrogression, to the life of the Kingdom, or bringing back to life ~~of~~ the dead.

In one healing only, amongst all those so far considered, is there explicit reference to forgiveness; when the paralytic at Capernaum is healed (15). But this does not imply that forgiveness was withheld from or unnecessary for the others healed. For them, holding the current Rabbinical doctrine, personal healing was the result of the forgiveness of personal sin, and did not need to be made explicit: in accepting healing they accepted forgiveness. It may have been made explicit in this one instance by our Lord to show that the Rabbinical doctrine had truth in it, though not universal truth¹. It is also possible that the only treatment required for the paralysis was the removal of guilt by the assurance of forgiveness, without any further operation of *dunamis*.

THE REMEDY FOR PERVERSION OF THE SUBJECTIVE MODE OF BEING

The prime causes which must be overcome, when the subjective mode of being in men is perverted, are those which are latent when that mode of being is only inhibited, namely, subjection to a corrupt environment, and the unwillingness of men to return to their right subjective mode of being. In addition their willingness to retain the perverted subjective mode of being, if it is still evident, must be overcome. More often, however, the fear of returning to the right mode of being predominates over any lingering desire for the perverted mode; with the result that the perverted mode becomes a disagreeable escape. This is evident from the inability of the possessed to throw off his possession^s. It is also to be expected from the fact that worship can adore only one Being at once. The ecstatic

1. cf. Jn. 9 : 2 - 3.

adoration of the One God allows no entrance to temptation (whilst it lasts), whilst the ecstasies of perverted worship, frequently sexual, altogether inhibit (whilst they last) any desire for another Subject of worship: and thus serve to ^smakⁿe the deep-seated dread of the right mode of worship. The reversal of this guilty escape into the perverted mode of being is impossible without the over-riding of the possessed's freedom: in his possessed state he does not want to be made whole, and consequently believes that the possessing demon is irremovable. It is thus essential to remove the route of escape from the right mode of being, and to make him believe that the possibility of escape has been removed. He then knows that he ought to have a subjective mode of being, (never having been without one) and is faced by God in Christ. His crisis would be intolerable were it not for the offer of forgiveness. If this is accepted, his worship becomes right worship, for he recognises the God-man as God. This seems to be the only way in which one may account for the sudden and complete conversion of some of the possessed, recorded in the Gospels. It involves an actual casting-out of the demon. Since this casting-out has been questioned frequently, it requires more detailed consideration.

DEMON-POSSESSION

We have tacitly equated the perverted subjective mode of being with demon-possession. Without overlooking the possibility that other perverted subjective modes of being are possible (although none appear in the Gospels explicitly), it is reasonable to state that demon-possession (if we allow of the category) is a perverted subjective mode of being: for it is a form of communion with a subject other than God. Now we have discovered experiential grounds for postulating the existence of the Adversary: therefore demon-possession

may be described as a form of communion with the Adversary, or with an intermediate being in communion with him. Whether we speak of "the Devil" or of "demons" is here immaterial: it is with the fact of possession that we are concerned.

It may be objected that patients formerly considered to be possessed are today amenable to psychiatric treatment. This is certainly true of some patients, and is to be expected; for in ages when the natural laws governing the human personality were little understood, all inexplicable maladies were ascribed to demons. But it is not true of all patients. Psychiatry¹ is still in revolt against mediaeval exorcism: when it arrives at stable equilibriumⁱⁿ, psychiatrists may well admit the validity of the category of demon possession: because even today there is no valid psychological argument against it.

There is some contemporary evidence on demon possession, cited by Weatherhead², who comes to the conclusion that the category is still, in certain instances, valid. Evelyn Frost³ holds a similar opinion.

HEALING OF BODY AND MIND AFTER POSSESSION

It must be emphasised that possession as such is not a mental disease: it is a mis-orientation of the whole person, often resulting in mental disintegration. The fact that those possessed show many symptoms of mental disease only implies that in some form the disease is the result of their conditioning by a corrupt environment, and in others the result of the direct access of the Adversary. (Ultimately they have a common cause.) Therefore, once the mis-orientation^{ien} has been overcome, that is, once the perverted subjective mode of being has become the true subjective mode of being, there

1. cf. Psychiatry Today, Stafford Clark, pp.1 and 2.
2. op. cit. pp. 96 ff.
3. Christian Healing. p. 41 ff.

is free access for the dynamis of God, and physical and mental re-organisation may follow.

EXORCISM IN THE GOSPELS

We now consider whether our analysis of our Lord's strategy in casting out demons is borne out by the Gospel records. All the exorcisms in the Gospels which are sharply defined are included in Weatherhead's second classification - "Cures involving a more complicated technique" - of which we might speak in ontological terms as "Cures which involve direct encounters first between Jesus and the Adversary, and then between Jesus and the patient".

(Illness is attributed to demons in the following cures¹: (7.) The Woman whom Satan bound (Lk. 13:10-17); (9.) The healing of Peter's mother-in-law (Lk. 4:38-39) (Jesus "rebuked" the Fever); (17.) The daughter of the Syro-Phoenician woman (Mk. 7:24-30, Mt. 15:21-28); (19.) The epileptic boy (Mk. 9:14-29, Lk. 9:37-43. Matthew uses the term epileptic.) These have already been considered as healing under previous classifications. It is difficult to ascertain the element of exorcism in some of them: for it is reasonable to suppose that Jesus was aware of which illnesses required a definite casting-out of demons, and would use a definite expression of exorcism for such a cure. Such an expression of exorcism is indeed found when He cured the 'epileptic' boy, and although Matthew states distinctly that the illness was epilepsy, he includes the form of exorcism. Therefore the cure of the 'epileptic' boy, will be considered again, this time for exorcism.)

1. cf. Luke's propensity to diagnose demon origin, Weatherhead, *ibid* p. 59.

Class 2.

11. The Gadarene
Demoniac Mk. 5: 1-20, Mt. 8:28-34, Lk. 8:26-39.
12. The Possessed man
at Capernaum Mk. 1:23-28, Lk. 4:33-37.
13. The Dumb and Blind
Demoniac Mt. 9:32-33
12-22, (Lk. 11:14)
19. The Epileptic Boy Mk. 9:14-29, Mt. 17:14-21, Lk. 9:37-43.

The account (13.) of the dumb and blind demoniac is so compressed that there is little ascertainable from it concerning our Lord's technique: but He seems to have regarded it as a genuine exorcism, since He follows it immediately by asking whether "Satan could cast out Satan".

The remaining three exorcisms have features in common: the demon is commanded by Jesus to come out of the possessed, and cries out (or causes the possessed to cry out). Twice the cry is "What have I to do with thee, Jesus the Son of the most High God? (or, thou Holy one of God?)". These features of the exorcism bear closer scrutiny.

AUTHORITY

Jesus plainly possessed authority to cast out. From the earliest times, and among the most primitive peoples, the exorcist has never relied on his own authority: he has adjured the demon in the name of stronger gods. But Christ speaks in His own authority.

RECOGNITION

The recognition of Jesus as divine is not confined to the possessed in Scripture. Weatherhead¹ quotes Mildred Cable's well-known account from the Chinese mission field, and elsewhere² attributes it to the unusual psychic state of the possessed. It must be noticed that recognition precedes the charge "Come out of him": and it is this

1. op. cit. p. 101.

2. *ibid* p. 68.

recognition which Mark describes as 'worship'¹. It is not to be confused with any subsequent desire of the cured man to worship and remain with Jesus², because he now knows who He is. It is the cry of the possessed, faced with his intolerable crisis. If we admit that he recognises Jesus as divine because of his unusual psychic state, it immediately implies that exorcism has already begun. He as subject knows Jesus as subject: and yet refuses to know, for the knowledge brings dread. The cry "Art thou come to destroy us?"³ then seems more probably the cry of the possessed, than of the demon: it is he himself who in his guilt fears that return to the right subjective mode of being and right worship will destroy him.

THE CHARGE

The removal of the Adversary from his commanding position is not achieved by words or even the show of authority: it is a conflict within the world of subjects where Christ is victor and the Adversary vanquished, of which we can say no more than that it is summed up in the Crucifixion and Resurrection of our Lord. The words themselves are the announcement to both demon and possessed of the eternal victory made present. The possessed is free to worship the Victor, because he knows the vanquished is no longer fit to be worshipped.

THE SACRAMENTAL FEATURES OF EXORCISM

It may be asked whether, since the conflict between Christ and the Adversary was within the realm of subjects, there was any unique significance in exorcism by Christ Incarnate: whether, in fact, exorcism by any person in the name of God would not be equally effective. But the

1. Mk. 5 : 6.
2. cf. Mk. 5 : 18, Lk. 8 : 38.
3. Mk. 1 : 24.

recognition is unique in implying that a direct confrontation has already taken place between Christ as subject and the man as subject. And we have already seen with physical healing that this relationship must often be aided by objective, sacramental means,¹ to become effective. Christian exorcism needs the Word made flesh, or the concrete presence of His Body.

HEALING, EXORCISM, AND THE MESSIANIC TASK

Gathering up the thought of the preceding analyses, we may say briefly that as the Messianic task was the making whole of men in Christ and call them to be the Life of the Kingdom, that task demanded the restoration of man's subjective mode of being, oriented Godward and not toward the Adversary: that this restoration came by forgiveness as the atoning work of Christ, and by His eternal Victory over the Adversary: and that the result of this restoration was physical and mental healing which were manifestations of the new wholeness of man in communion with God in Christ

-
1. The ~~Lord~~^{herd} at 'Gadara' may fall under this heading. But if animal stampedes are caused by the same panic terror that is communicated to humans through the subconscious mind, it is more likely that the death of the herd was the result of the physical or psychical abreaction of the demoniac, as Weatherhead suggests (op. cit. p. 65). The transference of demons would imply that they were not defeated; whereas the pattern elsewhere in the New Testament is always of their defeat. On the other hand, the transference was in accord with current demonology, and might have been expected by the patient before he could accept the fact that he was no longer possessed; and if the incident is correctly reported, this was in fact a necessary sacrifice of the herd for the sake of the man.

and sharing in the New Environment of the Kingdom by Christ. The criterion of restoration was a man's belief in Jesus as a person, whether he knew Who He was or not.

MIRACLES AND THE MESSIANIC TASK

The remaining miracles of the Gospels fall into two groups: Class 4 - Occasions in the personal life of our Lord, and Class 5 - Works of direct physical power.

Class 4.

The Annunciation		Lk. 1:26-38.
The Nativity		Mt. 1:18-25, Lk. 2: 1-20.
Baptism	Mk. 1: 9-11, Mt. 3:13-15, Lk. 3:21,22, Jn. 1:26-34.	
Temptation	Mk. 1:12,13, Mt. 4: 1-11, Lk. 4: 1-13.	
Transfiguration	Mk. 9: 2-10, Mt.17: 1- 9, Lk. 9:28-36.	
The veil of the Temple	Mk.15:38	Mt.27:51, Lk.23:45.
Resurrection	Mk.16,	Mt.28: 1-10, Lk.24: 1-12, Jn. 20.
The Risen Presence		Mt.28:16-20, Lk.24:13-49, Jn. 21.
The Ascension	(Mk.16:19)	Lk.24:50-53.

Class 5.

Water into wine		Jn. 2: 1-11.
Storm on the lake	Mk. 4:35-41, Mt. 8:18-27, Lk. 8:22-25)) Jn. 6:19-22.
Walking on the water	Mt. 6:45-50, Mt.14:22-33.	
Feeding of 5000	Mk. 6:30-44, Mt.14:13-21, Lk. 9:10-14)) Jn. 6: 1-13.
Feeding of 4000	Mk. 8: 1-10, Mt.15:32-39	
(Coin in fish's mouth		Mt.17:24-27)
(The fig tree	Mk.11:12-25, Mt.21:18-22)	(cf. Lk.13:6-9)

Note: The coin story is ^oapocryphal in tone and will be omitted in this consideration. The episode of the blasting of the fig tree is, I believe, best explained by Luke's version of it. Incidents showing that Jesus possessed abnormal knowledge (but

(did no miracle), such as those of Nathanael, the well at Sychar, the draught of fishes, etc., are also omitted.

Considering first class 5 - Works of direct physical power - we notice that they are all recorded by St. John, whose characteristic method was to take an incident from the life of our Lord and in the ensuing discourse exhibit its transcendent significance. There is no doubt that each of these miracles was an answer to human need; but it was primarily a sign of the Messianic Kingdom's nearness. Furthermore, each involved a direct operation upon some part of the objective world: from which it may be inferred that in and by Christ the present objective environment can become the environment of the Kingdom, governed by His Word as well as its own intrinsic laws. It may be that such obedience in the physical world has always been one of its laws, but that the effective command of it has been withdrawn from men. The phenomena of rudimentary psychokinesis require some ^{such} explanation. It is thus not absurd to hope for such obedience in the Kingdom, in which the whole Creation may be redeemed.

Turning to class 4 - Occasions in the personal life of our Lord, it is plain that each marked a turning-point in His life, at which there was a visible outcropping of His unique relation to His Father.¹ These too are signs - not of the Kingdom, but

1. John omits almost all the earlier occasions, possibly because, with the eye of the contemplative, once the final revelation of the Risen Christ had dawned upon him, he knew he had known the glory of the Son of Man from the beginning. The Synoptists clearly show that in spite of such an awareness of Christ's divinity they see Him during His early ministry as a man among men: therefore these miraculous occasions are necessary to their kerygmatic purpose.

of the nature of His Messianic task, which is in this world and yet not of it - as He told His disciples to be - and which, as was pointed out in the preceding chapter, seeks not to restore men to their original status, but to lift them up in Christ to the new life of the Kingdom. A human, suffering Servant might undergo chastisement for his people: but only He who was both man and God, and shown to be so, can heal us by His stripes.

CHAPTER FOUR

THE TRAVAIL OF HIS SOUL.

Showing how the healings and miracles of our Lord were His own responsibility and burden, His own joy and self-oblation, as part of His atoning work and as part of His sharing of the New Life of the Resurrection.

Showing also that the gift of wholeness is unique because it is the gift of God in Christ, and that no miracle or healing is Christ's unless it is the external manifestation of an inward wholeness, or a sign of the Kingdom.

THE TRAVAIL OF HIS SOUL

THE TRAGEDY AND TRIUMPH OF CHRIST WERE PERSONAL

We saw that Christ was personally involved in the bringing about of healing and miracle as elements in His strategy. The study of the significance of these works in His Messianic work is therefore incomplete unless there is consideration of their cost and joy to Him, in relation to His atoning work and His victory over death.

THE COST OF ATONEMENT

It is common to confine the term 'atonement' to our Lord's single act of self-oblation upon the Cross for the sins of men. Certainly before the eyes of God this must be an eternal act with eternal validity and significance. It is the universal act: but Christ (to use Tillich's phrase) embodies what is perfectly concrete as well as what is perfectly universal. The acts of atonement run right through His life, death, and resurrection. Therefore, just as we speak of the Atonement in terms of our Lord's self-oblation and our own being "in Him", as Hodges¹ has shown we may so well, so we can speak of His acts of atonement in terms of His self-oblation in the giving of integrating *dunamis* to those whom He made whole, and men's being "in Him" (in its rudimentary form) as the communion with Him which made their wholeness possible. Men's disobedience (and its effects) thereby became His: and His obedience (and its effects) became theirs.

HIS SYMPATHY IS FELLOW-SUFFERING

It is impossible to give a full account of Christ's suffering in Himself the consequences of men's disobedience. St. Paul has a phrase - "made sin for us" - and leaves the

1. The pattern of the Atonement.

rest to the imagination. Nevertheless, we know from the Scriptures that our Lord was sensitive to a marked degree to the inner thoughts and feelings of men, whether they loved or hated Him: and also that His communion with the Father was unique. The attacks of the Adversary upon other men, as well as those upon Himself, would thus take terrible toll of Him - He knew well that true sympathy means fellow-suffering. Because of His indissoluble bond with His Father, He was given to see the true nature of separation from God. He could have no illusions about the certainty of any retribution inherent in the universe, or the utter horror of any society of the lost who refused forgiveness. For this reason there was suffering for Christ whenever the men and women He loved rejected Him and left Him, in anger.

HIS WORKS WERE COSTLY

The making whole of men was at our Lord's own physical cost. Luke records the remarkable phrases: "Who touched me?" for He perceived virtue had gone forth from out of Him": or again "This kind come out by nothing save by prayer". He gave integrating power. We do not know what that power was, save that it was the 'dunamis' of God. Perhaps there is a clue in the fact that it is by the Word of God, received by faith, that men are healed: that the Word was in the beginning with God, and nothing was made without Him: that His Word is also the Lamb slain from before all worlds, so that the Word goes forth by a costly self-giving, of divine energy. When men are made whole, therefore, this same creative Word breaks forth, this same divine energy, with the same self-giving, to bring about healings minor re-creations.

HIS VICTORY CAME THROUGH DEATH

If the creative Word led to sacrifice, the overcoming of

the Adversary's power led to death. We do not know what this disintegrating power is: we only know of its effects. It can have no positive quality,¹ none of the vivid concreteness of the dynamis of God: but because of it the Son of God died. Pilate was surprised, even shocked, that Jesus died so soon. Six hours, even in the midday heat, was rarely sufficient to end the misery. It was an ancient insight that led Dorothy Sayers to put these words in the mouth of the Centurion at the Cross's foot: "He broke His heart, I think, in that last cry..."² At this cross-roads of history and eternity He drew all men to Him: and the whole onslaught of the anarchy, that creeps in with men's sins of the centuries past and the centuries to come, crowded into that eternal Present: and was overcome. The cost was death: for death is the last fling of disintegrating power, and the final facing of the human personality with the abyss of non-being: it is the actualisation of Dread, that a man may shrink back into despair instead of taking the icy plunge into Life. The temptation to despair is such as a man might know who kneels the night through pleading for the life of his child; there is cloud and thick darkness about him, and none knows what the morning will bring. So the Lord pleaded for men: "Father, forgive them": and the darkness surrounded Him. The impossible seemed to be coming to pass, and the last temptation rose up from the lips of the crowd - perhaps, they said, God no longer cared. "He trusted on God, let Him deliver him". The cry went up: "My God, my God, why forsake me?"³ yet God was in the shadow of the Cross, keeping watch on His own. The words, well remembered from childhood, would run on "... but He answered my appeal for help".⁴ With them despair was conquered.

1. Thomas Aquinas: *Malum est non ens*. S.T. 1.5.3.

2. *The Man born to be King*. p. 312.

3. Mk. 15 :35 (Moffatt).

4. Ps. 22 : 24 (Moffatt).

"Father, into Thy hands I commend my spirit" He cried, and was ready for Life.

HIS HUMILITY EXTENDS INTO LIFE

It is conceivable that our Lord should have been received back into the heart of eternal Being, resuming the mysterious life of the Godhead as pure subjective being. Then the Resurrection would have been an episode instead of a present fact. For we, and men like us, are not self-existent beings, nor are we fit to be. There is always that duality of modes of being which we may not escape, either in this life or the next. We cannot find subjective being unless we have that objective being which springs from the Ground of all being and supports subjective being. Without an objective mode of being, we are without meaning. St. Paul says something similar: he emphasizes the fact of 'spiritual body' in the life to come.

But Jesus prayed that where He was to go, His disciples might be also: and the token of His humility is this, that He took up again the human personality as well as eternal Being. The personality was not the same as before, for the body was different, being the body of glorified Man; which He wore and wears still, as He lives and reigns. He wore it before the disciples, that they might know that the disintegrating power of the Adversary extended no further than death. He extended remission to Peter, and reassurance to Thomas, that they might know that the integrating power of God extended beyond the grave. Thus His acts of atonement continue to make men whole.

THE PLACE OF SUFFERING

It is in the redemptive work of Christ that suffering is once for all placed in its true perspective. The application

of the adage heard too often by our grandfathers, "This suffering is sent by God", is obviously far wide of the mark. It distorts wrath into capricious anger and expiation into appeasement. The pattern is altogether different. The suffering is the result of demonic onslaught, which has lain behind the fickleness of the multitude and the blindness of the chief priests, the farcical trials and the scourging and the mockery: and is now overt on the Cross. But it is yet within the "will" of God, since He permits it. It is only within His will because there is the possibility of victory, a possibility which is made reality through the perfect obedience of His Son. The suffering is used for redemption - how, we do not know, save that it follows the age-old sacrifice, the blood of the innocent for the sins of the world. And suffering is thus declared not an end but a means, not a virtue, but a means of redemption. On the human scale it may be the pain of separation from God which leads the sinner back to seek communion with God, and find himself already sought and found: but on any scale, suffering is a state to be passed through, and not to be dwelt in.

THE JOY OF BRINGING IN THE NEW LIFE

If death was the cost of atonement, its obverse is to be found in the joy of the Resurrection. Yet, just as there were many acts of atonement in our Lord's life, so there were many occasions that brought Him joy. For joy lies in the very heart of the Godhead: it is the wonder and contentment of the love that gave, asking nothing in return, and found a like love. There, it is neither made nor marred by the human sorrow or happiness which God takes to Himself, to bear or to delight in. Joy is found in the world where there is fulfilment of the commandment which transfers to men the pattern of the Godhead: "This is my commandment, that ye love one another, as I have

loved you".¹ The fulfilment is made possible only by our Lord Himself - "I in them and Thou in Me, that they may be made perfect in one"² - as He makes men whole. Only whole men can give the love which asks nothing in return: even then their love is small compared with the Love which first loved them. Nevertheless joy comes here. "In that hour Jesus rejoiced in spirit",³ says Luke: for men had been made whole.

JOY IN A WORLD OF SORROWS

Although the Gospels record these occasions of rejoicing, their portrait of our Lord is predominantly of a Man of Sorrows, in a world of sorrows. We are not accustomed to associate joy and sorrow, and tend rather to oppose them. Yet the setting of the reciprocated self-oblatory love (which brings joy) can as well be sorrow as happiness. But it may be that because of our customary confusion of joy with happiness, and also because joy is largely an inward state, that the joy of the Lord is frequently not explicit in the Gospels, and we may only guess at its underlying presence.

JOY AMONGST THE ANGELS OF GOD

In the new Life, joy is explicit: it is in fact one of that Life's distinguishing marks. The writer to the Hebrews looked toward it and saw it a worthy goal for his Lord "who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of God."⁴

Milton wrote:

"... because in Thee
Love hath abounded more than Glory abounds,
Therefore Thy Humiliation shall exalt
With Thee Thy Manhood also to His Throne..."
The multitude of Angels with a shout

1. Jn. 15 : 12.
2. Jn. 17 : 23.
3. Lk. 10 : 21.
4. Heb. 12 :

Loud as from numbers without number, sweet
 As from blest voices, uttering joy, Heav'n rung
 With Jubilee....¹

SELF-OBLATION AND JOY

We see that the pattern of Christ's atoning work is of self-oblation: and at every point where the making whole of men brings about this self-oblation, there His atoning work proceeds. In the same way the pattern of Christ's work in bringing in the new Life is communion, the ~~showing~~^{or} of love which brings joy: and at every point where joy is apparent, explicitly or implicitly, in the making whole of men, there the new life begins to exist.

WAS CHRIST'S POWER UNIQUE?

There is one further question we must ask because its answer is of the greatest importance in assessing the miracles and healings of the Church. It may be put this way: did the man Jesus have to be God to make men whole?

THE POWER OF PERFECT MAN

The history of 'miracles' and healings points to many signs and wonders performed by others than our Lord. The ancient world accepted them uncritically, thus tending to multiply and exaggerate them: just as the modern world views them hyper-critically and will go to fantastic explanations to discredit them. Nevertheless modern culture finds itself forced to accept a small residue of mystery, which it hopes to explain with the aid of parapsychology and examination of "the evolution of consciousness" and "the untapped resources of the mind". And there seems no good reason why 'miracles' and 'healings' associated with parapsychological mechanisms or with the spiritist movements should not find their complete

1. Paradise Lost, Bk. III, 311-314, 345-348.

explanation within the circle of man and his nature. This is not surprising, for it has long been recognised in theological circles that such 'miracles' and 'healings' constitute no proof of divinity.

THE DIVINE GIFT OF WHOLENESS

Whereas miracles and healings are not the unique work of our Lord, the making whole of men is. His miracles and healings we have shown to be directly related to the re-integration of men and their incorporation into the Kingdom. They are based upon the integrating dynamis of God, and the unique Christian forgiveness which is the self-giving of God. This fact, while it shows the uniqueness of the works of Christ, does not say anything concerning the uniqueness of His person. It would be sufficient, at this stage of the argument, if we said that He was the perfect man in communion with God, the perfect channel for integrating power. But there is a further consideration.

CHRIST IS SOURCE AS WELL AS CHANNEL

We speak with justification of our Lord's self-giving in Atonement and its saving significance for every man: it is a matter of Christian witness and experience. If our Lord had merely received integrating dynamis from His Father, and likewise had been only a channel of disintegrating power from the Adversary, there would have been no element of personal giving in His work save that of being a willing channel. The evident fact of His giving means that He Himself was the source of the integrating dynamis - "virtue went out of Him". Yet there is evidence that He was also the channel of this power: for whereas He said, "I must work the works of Him that sent me",¹ "I am the resurrection and the life",² "what things

1. Jn. 9 : 4.

2. Jn. 11 : 25.

-soever He (the Father) doeth, these also doeth the Son likewise",¹ He could also say "I speak not of myself: but the Father that dwelleth in me, He doeth the works".² This is another way of saying that God was in Christ, reconciling the world to Himself: the paradox springs from the mystery of the Godhead, and there is no need for us here to seek to unravel it.

PERFECT GOD AND PERFECT MAN

Only because Christ was God could the power to make men whole find its source in Him. Only because His manhood was perfect was the power able to reach those who needed to be made whole. In fact both attributes are indispensable. None of us can ever offer the same combination. We can never be the perfect channels of integrating power. Therefore, where men are made whole in the Church, it is because they have come into the personal presence of Christ and have been made whole by Him. All 'gifts' of healing or miracle possessed by us, though important, are subsidiary to this. The author of Christian wholeness, was, and always is, Christ Himself.

1. 1. Jn. 5 : 19.

2. Jn. 14 : 10.

CONCLUSION TO PART ONE

LIFE TO THE FULL.

Showing that the gift of wholeness was given in Christ
so that the new Life might be a present reality for men
in the midst of the old life.

L I F E T O T H E F U L L

SUMMARY

We are now in a position to gather up the conclusions formed in the preceding chapters of this thesis in order to answer the question: "What is the relation between our Lord's healings and miracles, and His Messianic work of making men whole?"

The chapter entitled "The Personal Tragedy" showed how the saving Messianic work of our Lord can be afforded the fullest significance only when it is divorced from current philosophical monism and restored to the setting of limited dualism found in the New Testament, where it becomes a real fight against an Adversary, from whose power our Lord draws men and incorporates them into Himself. The following chapter in analysing the strategy of this struggle, showed how human misery in the form of disease and possession was the consequence of the corruption of the human environment by the Adversary and the inhibition or perversion of man's full personality; and that the therapy of that misery was by the free gift of divine dynamis in Jesus Christ, entering into the world and restoring the impaired personality, with physical healing and freedom from possession as its consequence; and further, that the self-perpetuating corruption of the human environment was offset by the establishment of the Kingdom of God; which was made available to men - even in their present environment - through their incorporation into Christ; and whose signs were the miracles of our Lord. The following chapter showed how the healings and miracles of our Lord demanded from Him the same quality of self-giving and brought Him the same quality of joy as all His other works of atonement and sharing of the Resurrection life, and how His miracles and

healings were unique because they were the product of divine dunamis restoring the fulness of human personality.

CONCLUSION

From this study, this fact emerges: our Lord's healings and miracles were not appendages to His Messianic task, nor even primarily signs to demonstrate the nature of His task or of His person: they were above all the physical manifestations that His Messianic task was in fact being accomplished, both in restoring men to communion with God and in the establishing of the new environment of the Kingdom: they were the signs of Victory, worked as works of compassion, all pointing to the great Sign of the Resurrection, which brought men "Life to the full"¹ in Jesus Christ.

1. John 10 : 10 (Moffatt)

PART TWO

MIRACLES AND HEALING IN THE LIFE
OF THE CHURCH

CHAPTER FIVE

GO AND TELL JOHN

Showing that Christ gave His Church the Commission to make men whole by preaching, healing, and the remission of sin: and that this commission had both its prophetic and its sacramental means.

G O A N D T E L L J O H N . . .

Now that we have seen the significance of miracle and healing in the Messianic work of our Lord, we must ask whether it was His intention that they should be continued in the life of the Church.

THE VERSIONS OF THE FINAL COMMISSION

The Gospels differ in their versions of our Lord's final commission to His disciples. The Marcan version has two alternatives, both from the second century,¹ which while they throw light on the Church's attitude to its task, cannot be taken as our Lord's own words. Matthew and Luke produce independent conclusions: John merges his into the discourse after the Last Supper. Since Matthew includes the triadic formula for baptism, this portion of the gospel may not date before late in the second century, whereas the generally accepted date of authorship of the rest of the gospel is c. 85 - 90 A.D.² There is no reference to miracle or healing in the Matthean commission. The Lucan commission,³ paraphrased and supplemented in Acts,⁴ speaks of the preaching of repentance and remission (aphesis) of sins, and of the promised power (dunamis) from on high, the power of the Holy Spirit. The continuity of Luke and Acts precludes the possibility of this commission being a late addendum, for their common authorship is not today contested.

POWER AND REMISSION

There is a dual sense of movement in the two words which Luke uses. Aphasis (remission) implies a movement - a bearing

1. Moffatt, New Trans. of N.T., loc. cit.
2. Phillips, The 4 Gospels, introducing St. Matthew. (p. 1)
3. Lk. 24 : 47 - 49.
4. Acts. 1 : 8.

away of sin. *Dunamis* (power) denotes moving power rather than static power, action rather than potential, and ability rather than authority. A frequent New Testament usage of the word is that Christ is the *dunamis* of God.¹

A COMMISSION TO THE CHURCH IN EMBRYO

The final commission of the disciples is not our sole authority for the task of the Church. It has been well argued that although the Church became conscious of itself only after Pentecost, it existed already in embryo at least in the fellowship of the disciples of our Lord, if not ~~as~~ ⁱⁿ chosen Israel. Brunner, even more radically, insists that where the Holy Spirit is, there is the Church. He thus raises the questions of whether the Holy Spirit was evident in the life of our Lord, and why the synoptists were silent on the matter. C.K. Barrett,² considering these questions, finds evidence of the *dunamis* of the Spirit in the gospel accounts, and attributes the comparative silence to the overshadowing eschatological emphasis.³

To this embryonic Church our Lord gave a commission, sending them out two by two to preach the coming of the Kingdom and heal the sick. This is recorded, with variations, by all three Synoptists,⁴ and twice by Luke. There is no comparable commission in the Fourth gospel save in the last Supper's discourse already mentioned:⁵ where the connection is distinctly made between 'works' and the Spirit.

1. cf. Richardson, *Theol. wd. Bk. of Bib.* p. 155.

2. *The Holy Spirit and the Gospel Tradition.* pp. 140 ff.

3. cf. also Hendry, "The Holy Spirit in Christian Theology", pp.

4. Mk. 6 : 7 - 13, 30.

18-29

Mt. 9 : 36 - 11 : 30.

Lk. 9 : 1 - 7, 10.

10 : 7 - 9, 17 - 20.

5. John 14 : 12 ff.

AUTHORITY, HEALING AND THE KINGDOM

Mark begins his account of this commission: "And He called unto Him the twelve, and began to send them forth by two and two, and He gave them authority (exousia) over the unclean spirits ... and they went out and preached that men should repent, and they cast out many devils, and anointed with oil many that were sick, and healed (therapeu~~ein~~) them". Not too much reliance should be placed on the last two clauses, since anointing with oil was a regular remedy for sickness, and 'therapeu~~ein~~' may mean only "minister to". The mention of exorcism is definite: the resemblance to ~~the~~ versions of part of the final commission is plain: and we must note that the word 'exousia' differs from 'dunamis' (though frequently both are translated 'power') in that it implies a static, potential, and even derived, authority. In spite of this, the authority seems to have been effective for exorcism - cf. p. 43

Matthew for the most part repeats this account, adhering to the word 'exousia': but then adds "... and as ye go, preach, saying 'The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils...' and follows it by a section of apocalyptic, which admittedly throws suspicion on the passage quoted, since Matthew would know well that such actions would be regarded as signs of the imminence of the Kingdom: and it might, not unfairly, be suggested that he had taken Mark's mention of healing at more than its face value, and amplified it. This suspicion is removed, however, by Luke's account, which, while plainly based on Mark contains a number of features altogether independent of Matthew, and yet stresses the healing of diseases. In Luke's first account (cp. 9), Jesus gives His disciples authority (exousia) and also power (dunamis)

over all devils and to cure all diseases. Their mission is again twofold - to preach the Kingdom of God and to heal the sick. The deliberate use of the term 'dunamis' adjacent to its near synonym 'exousia' deserves some comment. It appears as a definite link of the 'authority' common to all the synoptic accounts of this incident with the 'power from on high' mentioned by Luke writing on Pentecost: not equating them, but showing that the one was indispensable to the other. Richardson¹ speaks of "the essential biblical notion of miracles as the operation of the dunamis of God". This is important, since the term 'exousia' might be translated 'permission' in these passages if 'dunamis' were not linked with it - and the implication might be that a 'gift of healing' had been handed over to the disciples and that they were now allowed to heal by their own ability.

Luke's second account (cp. 10) differs little from his first, except that there is no record of delegation of 'exousia' or 'dunamis'. Something of like nature may, however, be implied in the phrase 'the Lord appointed' (anadeiknumi) where the verb denotes "setting apart and uplifting", as by the giving of authority.

THE COMBINED ELEMENTS OF THE COMMISSIONS

From the mission of the disciples during our Lord's ministry, and such as is ascertainable of His final commission, the following combination arises: 1) Preaching the coming of the Kingdom; 2) The remission of sins; 3) The healing of disease and casting out of demons. This is the continuation of some of the work of the Messiah. The power available is also Messianic - both as authority and ability - and, most important, is the authority ^{and} power of Christ Himself.

1. Theol. Wd. Book. p. 152.

THE COSMIC MEANING OF THE COMMISSION

Luke brings his narrative of the mission of the Seventy to a close with a curious passage.¹ There is much in it reminiscent of the psuedo-Marcian final commission,² and both might reflect Luke's memories of Paul's experiences on Malta.³ Therefore the testimony of the passage is possibly not as reliable as the remainder of Luke's account of the mission. Nevertheless there are two points worth noting. One is the interpretation put upon the success of the mission by our Lord: "I beheld Satan as lightning fall from heaven". This has been classed by some as a misplaced eschatological saying³ relating to the End. Barrett is inclined to take it seriously, as indicating that Jesus was a visionary.⁴ If we do so, it may be directly linked with our Lord's explanation of the means whereby He casts out devils - the finger (or Spirit) of God.⁵ It thus becomes direct evidence that the successful carrying out of the Lord's commission is the reflection in this world of the defeat of the Adversary by the Spirit of God in Christ.

CHRIST WORKING IN THEM

The second point to notice from this passage is this: the disciples report the subjection of devils 'in Thy name', and are told to rejoice, not on this account, but because 'their names are written in heaven'. Later exorcism made much use of the name of Jesus, eventually regarding it as a sovereign formula. But that is surely not what was intended by Luke: otherwise the second statement becomes a meaningless euphemism. Luke would be familiar with the

1. Lk. 10 : 17 - 20.

2. Mk. 16 : 17, 18.

3. Acts. 28 : 1 - 6.

3. cf. Mt. 24 : 27, Lk. 17 : 24, but also Mt. 28 : 3.

4. op. cit. p. 115.

5. Mt. 12 : 22 - 28, Lk. 11 : 14 - 20.

Hebrew idea of the name, as recalling the very presence of the one named. It therefore does not stretch the sense of the words unduly to suggest that devils were subject to the presence of the Christ in the Holy Spirit, and the rejoicing of the disciples is to be because they already are members of the Kingdom of Heaven, the realm of the Spirit. If we put this into the more familiar Johannine terminology, it becomes "I in them, and they in Me" - confirming that the Spirit of God in Christ works through them to heal and to save, rather than any 'gift' of their own.

THE CONNECTION BETWEEN REMISSION OF SINS AND HEALING

Although those final commissions most likely to be genuine contain no direct reference to healing, both mention the remission of sins (aphesis). There is a similar passage in John following the giving of the Spirit - "whose soever sins ye remit, they are remitted unto them."¹ This might surprise us, until we recognise that the Gospels, though written after Pentecost, are consciously dealing with ante-Pentecostal material. When supplemented by the narrative of Acts, these gospels give us a wholesome balance: for the pentecostal gifts in later years tended to become uncontrolled, but the gospels preserve the deeper purpose of our Lord's mission. The making whole of men was not, as we have seen, achieved by miraculously setting their physical system to rights while the remainder of the personality remained dis-integrated. Therefore the purposes of remission of sins, and removal of guilt with all its powerful psychological influences, were contained in the Lord's commission to heal, and healing was also the natural result of the carrying out of His instructions to remit sins. Sometimes only one or other was needed.

1. John 20 : 23.

THE SACRAMENTAL MEANS OF REMISSION

Both of the Dominically instituted sacraments are concerned with the remission of sin. The Cup at the last Supper is His Blood, shed for many for the remission of sins.¹ Peter calls on the men of Jerusalem to be baptised for the remission of sins.² What is more, the Biblical record in each of these implies the personal presence of the Lord, bearing away the sins in Himself. In the Eucharist, His disciples are to drink the Cup 'in remembrance (anamnesis) of Him'. The term 'anamnesis' denotes a recalling of the personal presence of the one remembered.³ In a similar manner baptism is 'in the name of Jesus', which, in Hebrew usage, implies the personal presence of Him named.⁴ From this we conclude what Christian experience has long told us, that in the Sacraments our Lord Himself offers remission of sins, just as, when healing takes place, it is He ~~that~~^{who} heals through His disciples. The essential ministry of the Church is the ministry of Christ in person, as T.W. Manson has finely said.

THE INSTITUTION OF SACRAMENTS IS A COMMISSION

The sacraments, in showing forth the remission of sin, show forth thereby the work of our Lord making men whole: His personal presence at the celebration is available for the re-integration of men and women as well as their incorporation into Eternal Life. Thus the institution of the sacraments was as much a commission for the making whole of men as was the command to go out and preach the Kingdom and heal the sick.

1. Mt. 26 : 28.
2. Acts. 2 : 38, 10 : 43.
3. Theol. Wd. Bk. p. 143.
4. Ibid. p. 157.

MIRACLES ARE NOT PART OF THE COMMISSION

Although the disciples were commissioned to heal (which included the bringing back to life of the dead, Matthew states), as well as to preach and remit sins, there was no commission to perform miracles. In fact there are very few instances in the gospels where our Lord expected miracles from His disciples at all. It is true that Peter was expected to walk on water - but that was our Lord's miracle which foundered on Peter's indecision. It is true that He told them that if they had faith as a grain of mustard seed they might move mountains, but (even if He were not quoting a familiar proverb) He never seems to have called on them to do so. This does not mean that miracles could not happen through the disciples, but only that they were not commissioned to perform them.

MIRACLES WERE NOT FOR PRODUCING FAITH, BUT TO AID THE FAITHFUL

If one were to suggest a reason for the omission of miracle from the commission, one might say that whereas healing was made available through the intercession of the disciples as the manifestation of the inner wholeness brought about by Christ through them, yet other miracles were not available to intercession because they were first of all signs of the presence of the Kingdom as Richardson shows, requiring a definite attitude of openness in the recipient to be received as signs. Plainly no man can receive a sign on behalf of another. Miracles might still, however, be brought about in answer to the prayer of personal need - as they did in Apostolic times in answer to the stringent necessity of the apostles and of other believers. It may be objected that our Lord freely gave signs in His own day. But it was only to those who already possessed at least a rudimentary belief in Him as Messiah that He gave. He refused to give any sign to those who had no faith whatever

in Him, concerning either His person or His mission. John often gives us the impression that only those who believed in Him could perceive His 'doxa' through His 'semeia'. Even those who did believe frequently exasperated Him with their obtuseness. - "Do ye not yet understand?"¹

THE MESSIANIC TASK OF THE CHURCH

All the elements which we have found to be in the Lord's commission to His church are found in His own Messianic task - confrontation with the gospel, making whole of men, and leading them to Eternal Life. These elements are not separable: they are interdependent. It now remains to see whether the Church fulfilled this portion of her commission.

Go, labour on: spend and be spent,

Thy joy to do the Father's will;

It is the way the Master went;

Should not the servant tread it still?²

1. Mk. 8 : 21.

2. Horatius Bonar.

CHAPTER SIX

FROM TRIBULATION TO COMFORT.

Showing how the Church from apostolic times until her establishment by Constantine used the gifts of healing and exorcism, and how her thought in these matters preserved the Hebrew idea of wholeness in the midst of a Hellenistic culture. Showing also the impact of martyrdom upon the Church's thought on suffering, and the decline of the general use of these charismatic gifts with the growth of fixed ministries and the gradual establishment of the Church.

FROM TRIBULATION TO COMFORT

THE CONTINUATION OF THE CHURCH'S MESSIANIC TASK

We found three interdependent factors within the Church's Messianic commission; of these, confrontation with the Gospel remained virtually a constant factor during every missionary period of the Church's history - of which the first three Christian centuries form one. It is with the variation and interrelation of the remaining two, namely the making whole of men and the leading of them to Eternal Life, that we are now concerned; and we shall endeavour to trace these, as far as the sources will allow, from the apostolic age to the time of the establishment of the Church by Constantine.

THE ACTS OF THE APOSTLES

Incidents where men are made whole fall under three headings:

1) Physical healing is the result.

The man at the Beautiful Gate	Acts 3: 1-10
The Apostles heal many	5:15-16
"Stephen, full of faith and power..."	6: 8
Philip heals many in Samaria	8: 7
Aeneas the paralytic healed	9:32-34
Peter and Tabitha	9:36-42
Paul and Barnabas - signs and wonders	14: 3
Paralytic at Lystra healed	14: 8-10
Paul at Ephesus - many healed	19:11, 12
Paul and the viper	28: 1- 6
Paul lays hands on Publius' father	28: 8
Many on Melita healed	28: 9

2) Exorcism of demons.

The Apostles cast out evil spirits	Acts 5:15, 16
Philip casts out spirits in Samaria	8: 8
Paul rebukes a possessed (?) clairvoyant	16:16-19
Paul casts out spirits at Ephesus	19:12

3) Remission of sin leads to healing.

Paul receives his sight	Acts 9:10-18
-------------------------	--------------

In addition the following miracles were received by the apostles as signs of the present Kingdom:

1) Incidents witnessed by many:

The Day of Pentecost	Acts 2: 1- 4
The Apostles' release	5:17, 18
Peter's release	12: 6-19

2) Incidents witnessed by one:

Stephen sees Heaven opened	Acts 7:55
Saul sees the Light	9: 3, 7
Philip transported (?)	8:33

These examples cited above are sufficient in number to show the general prevalence in apostolic times of physical healing, exorcism, and remission of sin, often combined, and also of miracles at times when the existence of the church was threatened. It is of importance to notice the techniques of healing, exorcism, and remission. Healing was sometimes "in the name of Jesus Christ of Nazareth", often with the laying-on of hands, often with open prayer; there is isolated mention of the healing power of the apostle's shadow and of handkerchiefs, which may have served instead of the laying-on of hands (although their only inherent power would be that of suggestion). Exorcism was a command in the name of the Lord Jesus Christ that the

demon come out of the possessed. Its technique is ~~only some~~ ^{but slightly} differentiated from that for physical healing (Acts 16:16-19). Both healing and exorcism are recorded as the work of individual apostles rather than of the congregation gathered about them and acting with them. Remission of sins, in the one instance where it led to healing, was the assurance of forgiveness brought to Paul by Ananias from the church in that city.

There is no record in these Acts of sacramental occasions when men were made whole. Healing and exorcism were separate from baptism, and could occur either before or after it. Baptism was itself the mark of remission of sin, however. There is no correlation between The Eucharist and healing, exorcism, or remission explicit in this account.

It may be objected that we are wholly dependent on Luke's account of these incidents: and his accuracy has been questioned by the Dean of George. Fortunately there are references in the Epistles which support Luke in his general recording of healing and miracle, although they cite no particular instances.

THE PAULINE EPISTLES

Paul's epistles make no reference to specific acts of healing: but there are several enumerations of the charismata of the Holy Spirit:

hiamata dunameis Gifts of healing, miracles	I Cor. 12: 9, 10
--	------------------

dunameis Ministry by the Spirit, working miracles	Gal. 3: 5
--	-----------

dunameis
Are all workers of miracles, have all

hiamata gifts of healing?	I Cor. 12: 30
------------------------------	---------------

Two further quotations indicate that the healer and the miracle-worker held definite offices, and yet that signs and miracle-working were a 'mark' of the apostle.

	dunameis	hiamata	
After that	miracles,	then gifts of healing	I Cor. 12: 28
Signs of an apostle	semeia, terata) dunameis)	2 Cor. 12: 12

Paul's chief concern seems to have been with regulation of charismata, implying that they were already (c.60A.D.) sufficiently well-known to be imitated fraudulently. He considered that neglect of the Eucharist led to illness. (I Cor. 11:30).

OTHER NEW TESTAMENT REFERENCES

The writer to the Hebrews regards signs, wonders, and miracles, with other charismata, as the divine witness to that "which first began to be spoken by the Lord, and was confirmed unto us by thou that heard him". (Heb. 2:3, 4). In this he agrees with (and even may be) Paul. The classical reference for the practice of healing is in the Epistle of James (5:14, 15): "The prayer of faith shall save the sick, and the Lord shall raise him up". The sacramental, or possibly medical, use of oil for anointing is mentioned here.

THE GENERAL CONSENSUS OF THE NEW TESTAMENT APART FROM THE GOSPELS

Miracles and healings were, with other charismata, plainly in evidence during the apostolic age. Miracles, signs, and wonders were the marks of an apostle, although they were not exclusive to the apostles. It was their coupling with the eyewitness account of Kerygma which lent authenticity to both works and preaching. Exorcism was not considered a separate category from healing, in general. The connection of the sacraments with wholeness was scarcely explicit.

THE EARLY APOCRYPHA

In the New Testament apocryphal works of the early second century, there is a subtle change of emphasis in the

relation of works to message: instead of being interdependent, (in that the power of which the message speaks is visible in the works, and the ethical rightness which distinguishes the works from pagan works is part of the message), the miracles are taken as the proof of the message. Therefore the accounts of miracles are considerably heightened, in order that their divine origin may be plain against the lesser pagan miracles. James, writing on the New Testament Apocrypha as a whole says, "As religious books they were meant to reinforce the existing stock of Christian beliefs by the production of evidence which, if true, should be irrefragable".¹ Thus the accounts of miracles which they contain are either theatrical or jejune. Nevertheless they are of value, in that "they record the imaginations, hopes, and fears of the men who wrote them. They show what was acceptable to the unlearned Christian..."² In view of the very infrequent mention of miracles by the Apostolic Fathers, it is interesting to notice how the rank and file of the Church displayed that yearning for authority which miracles would provide.

The following references to 'heightened miracle' occur in the six antilegomena probably written before 150 A.D. (James):

³The Gospel to the Hebrews (fragmentary) - recorded in Origen, On John 2. 12.

⁴The Gospel of Peter: vv 19, 36, 39-42. (Harnack's classification).

Other fragmentary passages possibly dating from this period are the Freer logion, thought by Moffatt⁵ to be a

1. p. xii.

2. p. xiii.

3. p. 2.

4. p. 90.

5. The N.T., a new Trans., loc. cit.

part of Mk. 16:14, and the synopsis of the Resurrection story of the Gospel of Peter found after Mk. 16:3 in Codea Boniensis.¹ If Moffatt is correct in linking the Freer logion with the whole of the Marcan epilogue², then the whole belongs to the early second century, and, as previously observed, indicates a current attitude to miracle - "For those who believe, these miracles will follow: they will cast out demons in my name, they will talk in foreign tongues, they will handle serpents, and if they drink any deadly poison it will not hurt them; they will lay hands on the sick and make them well."³ This position coincides with neither that of the apocryphal Gospels nor that of the canonical: it tends to the theatrical, and yet (with the exception of the poison) is conceivably based on the Acts of the Apostles, and makes miracles follow belief rather than produce it. Furthermore, if the insertion of the Freer logion is accepted, the cosmic significance of the Church's continuation of the Messianic task is clearly in the mind of the writer.

THE APOSTOLIC FATHERS

Whilst the apocryphal gospels represent popular (and some, heretical) doctrines, the main stream of the Church's thought at the turn of the first century is to be found in the writings of the bishops.

CLEMENT OF ROME

Clement wrote c.95/96 A.D. following persecution at Rome by Domitian. He is consequently much occupied with redemptive suffering and martyrdom, and concerned for unity within the church. In both his Epistle to the Corinthians and his Second Epistle, he speaks much of the life to come, and

1. James, p. 33.
2. Mk. 16 : 9 - 20. (Moffatt).
3. Mk. 16 : 17 - 19 (Moffatt).

advocates a constant watchfulness for the coming of the Kingdom. Nevertheless he mentions in passing the charismata of the Christian: forbearance, generosity, wisdom, humility, chastity.¹

POLYCARP

Writing probably between 100-117 A.D., Polycarp in his epistle to the Phillippians also stresses church unity, and asks for patience in the face of suffering. The suffering refers to martyrdom during the reign of Trajan, extending possibly into Hadrian's reign.

The 'Martyrdom' of Polycarp, although not written until 156 A.D. at the earliest, may conveniently be considered here. It is largely quoted by Eusebius (H.E. 4. 15) who omits some of the more startling miraculous elements in it. If the miracle recorded belongs to the original account and is regarded as genuine (if a little exaggerated), it is of the same pattern as Peter's release from prison: for Polycarp, surrounded by burning faggots at the stake, is not burnt. But when it is considered that Peter's release ensured the growth of the young church, whilst Polycarp's preservation was followed immediately by his execution, the 'Martyrdom' is seen to be exhibiting miracle for the sake of miracle, and must therefore be classed for our immediate purpose with the apocryphal writings, whatever may have been the true circumstances of Polycarp's passing.

IGNATIUS

Ignatius wrote during the same period as Polycarp, 100-117 A.D., and a number of his epistles are extant. He was executed under Trajan, and the epistles were all written on his way to Rome to die. Their shorter recension

1. Ep. Cor. 38.

has become generally accepted.¹ His main emphasis is naturally upon the preservation of a united Church, the steadfast facing of persecution, and the joy of the life to come. He therefore urges very strongly that the bishop be regarded as the indispensable focus of the church's faith and authority.² At the same time he enjoins the bishop to be a true pastor³: "Bear the infirmities of all", he writes to Polycarp.

Ignatius' views on immortality are not to be separated from his conception of the purpose of the present life. He regards them as continuous, and guards against the current doctrine of separation of body and spirit. "When God appeared", he writes, "... the abolishing of death was taken in hand".⁴ He uses the phrase "both of flesh and spirit" in speaking of Christian graces.⁵ The general picture which his writings gives is of a man aware of the redemption Christ has brought to the whole man, and yet for himself choosing the path of suffering that he might attain to God.⁶

There is one passage in which he refers to miracles, where wild beasts have refused to touch the persecuted Christians set before them.⁷ This we may regard as genuine, since it is a passing reference and does not seek to impress with embellishments. There is also the much-quoted passage which shows the clear connection for Ignatius between the taking of the Sacrament and the making whole of men⁸: "... breaking one and the same bread, which is the medicine of immortality and the antidote to prevent us from dying, but (which causes) that we should live for ever in Jesus Christ".

1. Ante-Nicene Library, Vol. I : p. 140.

2. Ep. Trall. cpp. 2, 3; Ep. Smyr. cp. 8.

3. Ep. Poly. cp. 1.

4. Ep. Eph. cp. 19.

5. Ep. Smyr. 13.

7. Ep. Rom. cp. 5.

6. cf. Ep. Poly. cp. 7.

8. Ep. Eph. cp. 20.

HERMAS

The sharpness of persecution under Trajan dwindled to desultory and local outbreaks under Hadrian and Antoninus: and it is to this latter period that "The Shepherd" of Hermas probably belongs.¹ Frost gives c. 140 A.D. for it.² The writer is plainly able to look back at severe persecution, and sees its honourable estate. There is also an element of asceticism which would tend to minimise the doctrine of physical healing. Thus whilst the gift of prophecy is acknowledged, the other charismata receive no mention: exorcism becomes the injunction to the possessed to "depart from the angel of iniquity".³ The same strain is evident in the reference to baptism: the name of the Son of God is the seal which brings eternal life.⁴

THE DIDACHE

The Didache with its pattern of the Two Ways is generally agreed⁵ to precede and influence both the Epistle of Barnabas and the 'Shepherd' of Hermas. Its precise dating is difficult: its acceptance of the prophetic ministry points either to the sub-apostolic period, or to a perpetuation of that ministry apart from the main stream of development. ~~His~~^{Its} liturgy is not normative⁶ for its period. Nevertheless it exercised a considerable influence during the second century. The Didache deals at some length with the gift of prophecy: but other charismata are not mentioned. Signs and wonders occur only as the functions of "the world-deceiver as the Son of God"⁷ who appears at the End - a reflection of

1. Ante-Nicene Lib. Vol. I. p. 320.

2. Xa. healing. p. 11.

3. Comm. 6. cp. 2.

4. Sim. 9:16.

5. Spence P. 87.

6. Maxwell, Outline. p. 9.

7. cp. 16.

2 Thess. 2:9. Only once is 'dunamis' ascribed to God: this occurs in the Eucharistic prayer.¹

PAPIAS

Whereas Clement, Ignatius and Polycarp all wrote under the shadow of severe persecution, and Hermas and the author of the Didache were concerned largely with ethical instruction, Papias was able as a historian to take a broad view. His work, though ^{available} only in fragmentary quotation, throws some light on the Church's attitude to miracle and healing. Eusebius reports him as follows:² "It may also be worth while to add to the statements of Papias already given, other passages of his in which he relates some miraculous deeds, stating that he acquired the knowledge of them from tradition he had received a wonderful narrative from the daughters of Philip (the Apostle). For he relates that a dead man was raised to life in his day. He also mentions another miracle relating to Justus, surnamed Barsabas, how he swallowed a deadly poison, and received no harm, on account of the grace of the Lord". (cf. the second-century ending to Mark, above, p. 79). Eusebius then considers other writings of Papias which he considers of a fabulous nature: but since the only one he quotes is embodied in the Johannine tradition (with which Papias was especially familiar) it does not appear to throw doubt on Papias' reliability as a historian.

The mention of one miracle and one healing by Papias may be interpreted in two ways: either they were the sole instances of fast-disappearing gifts, or they were outstanding instances of commonly used gifts: but the tone of the

1. cp. 7.

2. Hist. Eccl. 3. 39.

narrative, relating them to tradition and apostolic times, indicates that they were disappearing.

THE CONSENSUS OF THE APOSTOLIC FATHERS

During the persecutions between 80 - 130 A.D., emphasis is laid in the way to immortality through suffering. Hermas and the Didache lay emphasis on the way to God through right conduct. Miracles are generally ill-attested or refer to an earlier period, and healing is not at the focus of the Fathers' attention. Nevertheless there is a tendency to associate the sacraments with bodily and mental health.

THE APOLOGISTS

In a more philosophical style than those of the bishops were the writings of the Apologists, who wrote between 130 - 160 A.D. and form the end of the first great surge of Christian writings.

QUADRATUS

Quadratus c. 130 A.D., testifies to miracles of the gospels¹: "Our Saviour's works ... were always present: for they were real, those who had been healed of their diseases, those who had been raised from the dead ... indeed, nor did they remain only during the sojourn of the Saviour, but also a considerable time after his departure, and indeed some of them have survived even down to our own times". This shows that miracles and healing were still taken seriously - here being given as evidence against Docetism - and indeed Eusebius² reports that Quadratus himself possessed the charisma of prophecy.

1. Apology.

2. H.E. 3. 37.

ARISTIDES

Aristides laid his emphasis on immortality, and although he says¹: "Great and wondrous are the sayings and deeds of the Christians", he retains it in the context of death.

TATIAN

Tatian has an important point to make concerning healing. He dislikes the use of drugs, and appeals to his readers²: "Yield to the power of the Logos." ³"Even if you be healed by drugs ... yet it behoves you to give testimony of the cure to God". His underlying philosophy is Greek spirit-matter dualism, which does not appear to have been that of most contemporary Christians.

JUSTIN MARTYR

Justin Martyr is a more prolific source than the other apologists. He twice writes concerning exorcism: in both of which he emphasises that demons are subdued by the power of the Name of Jesus.⁴ He claims that Christian men, exercising in the Name⁵, "have healed and do heal, rendering helpless and driving the possessing devils out of the man, though they could not be cured by all the other exorcists, and those who used incantations and drugs". He claims further that charismata are given still to those who become disciples in the Name of Christ - "one receives the spirit of understanding, another of counsel, another of strength, another of healing".⁶ He seems to include bodily healing as well as mental in the charisma: speaking of

1. Apol. 15 (Syria^c only), quoted by Foster, After the Apostles, p. 95.
2. To the Greeks, 18.
3. *ibid*, 20.
4. Apol. II, to the Senate, 4. 8.
5. Dial. Tryph. 30, 76.
6. Dial. Tryph. 39.

¹"our physician Christ ... (who) regulates our flesh ... because it possesses a hope of salvation ..." and speaks of Baptism as "the water of life" cleansing the body by the cleansing of the soul.²

THE CONSENSUS OF THE APOLOGISTS

The apologists are ^{not} unanimous: nevertheless they take the possibility of miracles and healing seriously. Only Justin Martyr brings out a full content of the Church's work, comparable with the accounts of the Acts of the Apostles. There is less emphasis on suffering, and more on the advantages inherent in the Christian faith. Exorcism is at a high level of technique: other types of healing may be evident: and the connection between the sacraments and bodily and mental health is maintained.

A PERIOD OF SILENCE, AND CELSUS

Between 160 - 180 A.D., no writings appeared mentioning either miracle or healing. This period was approximately the reign of Marcus Aurelius, during which a severe and empire-wide persecution of Christians took place. Although Gnosticism was on the wane, the Marcionites were troublesome until c. 170 A.D., and in the next decade³ Celsus launched his brilliant and vituperative attack upon the philosophy and practices of Christians. He wrote from a pagan milieu not very different from that described by Plutarch a century earlier,⁴ where the influence of daemons was universally assumed to be responsible for human ills. He attributed the miracles of Jesus to certain faculties learnt in Egypt, and says that ordinary quacks will do greater miracles in

1. Fragment 10.

2. Dial. Tryph. 14.

3. Glover, p. 240.

4. *ibid* p. 101.

the streets for money, "driving devils out of men and blowing away diseases and calling up the souls of heroes and displaying sumptuous banquets that are not there".¹ "Must we count them sons of God?" he adds. He chides Christians for their credulity, accusing them of being entangled in magic and the service of the body (for which, with his contemporaries, he had no regard). Demons, he says can do no more than heal the body and foretell future destiny to man² - implying that true religion should have no part with these proceedings.

Celsus by his attitude shows that he is not surprised to find healings and miracles in Christianity; but he can find nothing unique in them, and they fall as low in his estimation as ~~what~~^{those} he considers their pagan equivalent.

THE FIGHT AGAINST HERESY

About 180 A.D. the second wave of Christian writings began; many of them were now devoted to the refutation of heresies. There was comparative freedom from persecution in the reign of Commodus, followed by sharp and empire-wide attacks at the turn of the century under Septimius Severus. There followed almost fifty years of peace; then the Decian persecution, which was more severe than all before it. Although Gnosticism was almost extinct by the end of the second century, the Montanists became a strong influence about that time.

THEOPHILUS OF ANTIOCH

Writing to Autolycus c. 180 A.D., Theophilus of Antioch gives us this striking statement: "Hear further, O man, of

1. Glover, p. 251.

2. *ibid.*, p. 256.

the work of resurrection going on in yourself ... for perhaps you have sometimes fallen sick, and lost flesh, and strength, and beauty: but when you received again from God mercy and healing, you picked up again ..."¹ He may here refer to the gift of healing, or healing in the ordinary course of events: but he recognises that both are the gift of God, and thinks of them as part of the resurrection of the body. He is also acquainted with exorcism: for in the same letter he writes: "Even to this day the possessed are sometimes exorcised in the Name of the living and true God; and these spirits of error themselves confess that they are demons..."² His account may not be very accurate, since he says that the demons also confess to having inspired Homer, Hesiod, and other ancient poets and authors.³

IRENÆUS

Irenæus, also writing c. 180 A.D., furnishes some valuable information. He firmly holds the Hebrew doctrine of man, as a single organisation of soul and flesh, formed after the likeness of God. "The heretics", he writes, "disallow the salvation of God's workmanship, which the flesh truly is..."⁴ He extends this to his doctrine of the resurrection of the flesh, brought about by the Eucharist which announces the union of flesh and Spirit, and renders the flesh incorruptible. (cf. Ignatius on the Eucharist as the medicine of immortality).

Elsewhere Irenæus describes the current practice of the Church, and attacks the heretics because their practice is not equal. "They can neither confer sight on the blind, nor hearing on the deaf, nor chase away all sorts of demons..."

1. To Antolyucus 2. 13.

2. *ibid.*, 2. 8.

3. Frost. p. 101 N.

4. Adv. Haer. 4, pref.

nor can they cure the weak, or the lame, or the paralytic... and so far are they from being able to raise the dead, as the Lord raised them, and the Apostles did by means of prayer, and as has been frequently done in the brotherhood on account of some necessity - the entire Church in that particular locality entreating the boon with much fasting and prayer, the spirit of the dead man has returned... that they do not even believe this can possibly be done.¹ He repeats these claims later, saying, "Those who are in truth His disciples, receiving grace from Him, do in His Name perform miracles, so as to promote the welfare of other men."² He insists that the dead have been raised up "and remained among us for many years." The gifts are exerted day by day. The technique is "by directing prayers to the Lord."³

The reputation of Irenaeus as a historian does not stand very high. Nevertheless, he can scarcely be mistaken over events of his own day: and even his most startling claims are supported by Tertullian.

CLEMENT OF ALEXANDRIA

Clement of Alexandria, writing between C. 190 - 210 A.D., sustains the current quest for immortality, yet adheres firmly to the unity of body and soul. "The Word", he writes, "cares for the whole nature of His creature; the all-sufficient Physician... heals both body and soul"⁴ - which are, he remarks elsewhere, the proper man.

He is aware of the redemptive value of suffering nevertheless: "Though you die for your neighbour out of love...

1. *ibid* 2. 31. 2.

2. *ibid* 2. 32. 4.

3. *ibid* 2. 32. 5.

4. *Paed.* 1. 2.

you do so choosing death on account of life, and suffering for your own sake rather than his."¹

TERTULLIAN

Tertullian wrote c. 197 - 213 A.D., but as a Montanist from 211 A.D. onward. Although his stoicism conceived of the resurrection in terms of a corporeal soul², he is aware of the need of bodily healing. The saving of a disembodied spirit would be no saving of man, and deliverance would include the removal of painful diseases of the flesh and evils of the present life.³ Elsewhere he writes: "Our flesh He restores ... when leprous, He cleanses it ...; when blind, He rekindles its light; when palsied, He renews its strength; when possessed with devils, He exorcises it; when dead, He re-animates it."⁴ That these refer to current happenings in the Church, and not to Tertullian's generalised theory, is borne out by further passages: writing on exorcism, he points out that Roman advocates accusing Christians had themselves relatives who had been exorcised; he calls Christians ^{to} the noble life of exorcising, performing cures, and "living to God."⁵ He draws attention to the confirmation of Christian exorcism by the demons themselves who confess their nature.⁶ He draws the distinction between the passage of the immortal soul and the revival of the human body in a Montanist work, saying: "... in all cases of true resurrection, when the power of God recalls souls to their bodies, either by the agency of prophets, or of Christ, or of Apostles, a complete presumption is afforded us, by the solid, palpable, and ascertained reality (of the revived body), that its true

1. Strom. 4. 7.

2. Glover p. 345.

3. Adv. Marc. 1. 24.

4. On the Flesh of Christ, 4.

5. De Spet. 29.

6. Apol. 23. 26.

form must be such as to compel one's belief of the fraudulence of every incorporeal apparition of dead persons."¹

Tertullian makes no connection between the sacraments and bodily health. He is a believer in the prophetic ministry almost exclusively, and has plainly seen it used to remarkable effect in his own time.

ORIGEN

The only definite date in the life of Origen is his death c. 253 A.D. Most of his writings were from the period 202 - 249 A.D. when the Church was largely free from persecution. His memories of the severe persecution under Septimus Severus during his boyhood are evident. There is a subtle, wistful change of tone from Tertullian's enthusiasm. Writing of exorcism, he says: "It is not by incantations that Christians seem to prevail, but by the Name of Jesus, accompanied by the announcement of the narratives which relate to Him; for the repetition of these has frequently been the means of driving demons out of men, especially when those who repeated them did so in a sound and believing spirit ... there have been instances when it was effectual when it was pronounced even by bad men..."² - "Unseen powers ... even at the present time ... either fear the Name of Jesus ... or reverentially accept Him."³ - "So far are we from wishing to serve demons, that by the use of prayer and other means which we learn from Scripture, we drive them out..."⁴ Speaking of cures more generally, he says: "There are still preserved among Christians traces of that Holy Spirit ... they expel evil spirits and perform many cures, and foresee certain events..."⁵ - "The Name of Jesus can still remove distractions from the minds

1. On the Soul, 57.

2. Ac. Contra Celsus. 1. 6.

3. *ibid.* 3. 36.

4. *ibid.* 7. 67.

5. *ibid.* 46.

of men, and expel demons, and also take away diseases..."¹
 The Jews "have no longer prophets nor miracles, traces of
 which to a considerable extent are still found among
 Christians ... and these we ourselves have witnessed."² -
 and of Jesus, that "down to the present time, those whom
 God wills are healed by His name."³

Origen is plainly certain of the rightness and efficacy
 of Christian exorcism and healing. In answering Celsus,
 he is able to say that these are carried out "even today":
 which, while it provides the evidence he requires, also
 implies that the acts are diminishing in frequency and
 becoming sensational. He admits that they can be carried
 out with apparent success even by non-Christians.

Although he speaks frequently of the work of Christ
 as the Sacrifice and the Lamb slain for our sins, Origen
 does not link the thought with bodily or mental wholeness
 through the Sacraments. It is not too much to say that
 because his constructive theology is largely metaphysical,
 his interest in healing and exorcism is confined to their
 evidential value in his apologetic task.

CYPRIAN

Cyprian wrote at the end of the lull and during the
 persecutions under Decius and Valerian. His problems of
 the lapsed and the martyrs are well known. They are reflected
 in his writings, which show an emphasis on suffering as a
 means of redemption, and much criticism of discord in the
 church with consequent lack of spiritual power. He exhorts
 Christians to steadfastness under persecution because of
 the glory of suffering in which Christ Himself is engaged -

1. *ibid.* 1. 67.

2. *ibid.* 2. 8.

3. *ibid.* 2. 33.

by whose strength they resist. In fact, the indwelling Spirit gives "power ... for the healing of the sick."¹ He enlarges on the penalties which the lapsed incur - "How many are shaken even to unsoundness of mind and idiocy..."² whereas the true soldiers of Christ do not fear death.

He refers to an order of exorcists, regularised and approved by the Church³, which nevertheless could not always fulfil its function. A false prophetess was exorcised only by a man "approved and always of good conversation in respect of religious discipline"³ despite the efforts of "very many brethren."³ He pointed out that in prayer there were dissonant voices and wills: and that since there had been insufficient prevailing power of prayer to strengthen those who in fact lapsed before persecution, it could not be considered sufficient to heal the sick and to raise the dead. He accused Christians of laxity, covetousness, lack of mercy and discipline, intermarriage with the heathen⁴, and criticised bishops for undertaking trade and foreign travel. So far did the Church fall below its true calling.

In spite of this, Cyprian was hopeful ~~in this~~: "the wicked spirits", he says, "cannot remain any longer in the body of a man in whom, baptised and sanctified, the Holy Spirit is beginning to dwell."⁵ In fact it was his own experience "that those who are baptised by urgent necessity in sickness, and obtain grace, are free from the unclean spirit ... and some of those baptised in health, if subsequently they begin to sin, are shaken by the return of the unclean spirit..."⁶ He seems to imply that the practice

1. Epistle. 1. 5.
2. De Lapsi. 21. 26.
3. Epistle. 74. 10.
4. De Lapsi. 6.
5. Ep. 75. 15.
6. Ep. 75. 16.

of exorcism immediately before baptism was current, as described by the 7th Council of Carthage in 256 A.D.

THE TRENDS FROM THEOPHILUS TO CYPRIAN

There seems to have been a remarkable revival of healing and exorcism about the turn of the second century, coinciding with fairly long periods of severe persecution and the rise of Montanism. They fell into increasing disuse during the times of Origen, and Cyprian virtually admits their failure despite their theological validity. The connection between the sacraments and physical wholeness is maintained, at least in theory: and there is a tendency to allocate particular functions, e.g. exorcism, to particular officials in Cyprian's time, which in Irenaeus' day were carried out by a congregation as a whole. This is consonant with the general development of the Church as an institution.

FAVOUR

From 260 A.D. until 303 A.D. a further period of quiet gave the church opportunity to consolidate her position. During the reign of ^{ur}Arvelian, there came, for the first time in her history, a certain amount of official support from the government.

REVERSAL : ARNOBIUS

Diocletian feared that Christianity was the cause of the rot of the Empire. He was urged into action by Galerius, who cordially hated the Christians, and the years 303 - 305 saw a steady building up of persecution on an empire-wide scale, which continued with little remission until 311 A.D. Arno^bbius, writing during this period, defends his faith on the grounds of healing and exorcism - but with an appeal to the past: "How many thousands of infirm persons do you

wish to be shown to you by us ... Christ assisted the good and the bad alike"; ... and how Christ permitted others to attempt miraculous deeds in His name.¹

CONSTANTINE AND COMFORT

The accession of Constantine in 313 A.D. began the process of the church's establishment. "It was rich and prosperous", writes Garrington², "with imposing buildings, dignified services, and worldly prelates."

This closes our more detailed study of the Fathers. The use of healing and exorcism was not discontinued: but it never again achieved the same uniformly successful results which were apparent at periods during the first two Christian centuries. Lactantius, writing in 315 A.D., upholds the power of Christians over the demons with the significant qualification: " - as long as there is peace among the people of God".

1. Adv. Gentis. 1. 49. 1.

2. The Early Xth Church. II. p. 475.

CHAPTER SEVEN

FROM WHOLENESS TO SCHISM.

Setting out some suggested reasons for the variability of the ante-Nicene Church's attitude to healing and exorcism.

FROM WHOLENESS TO SCHISM

The preceding chapter has shown us the pattern of the early Church's attitude toward healing and exorcism. It is now our task to suggest some reasons for this pattern.

THE PATTERN OF GROWTH
OF A NEW PROPHETIC MOVEMENT

It is characteristic of almost every new prophetic movement (e.g. Mohammedanism, Communism) that it begins with a sharply-concentrated idea of its mission, which is reinforced by its initial successes and hardened by opposition from without. The result is an almost explosive expansion whose speed is inversely proportional to the numerical size of the movement. As the numbers grow larger, the idea of mission becomes less sharply defined and frequently merges into syncretismsm with the ideas it seeks to displace. Especially is this true when the movement has originated in one man: with the founder's death the movement frequently undergoes a sudden inner change of emphasis or direction, which obscures the original purpose of mission and substitutes a new and usually inferior purpose. The movement frequently persists in its syncretistic form long after the original purpose and momentum has died out, since it now forms part of established society and may even serve a useful, although not prophetic, purpose.

THE PATTERN IN THE OLD TESTAMENT

It may be objected that the Church is unique among prophetic movements, and cannot be subject to such decay of purpose. But if we consider the Messianic society of Israel, which was the forerunner of the Messiah, just as the New Israel

followed after Him, then the process of decay is evident. What is unique is the resurgence of prophecy. For the worshippers of Yahweh were subject, as other worshippers were not, to a remarkable inner power of self-criticism. Fall away from Yahweh as they would, they could not escape the idea of His holiness. Not only was it part of their tradition; His holiness was a presence, a glory, a concrete reality which could be felt. Isaiah went to the Temple: he was not, like Lucretius,¹ merely impressed by its numen. He saw the Lord. The Holy One laid His hand again on Israel; when she worshipped, she was strong, and when she turned away, weak. The Book of Judges records the ~~same~~ process with a cyclic regularity.

THE PATTERN IN THE NEW TESTAMENT AND THE APOSTOLIC FATHERS

The New Israel, the Church, was subject to the same pattern of movement. The initial sharply-concentrated idea of mission was shown in the New Testament to be Messianic. The initial successes were such that several thousand people were recorded as converted on one day.² The opposition from without was consistent, though not continuous: beginning in Jerusalem, following Paul in his journeys, striking in the reign of Nero at ^athe vital centre of Christianity in Rome, and by degrees spreading during the next hundred years to every part of the Empire. All these factors assisted the explosive force of expansion. And with increasing expansion the idea of Messianic mission diminished. The danger of syncretism was apparent in the rise of Gnosticism, and the substitution of immortality for Life in the Kingdom as the goal of Christian endeavour.

1. Glover, p. 27.

2. Acts 2 : 41.

THE REVERSAL OF THE PATTERN

It is a remarkable fact that the Church retrieved herself from this position. Gnosticism declined. There was a sharp movement for the purification of theology from philosophy, notable in Tertullian. A new prophetic drive was apparent, and was even taken to extremes in Phrygianism. The death of the Founder may have meant that, as Campbell Moody seeks to show,¹ His purpose was misunderstood, not so much by His apostles as by those immediately following them. But the end of the second century saw a revival of His purpose after two decades of persecution under Marcus Aurelius. It was short-lived, dying away in the lifetime of Origen and Cyprian.

THE POWER BEHIND THE REVERSAL

The retrieval of the Church from a Gnostic syncretion follows the pattern of the older Israel's retrieval. Although the fire of prophecy died down, the sacramental link with the Founder was preserved. He was inescapable still in His holiness, and it was to Him that the Church owed her continued power of regeneration.

REPETITION OF THE DECAY

Although the Church was given this power of regeneration, the power was effective only as she accepted it. It was well known to men on their knees on the night of their arrest: but a prolonged period free from persecution left men's consciences dulled and the vision of the Church, as she should be, dimmed. There were no major persecutions between 202 A.D. - 249 A.D.: and it seems likely, considering Cyprian's comments, that when persecution came the power of regeneration was sought by some who became martyrs, but rejected by others in alarming numbers, who became the lapsed. This had not

1. The Mind of the early Converts.

occurred before on a significant scale, as far as we know, Although regeneration took place in the Church at numerous subsequent periods of her history, the decay during the time of Cyprian seems to have been a turning point in her willingness and ability to exercise as a whole Church the gifts of healing and exorcism. The institutions for continuing these functions have remained, as we shall see, to the present day: but they exist as institutions, within the Church, rather than bear the whole Church at work through them. Evelyn Frost, in seeking reasons for the change of attitude in the third century, says: "The years of peace prior to the Decian persecution had been years in which the Church had become weakened; no longer was there that united solidarity in the face of the pagan world, but differences of opinion, division, and moral laxity had crept in, thereby weakening the power of the Church. Cyprian, acutely alive to this, says that had the Church not fallen into division and sin, persecution would not have arisen, or if it had arisen, it would at once have ended through the power of the witness of the Church and her prevailing power of prayer, prevailing because united".¹ She continues: "From the time of Cyprian onward the Church is involved in controversy; the problems of discipline and order and of theological definition land the Church in a battlefield; the first freshness of the Spirit-filled life of the previous century^e has passed away no longer is there the same degree of power in prayer although never has the power of healing the sick by prayer and sacrament been completely lost".² She seems here to exaggerate the unity before Cyprian and disunity after him to prove her point, (despite her extensive research into the Fathers): but the difference between the two eras was sufficient to account for the decline

1. op. cit. p. 68.

2. Frost op. cit. p. 69.

in charismatic healing and exorcism as a function of the praying Church after Cyprian's time.

INFLUENCES AT WORK WITHIN THE GENERAL PATTERN

In addition to the cyclic pattern of decay and regeneration, there were at various periods within the first three centuries, other factors influencing the Church's attitude to charismatic healing and exorcism.

THE IMMEDIACY OF THE END

In the very early Apostolic period, when the End was considered imminent, the glorious transformation of those who would be snatched up into the air with Christ possibly overshadowed for some the necessity of immediate bodily healing. Paul, writing to the Thessalonians, looked forward to it unashamedly.¹ It could be said of him that he undertook suffering and hardship for the sake of others, as his Lord had done, and sought for himself no healing. Yet it is doubtful whether our Lord ever intended His healing to be applied to vicarious suffering, which was the result of living willingly open to the corrupted environment of this world, and not of separation from God.

THE IMPACT OF MARTYRDOM

Clement, Polycarp, Ignatius, and to a lesser extent Hermas, all see in martyrdom the honourable path of suffering. It was generally agreed among the early bishops that whilst Christians ought to die for the sake of their faith, no one ought to give himself up deliberately to the authorities. In this they showed a proper reticence, for they recognised the powerful attraction that notoriety held for some. They also showed that martyrdom should properly be vicarious, and not a path of merit: although Ignatius oversteps this when he speaks of "attaining"

1. 1 Thess. 4 : 13 - 18.

to God by the path of suffering. He may have intended to say no more than that he would, at death, at last pierce the veil that kept him from the splendid Presence: but his words would then be misconstrued, and have frequently been since, into a doctrine of salvation by meritorious suffering, which is a negation of the Church's mission of healing.

THE POSTPONEMENT OF SALVATION

With the gradual shift of emphasis from the Hebrew idea of the Kingdom of God to the Greek hope of immortality of the soul, salvation became associated more with the next world and less with this world. There were strong efforts within the early Church to correct this drift, together with the doctrine of human nature which it implied: this effort is revealed even in the writings of Ignatius. Aristides, however, typically relates his message to immortality. Wherever this was taken to extremes, as in the Gnostic myths, the tendency was to ignore the ills of the body, or even (as in the Ophite sect) to misuse the body, since it was held to have effect upon immortal life.

A later sign of the same tendency was the postponement of baptism to the hour of death, which was certainly prevalent before the time of Cyprian. Although its principal cause was the strictness with which Phrygianism condemned apostasy after baptism, which led to undue caution in receiving baptism, the over-emphasis upon immortality is again apparent.

It is clear that such an unbalanced emphasis would reduce the value of bodily healing in the eyes of the Church.

THE TENDENCY TO ASCETICISM

A similar effect is noticeable in the tendency to asceticism.¹ Springing frequently from a revulsion against

1. Cf. Carrington, P., op. cit. p. 35.

popular immor~~x~~ality, asceticism 'mortified the flesh' in a deliberate attempt to use suffering as a means of merit. It frequently took the form of suppression of the sex instincts in a life of isolated celibacy: but it is plain from the description of the visionary temptations of the desert hermits that the suppression was an unhealthy one, and rarely became a healthy sublimation. When such men were accounted holy, however, bodily and mental health represented only the second best.

THE SHIFT OF POPULAR EMPHASIS

It was pointed out in the preceding chapter that in the New Testament miracles and healing had authenticating value only if they were coupled with the preaching of the kerygma, and, in our Lord's day, were signs only to those who accepted Him as their Master through His teaching. Although it does not appear that miracles and healing in the later church were ever in fact separated from the preaching of the kerygma, the connection was not made explicit in later theological writing, and disappeared altogether in the more popular works of the New Testament Apocrypha. It has already been pointed out that by the second century, apocryphal accounts of miracles were being used as independent proof of the doctrines the narrator sought to promulgate: and the later apocryphal works exaggerate the importance of miracles so greatly that they cease to have importance as signs and appear only as wonders.

It is true that informed theological thought through the C.2nd and C.3rd retained its grasp of the true purpose of miracles and healing: but since healing in particular was an act of the whole Church, the popular attitude at a combined act of intercession would prevail - "This day we are about to see wonderful things", an attitude which finds

its close parallel in contemporary mass evangelism, making of healing an end and a spectacle instead of a sign and a gracious means, and so fatal to both the kerygmatic and the compassionate purposes of the act.

SUMMARY

We may now summarise the reasons suggested for the decline of the ante-Nicene Church's fulfilment of her healing mission. There ~~were~~^{was} a variety of over-emphases at work - of the immediacy of the End, of the merit of suffering, of the importance of the life to come compared with the present life, of the inherent evil of the body as matter, and of the use of miracles and healing as irrefragable proof. These were all contributory causes, but were all set within, and some were symptoms of, the Church's movement from wholeness to schism which in Cyprian's day marked the turning-point of her attitude to her healing mission.

CHAPTER EIGHT

THE MESSIANIC TASK RE-EMERGES.

Outlining the Post-Nicene Church's attitude to healing and exorcism, its transition into the mediaeval attitude, and the sporadic revival of these charismatic gifts at all ages of the Church's history.

Setting out also a brief survey of the contemporary attitude to Christian healing, and showing that the modern quest for healing should be made finally a quest for wholeness, the free gift of God through the ever-present Christ: and inquiring into the use of intercessory prayer in worship, and the necessity for the re-integration of the Church's Messianic task.

THE MESSIANIC TASK RE-EMERGES

THE RELATION BETWEEN THE MESSIANIC TASK OF THE CHURCH, AND HEALING AND EXORCISM

We now suggest that healing and exorcism are manifestations of the Church's achievement in her Messianic task of making men whole. If this is so, then there should be a distinct historical correlation between the occurrence of healing and exorcism, and the renewal of Messianic purpose in the Church. The correlation is plain in our Lord's commission to His Church and in her earliest endeavours: it is also clear at the end of the second century.

THE POST-NICENE CHURCH'S ATTITUDE TO HEALING AND EXORCISM

The post-Nicene Church was torn by Arianism. The conflict was not only a doctrinal one: there were undercurrents of ecclesiastical politics which showed that a struggle for authority was concurrent with that for right doctrine. Thus while missionary effort continued upon the boundaries of the Empire, the established church became engaged principally in establishing its internal order and doctrine. Matters were reduced to writing and bound by canon laws which need not have been bound had there been no enmity within the Church. The order of exorcists which evidently existed in Cyprian's time was retained: the power to heal became gradually vested in the Bishop alone, and the occasion of healing was prior to baptism alone. Always, in theory, the prayers of the congregation supported the Bishop and the exorcists: in practice, it must have been so comparatively rarely. Sometimes the occasion of healing was not baptism, but made use of a permanent "sacrament"

- not of the Body and Blood, but of the oil from the sanctuary lamps, as St. Chrysostom reports¹.

Another incident reported by St. Ambrose² is of the healing of two blind men through the touching of the border of the garments of two martyrs discovered beneath the pavement of a church. About the same time St. Augustine speaks of miracles of healing: "And for miracles there are some wrought as yet, partly by the sacraments, partly by the commemorations and prayers of the saints, but they are not so famous or so glorious as the other (referring to the miracles of Scripture) ... when they (the witnesses) relate them to others they are not believed so fully..."³ At the end of the fourth century, St. Jerome says that oil which has been blessed is an infallible cure for snakebite.⁴ It is also worth quoting the seventeenth Canon of Hippolytus which contains this prayer to be said at a bishop's ordination: "Grant him, O Lord, to loose all bonds of the iniquity of demons, the power to heal all diseases, and quickly to beat down Satan under his feet."⁵ From these scattered items of information of the fourth century we may gather that St. Augustine was aware of the need for the Church as a body to act in prayer, and Hippolytus of the responsibility of the Bishop: the remaining reports show the significance beginning to attach to the sacramental symbol in itself - whether oil or relic. Optatus of Milevi writes of the reproof administered to one Lucilla in Carthage for kissing a relic before Eucharist: and Weatherhead thinks that the use of relics was general at this time.

1. Weatherhead, op. cit., p. 85.

2. City of God Bk. 18 cp. 8 quoted by Weatherhead op. cit. p.85.

3. *ibid.* p. 85.

4. *ibid.* p. 85.

5. C.G. Dawson, *Healing, Pagan and Christian*, p. 147. quoted by Weatherhead.

EXTREME UNCTION IN THE LATER CHURCH

Nevertheless the official form of the sacrament of anointing with oil remained. Although Extreme Unction was promulgated by Theodulph of Orleans (c. 800 A.D.)¹ as a rite for the dying, it was originally, as Cabrol points out², "the anointing of the sick, the object of which is to cure both soul and body: it can be received more than once in a lifetime. It is want of faith which makes (Roman) Catholics put off receiving it until all hope of recovery is past..." The rite contained also the laying-on of hands. Although Cabrol speaks of healing as its proper purpose, there were long periods of the Church's history when the teaching of the Council of Trent would apply: that unction blots out sins, if any remain to be expiated, and strengthens the soul of the patient "to bear more easily the troubles and sufferings of disease ... and sometimes when it is expedient for the soul's salvation, recovers bodily health."³

EXORCISM IN THE LATER CHURCH

Cabrol writes of the order of exorcists: "... a book was given to them containing formulas of exorcism; this book no longer exists as a separate liturgical work, but ... many ceremonies still contain exorcisms; in the Pontifical and the Missal there are exorcisms for the dedication of churches, for the blessing of bells and of the holy oils, and in general for the blessing of any material thing.... Not to speak of the exorcisms for baptism, ... there is a complete ceremonial for exorcising demons...."⁴ A churchman of the fourth century would have been amazed at the variety of exorcisms required of the order. Although exorcism prior to baptism was then customary, its main use

1. *ibid.* p. 93.
2. Cabrol, p. 274.
3. Weatherhead, p. 92.
4. Cabrol, p. 243.

was still for the healing of demoniacs. But its methods, Weatherhead points out, were becoming increasingly those of pagan exorcists: not perhaps in their technique, which remained that of the ante-Nicene church,¹ but certainly in their spirit. Each exorcist was "given the power" at his ordination "to lay hands on energumens, be they baptised or be they catechumens,"² said the fourth Council of Carthage. The adjurations used in their early form called upon the name of Christ: but Cabrol quotes a distich of Fortunatus (c. 600) which sees more power in the symbol of the Cross - "Cruce mihi certa salus, crux est quam semper adoro..."³ If this adoption of pagan methods took place to the extent which Weatherhead implies, it is the more remarkable that the ancient Roman rite should have restored the primitive invocation. Nevertheless the office of exorcist fell into increasing disrepute. Jean Wier, a pupil of Cornelius Agrippa, writing from Geneva in 1579, spoke of "...certain men, who are foolish, foolhardy, and audacious, who call themselves men of the Church, but are ultra-worldly and when they are called in to heal those who are thought to be bewitched or demoniac, by their accustomed exorcisms ... they seek to cure the disease and cast out the Devil, who sometimes does retire of his own free will ... and takes sport thus to establish and confirm impiety..."⁴ Even making due allowance for diatribe, there appear two important facts: the office of exorcist was still widely held, and the practice of exorcism still occasionally successful. Wier's pronouncement falls at the close of the Middle Ages, when "thousands of sick or timid people believed themselves to be possessed by devils," says Durant, who goes on to remark, "The prayers, formulas, and ceremonies

1. see Frost, p. 61.

2. Cabrol, p. 283.

3. *ibid* p. 242.

4. Wier, *Historie, disputes et discours*. Bk. V, quoted by Gargon and Vinchon, 'The Devil', p. 153.

of exorcism used by the Church may have been intended as psychological medicine to calm superstition."¹ Although Durant is wrong if he supposes the intention of genuine exorcism to be lacking, there is ample evidence² that the average mediaeval priest, if doubtful about the diagnosis of a mental illness, would treat it as demonic possession. The medical profession were more careful in their diagnosis, but were little favoured and frequently suppressed by the mediaeval church when they sought to be independent of theology. The wholesale diagnosis of possession, and the consequent frequent failure of exorcism, led to the establishment of inquisitorial methods for dealing with mental illness, and the startling 'confessions' of the deranged frequently converted the charge against them to sorcery.³ In the subsequent revolt against inquisition, exorcism also fell out of general use, and today is to be found as an official function only within the Roman church: although it is in occasional use outside that communion.

MEDIAEVAL MIRACLES

During the Middle Ages there were continual resurgences of charismatic gifts, usually among the religious, but often not within the order appropriate to their exercise. Such charismata are responsible for the core of fact in the various *Acta Sanctorum*. But in the popular estimation these charismata were above all the marks of a holy man: the result was a series of 'personality cults' centred upon such figures as Catherine of Siena or Gerbold, Bishop of Bayeux, who by prayer cured that city of dysentery.⁴ Consequently any unusual elements in the lives of these saints

1. Durant, *The Age of Faith*, p. 986.
2. Gargon and Vinchon, *op. cit.* p. 80.
3. *ibid.* p. 141.
4. Durant, p. 986.

was frequently elevated to miracle, partly by the popular imagination, but even more by the legend-spinning preaching of friars and monks. If we examine these happenings today, we notice their frequent curious resemblance (e.g. the repeated elevations of St. Theresa, or the nails in the flesh of the Blessed Christina von Stommeln¹) to what we term poltergeist phenomena. The original charismatic significance was obscured. In addition, the relics and tombs of these saints were associated, possibly genuinely, but certainly in popular imagination, with similar abnormal occurrences (e.g. healing at the tomb of Thomas à Becket): and the 'miracle' was linked first of all with the holiness of the saint, and secondarily with the power of God. This cult remains within the Roman church, and is probably the greatest single hindrance to the intelligent acceptance of charismatic healing, and of miracles as a gift from God alone, that exists today.

THE DEFLECTION OF THE MESSIANIC TASK IN THE LATER CHURCH

From this very brief survey of the practice of the later Church it is clear that while the Church retained the institutions necessary for carrying out the Messianic task as it was delivered to her by her Lord, the vital connection between the institutions and their all-enfolding purpose was less and less perceived: the Church became departmentalised in her outlook. Obedience to the command to preach the nearness of the Kingdom was overlaid by the affirmation that the Church is the Kingdom. As the Old World became more uniformly under the influence of the Church, the missionary outlook gave place to the edification and solacing of the believer. Although notable missionary work was carried on outside the Old World, its methods and beliefs, by the

1. Coulton, *Life in the M.A. I.* p. 132.

very uniformity of the Church, were dictated by European Christendom. The notable resurgences of enthusiasm for the Church's task were canalised, not in terms of the original commission which sought to seek and save the lost by leading them to wholeness in Christ, but as the military drive of the Crusades, and later of the Conquistadores, which "compelled them to come in."

THE REFORMATION BRINGS ONLY PARTIAL RESTORATION

Because the Reformation was an internal reorganisation of the Church and the ecclesiastical system of Europe, its effect on the missionary task of the Church was small. The principal concern of the Reformers was to restore right worship and doctrine to the Church: and although Luther was content to adopt existing Roman practice provided it was not forbidden by Scripture, - and so was able to agree with Augustine that "the diseases of mankind were caused by demons" and found it logical still to "cure illness with prayer and epidemics by religious processions or building churches"¹ - the tendency of Calvin and those who followed him was to dispense with all but the bare essentials of worship and doctrine expressly authorised by Scripture. Their firm emphasis on predestination lent itself so readily to a solemn fatalism under physical or mental disease, and popular belief in witchcraft (persisting well into the 18th and even early 19th century) was so directly forbidden in the Old Testament, that Calvinism never took any steps to revive any of the charismatic gifts essential to the missionary task of the Church except prophecy - and even that was the prerogative of the ordained ministry rather than of the Reformed church as a whole.

1. Durant, p. 986.

'EVANGELICAL' REVIVALS

In England, the return of charismatic healing had to await Wesley and Fox. Both of these healed, says Weatherhead, with no psychological technique, but through their communion with Christ. The experience of one John Banks, in which he relates how he saw in a dream that George Fox would heal his paralysed arm, is of special interest: "... until at last, ... as a near and great Tryal of my Faith, I was made willing to go to him and in a little time, we walking together silent, he turned about, and looked upon me, lifting up his Hand, and laid it upon my Shoulder, and said, 'The Lord strengthen thee both within and without' ... and when I was sate down to Supper ... before I was awars, my Hand was lifted up to do its office..."¹ Wesley wrote in his little book "Primitive Physick": "The love of God, as it is the sovereign remedy of all miseries, so in particular it effectively prevents all bodily disorders the passions introduce, by keeping the passions themselves within due bounds..."² thus displaying a remarkable insight, not only into the nature of charismatic healing, but also that very many illnesses are psychogenic.

There is thus an emphasis in both Fox and Wesley on the healing of the whole man. It is to be remembered that both were founders of movements remarkable for their close Christian fellowship and their sense of mission: thus they were fulfilling the conditions under which they could continue the full Messianic task of the Church.

1. Journal (1677), quoted by Micklem, *Miracles and the New Psychology*, pp. 97 - 98.
2. Weatherhead, *op. cit.* p. 392.

MISSIONARIES AND MATERIALISM

The immense missionary activity of the nineteenth century differed from that of the evangelical revivals in being almost exclusively to foreign countries, and usually to primitive peoples. The home church background was in England and Scotland one of enlightened rationalism tempered by a genuine concern for 'the heathen'. In the field the missionaries were amongst witch-doctors and fakirs, and witchcraft was the everyday talk and fear of their congregations. In addition many of them were medical doctors: and the medical profession, having adopted empirical scientific methods, was rapidly becoming more consistent in its successes; and increasingly materialistic in its outlook. It would be surprising, in view of these factors, to find the practice of charismatic healing adopted. At the same time, although there was no formal practice of exorcism, patients were assured that whatever demons they believed in would be driven out by the power of Jesus. Toward the end of this materialistic era, a missionary teacher of many years experience wrote: "Slowly and steadily the belief in witchcraft is being uprooted by the hospital and its teaching. We have had assurance many times from patients returning cured, that not only were their bodies cured but their souls were comforted and strengthened during their stay at the hospital." Dr. Neil Macvicar of Lovedale, who quoted this,¹ underlined the effect upon a man's sickness when he is transferred from a dingy hut and a witch-hunting group of friends to a quiet hospital ward where he can hear scripture and prayer in his own language.² As mission work entered the 20th century, the prevailing attitude increasingly favoured the use of charismatic healing and exorcism, and

1. Sidelights upon Superstition, quoted by Davies and Shepherd, S.A. Missions, p. 216.
2. Unpublished MS., *ibid*, p. 26.

Weatherhead as we have already noted, quotes reports of formal exorcism.

There was considerable wisdom in the efforts in Africa to end witchcraft: but the lack of charismata is keenly regretted by many Bantu. Therefore 'charismata' (whether genuine or not) are a prominent feature of their separatist churches. The dangers of syncretism with old heathen practices are plain: and indicate that the established churches which seek to retain the Bantu should ensure that charismatic gifts are sought and used within, and not without, their communion.

CLAIMS OF TODAY

The extraordinary results achieved by "Christian Science" and Spiritism from the second half of the nineteenth century onward stimulated a great deal of popular interest in healing by non-medical means and in spirit-possession. Owing to ecclesiastical conservatism and the current argument with biology, the older churches failed to give these matters constructive thought until the 1920's, when several guilds for divine healing¹ were formed and mild interest was maintained in the Society for Psychical Research. Today there is a widespread revival of interest in religious healing. Books² too numerous to mention have been written on the subject, consisting mostly of testimony (little of which is of first-class evidential value) and almost as many theories of healing as there are writers. Most of the theorists have little acquaintance with New Testament theology, although there are notable exceptions, and at the other end of the scale very few theologians have

1. cf. Weatherhead, p. 222 ff.

2. e.g. books by Wilson, MacLachlan, Cobb, Salmon, Winckley, Laubach.

any important place for healing in their theology. It is the more remarkable, therefore, that services for healing of the sick are becoming more widely used in the devotional practice of the church. They range from the extreme American variety of healing mission service,¹ with its suspenseful (and suggestive) atmosphere among thousands of spectators, to the "priestly healing" advocated by W.L. Carrington,² in which the minister, supported by a prayerful congregation, brings quiet laying-on of hands to the sick-room. Weatherhead, speaking of such "ministration to a patient who has been taught to understand the true nature of the Christian faith", says, "This is the true ministry of the Church as such, and, in a sense, has nothing to do with psychology at all. This is the ministry which must be recovered, and which only the Church can do."³

The impact of the 'new' psychology in the years immediately following the first World War gave popular interest in healing an unfortunate twist. The tendency of the founders of psychological schools of thought to ignore (Adler), belittle (Freud), or contradict Christianity (Leuba), or else to regard it as a useful tool (Jung), turned attention to psychology as the supreme means of mental healing, perhaps nowhere so markedly as in the United States of America. Valiant attempts have been made to capture the various psychological techniques for religious healing,⁴ but the effect has been largely to duplicate the achievements of secular psychiatry in a sacred setting. It is becoming clear that whilst psychology provides an invaluable tool for diagnosis of mental and psychosomatic disease, and furnishes techniques whereby the patient has revealed to

1. e.g. those of Oral Roberts.

2. Psychology, religion and human need. p. 195.

3. Weatherhead, op. cit.

4. cf. Weatherhead - Psychology in the service of the soul; Psychology, religion and healing.

him the true cause of his ailment, psychology can do nothing to remedy the fundamentally religious problem of separation from God and consequent guilt. If it chooses to ignore the existence of God, it can certainly mask the problem, and even explain away the guilt to the satisfaction of some patients. But it cannot protect them from the threat of non-being which separation from God implies¹: this will recur as a shaking event at some stage of their existence, and psychology will be faced with an ontological problem of which it knows nothing.

A TASK FOR TODAY

There is thus evidence that the Church today, in different ways and places, is re-assembling the constituent parts of her Messianic task. The Gospel is preached to rich and poor: the forgiveness of God in the atonement is announced and pronounced: the sick are being healed: and at least some step is made toward the casting out of demons by the sympathetic treatment of the mentally ill. In addition, there is a growing concern for unity and fellowship within the Church, although there are still sufficient differences on fundamental doctrines amongst her denominations to mar that unity and fellowship. There is a revival of understanding of the power of God through intercessory prayer, and charismatic gifts are not expected in response to the saintliness of one man, but are seen as responsibilities to be received thankfully by the faithfulness of the congregation. There is also a curious belief that the greater number of people who pray for a particular event to take place, the more likely will be its accomplishment: this

1. Tillich, Sys. Theol. I. p. 213 N

needs to be re-stated, surely, to say that of any group gathered to pray for a particular purpose, say that of healing, the greater the proportion of them that unite in seeking whether that purpose is within the will of God, the more readily do they unite in orienting the person prayed for toward that known will. It is the prayer of the righteous man - that is, he who does the will of God - which avails much.¹

But, although the constituent parts of the Messianic task are almost assembled, they are not welded together. The Gospel is preached that men may repent - regardless of whether their physical or mental condition dims their grasp of the need for repentance. Remission of sins is granted to the Christian soul, but if he is ill he is turned over to the doctor and nursing home except for an occasional visit to cheer him and tell him that the Church will help him with any financial difficulties - practical sympathy, but not healing. Similarly physical and mental healing are sought by hundreds, when a healing service is announced, who have never had any other use for the Church, and have no conception of the Church save as a means to an end of their own. There is plainly the need for integration of these constituent parts into one:² and the true end of that one Messianic task must be made perfectly clear whenever the Church is engaged in carrying out any of its parts.

THE CENTRALITY OF WORSHIP

The end of the Messianic task is (as it was from the beginning) the restoration of communion between God and men, and the setting up of the incorrupt environment of the Kingdom of God. All its constituent parts are subsidiary

1. James. 5:16

2. cf. Maclachlan, p. 94.

to this end. But because of the work of Christ, this end is not a future end, but a present reality to be realised only through the faith of each man in Him. The centrality of worship, as the vehicle of the faith of men, by which they bring a "reasonable service" of prayer, praise and self-oblation to God, in relation to the Messianic task is thus clear. What has not been expressed as clearly is that because worship brings man into communion with God it is also the vehicle of the dynamis of God. We saw this in the Apostolic Fathers' doctrine of the Sacraments as the "medicine of immortality": yet the emphasis is almost absent today. There is a strong case to be made for greater recognition within the liturgy of all the elements of the Messianic task; the framework of adoration and intercession is already present, but its contents lack balance. It may be objected that adoration is the prime purpose of worship, in response to dynamis of God already received. This would be true if adoration were properly understood as the mirroring back to God of His purpose and love as given to all men: but commonly held conceptions of worship ignore the mission of the Church to reach out. One way of reaching out is by intercessory prayer, as the re-orientation of those without the Church toward God by the sacramental means of words and actions. Since such a reaching out is an integral part of the Church's Messianic task, so intercessory prayer as a channel of the dynamis of God should be an integral part of the Church's worship and have due emphasis laid upon it. A few brief intercessions sandwiched at some convenient point before "the Sermon" do not do justice to the Church's belief in the dynamis of God. Intercession requires complete self-dedication of men to God as His willing agents: it is exhausting physically and mentally, and asks all their resources - not that they may be the source of dynamis, but

that their openness to God may be so complete that the subject of their intercession is himself caught up and able to receive dunamis which makes him whole.

A QUESTION

A question to be asked of the Church today is whether she will recognise the unity of her Messianic task and take seriously into her worship this ancient commission,¹ as a witness to the dunamis of God:

As ye go, preach, saying, The kingdom of heaven is at hand.

Heal the sick, raise the dead, cleanse the lepers, cast
out devils:

Freely ye received, freely give.

1. Mt. 10 : 7, 8.

SUMMARY OF PART TWO

LIFE TO THE FULL, NOW.

Showing that the gift of wholeness may still be given in Christ through His Church, so that the new Life may become more completely a present reality for men in the midst of the old life.

L I F E T O T H E F U L L , N O W

SUMMARY

We are now in a position to gather up the conclusions formed in the second half of this thesis in order to answer the question: "What was the relation between miracles and healing in the Church, and Christ's Messianic work of making men whole?"

The chapter entitled "Go and tell John" showed how Jesus commissioned His disciples to go out in His name and preach the nearness of the Kingdom, healing the sick, and bearing the remission of sins: and that this commission was the substance of the Church's task as it had been of His own, and so made her task Messianic. The point was made that it is not the Church alone who carries out her task, but Christ working in her. The following chapter showed how in the ensuing three Christian centuries the elements of this task became separated and healing became less frequent, while miracles other than healing were ill-attested after the Apostolic age. Sufficient documentary evidence was quoted to furnish a basis for most of the conclusions reached in the following chapter upon the reasons for the decline of miracle and healing. The closing chapter of the section showed the later Church's attitude to miracles, as the manifestation of personal sanctity, and to healing, whose sacrament developed into Extreme Unction, as an occasional divine bestowal of a special grace. The sporadic revival of healing since the Reformation was noted, and it was found to be linked with a new concern for the preaching of the word and the remission of sins, and above all with a renewed closeness of fellowship. The contemporary church was then asked where it stood.

CONCLUSION

From the second portion of this study, this fact emerges: Just as our Lord's miracles and healings were the physical manifestations that His Messianic task of making men whole was in fact being accomplished, so miracle (when it occurred) and healing within the Church were the physical manifestations that our Lord continued to accomplish His Messianic task through His Church: and that where such manifestations were lacking, the Church's comprehension of her task and will to fulfil it were not unified or unanimously held. Often she has been content to be without these signs of Victory, worked as works of compassion, and therefore has been unable to point with full conviction to the great Sign of the Resurrection, which brings men "Life to the full"¹ in Jesus Christ - now.

ENVOI

V. Deus, Tu conversus vivificabis nos.

R. Et plebs tua laetabitur in te.²

1. John 10 : 10 (Moffatt).

2. After the Absolution : Mass of the Catechumens.

BIBLIOGRAPHY

AND

SUMMARY

B I B L I O G R A P H Y.

CHAPTER 1. - THE WORD IN THE BEGINNING.

Baillie, D. - The Theology of the Sacraments - Faber - London
1957.

The lecture (IV) dealing with the Real Presence is particularly valuable for elucidation of the relation between the sign and the thing signified.

Lewis, C.S. - Miracles : A preliminary Study - Bles - London
1947.

This discusses the possibility of miracles and shows its dependence upon the philosophical assumptions preceding it; and then proceeds to classify the miracles in relation to the Incarnation (as the basic miracle), giving some as miracles of the 'Old Creation', and others as of the 'New Creation' (which have been taken in this ^{thesis} as signs of the Kingdom or of Who Christ was). His entire discussion is logical and forceful in terms of its supernaturalistic philosophy: and also has a curious flavour of poetry in it which frequently points beyond logic to mystery.

Richardson - The Miracle-Stories of the Gospels - S.C.M. -
London 1948.

In this book the author establishes the close correlation between the miracles of the Gospels and Jesus' proclamation of the Kingdom of God. He thus disposes of the views that the miracle-stories are wonder-stories alone: and this is the outstanding merit of the book. While this thesis accepts Richardson's work, it seeks to give the concept of Miracles as Signs (which he employs so usefully) a greater content and puts a different emphasis on the reason behind the miracles.

CHAPTER 2. - THE PERSONAL TRAGEDY.

Aulén - Systematic Theology.

Only the portion of this book which deal with dualism were considered: but Aulén's soteriology as expressed by 'Christus Victor' is implicit in the entire thesis.

Barth - Dogmatics in Outline - S.C.M. - London 1949.

In this short, systematic, and frequently lucid exposition of the Creed Barth sums up his own theology and in some parts reconstructs it. It is still unmistakably Barthian in its distinction between the conceivable and the inconceivable, man and God, earth and Heaven: but its central emphasis on Christ, as the Word of God who willed to become man for our good, throws into sharp relief the importance of His Messianic task.

Gargon and Vinchon, tr. Guest - The Devil - Gollancz - London 1929.

A study of Christian ideas concerning the Devil and sorcerers, and a discussion relating supposed demonic possession to various forms of mental disease now known. Valuable chiefly for its documentation.

Ian Henderson - Myth in the N.T. - S.C.M. - London 1952.

A criticism of Bultmann's proposal to demythologise the gospel, rejecting the proposal on the grounds (a) that Christianity possesses a genuine and indispensable historical element, and (b) it is impossible to translate an ancient transcendent myth into a modern non-transcendent one.

A.D. Ritchie - British Philosophers - Longmans, Green - London 1950: pp. XVI and XVII only.

A survey of British philosophy: cp. XVI, the reaction against Idealism and cp. XVII on recent philosophical thought, give a useful brief summary of contemporary British philosophy.

Tillich, Paul - Systematic Theology: Vols. 1 and 2 - Nisbet - London 1955.

Only certain portions of these massive writings have been considered: in relation to the Demonic, miracle, and the fall of man. The treatment in the thesis seeks, however, to be consonant with Tillich's general existential approach.

CHAPTER 3. - ANARCHY AND THE GIFT OF WHOLENESS.

Ehrenwald - Telepathy and Medical Psychology - Allen and Unwin
London 1947.

A serious correlation of extra-sensory perceptivity with certain phenomena found in dreams, psychoanalysis, paranoia, schizophrenia, and mediumistic trance. The chief value for this thesis is the demonstration of the subconscious nature of extra-sensory perception in people with definite 'minus functions'.

Einstein, A. - Relativity: The Special and the General Theory -
Methuen - London 1955.

This is (needless to say) a popular exposition. It is useful in clarifying some of the mathematical concepts in Heim's "Christian Faith and Natural Science".

Hastings - Dictionary of the Bible - Art. Miracle.

Contains a synopsis of the miracles of the New Testament and the early Church. Its critique of miracle as a possibility is of interest.

Heim, Karl - Christian Faith and Natural Science - S.C.M. -
London 1952.

The chief value of this book is in its determined breaking out from the confines of positivism in the empirical sciences using data provided by those sciences, and then the establishment of the idea of God as a suprapolar reality by an existential philosophy. A quasi-mathematical metaphysics of a high order is produced which has been useful in considering the transcendental aspects of human personality. As a whole, the book is a brilliant synthetic speculation using the data of modern science, freely acknowledging the variability of its data: it is certainly not an apology which seeks to take advantage of the wide gaps in modern knowledge.

Johnson - The Imprisoned Splendour - H. and S. - London 1953.

An analysis of human personality using physical, psychical, and 'mystical' data. Valuable chiefly as a source book: the theory of personality built up is somewhat far-fetched.

Lewis - C.S. - The Screwtape Letters - Bles - London 1942.

This book has two advantages: it takes the Adversary seriously; and beneath its humour discloses penetrating insights into the Christian life as a struggle with the Adversary. Its popular style should not be allowed to mask its profundity.

Matthews - The Problem of Christ in the Twentieth Century -
Eyre and Spottiswoode - London 1945.

Dean Matthews here attempts a solution of the riddle of the Person of Christ in terms of modern psychology and parapsychology. Although ingenious, it is not convincing, and reads much into the Gospel narratives which may not be legitimate.

Micklem, E.R. - Miracles and the New Psychology - C.V.P. -
London 1922.

A comparison is drawn between the healing miracles of Jesus and psychotherapeutic techniques, and New Testament miracle-stories are examined critically in its light. As an exposition of the reasonableness of such healings the book is excellent. The final chapter gives the author's conclusion that psychotherapy cannot provide a complete explanation of Jesus' miracles.

Rhine, J.B. - New World of the Mind - Sloane - New York 1953.

An assessment of the author's own experimental work in parapsychology, and a speculation upon the nature and power of the human mind, with its implications for the physical sciences, sociology, psychology, and religion. Interesting, although written by one whose atheism is an uncriticised presupposition.

Stafford-Clark - Psychiatry Today - Pelican B.S. - London 1951.

"A summary of modern knowledge of the problems of mental illness and abnormality, their causes, treatment, and medical and social implications" - Publisher's note. Probably the best summary of its kind. The opening chapters, which cover the transition from demonology to psychiatry, are of particular interest.

Thompson, J.M., The Synoptic Gospels - C.U.P. - London 1910.

This tabular arrangement of the synoptic gospels in parallel columns with parallel passages, and the division into discrete sections, has been an invaluable tool in examining the miracles and healings of our Lord, bringing to light points which would otherwise have passed unnoticed.

Tyrell, G.N.M. - The Personality of Man - Pelican Series - London 1947.

An analysis of and apology for the transcendent aspects of the human personality in the light of parapsychology, addressed chiefly to the present world of science. It forms a useful source-book for various types of psychic phenomena, all of which are presented critically.

Weatherhead, L.D. - Psychology, Religion, and Healing - H. and S. - London 1955.

"The aim of the book is to review every known method of healing through the mind and the spirit, to assess the place of psychology and religion in the field of non-physical healing, to pass a critical judgement on the methods used to attain health in this field, and to ascertain along which lines modern techniques might usefully proceed". - Author's summary. He carries out his task successfully, and has gathered much useful information on his subject, of which considerable use has been made in the thesis.

CHAPTER 4. - THE TRAVAIL OF HIS SOUL.

Baillie, D. - God was in Christ - Faber - London 1948.

The statement of the paradox of the Incarnation (Cp. V) is implicit in the consideration in this thesis of the uniqueness of Christ's miracles.

Hodges - The Pattern of the Atonement - S.C.M. - London 1955.

In this excellent study of the Atonement Hodges seeks to combine the theories held at various stages of the Church's thought and sees an overall pattern of perfect obedience which draws all men to be "in" Christ, so that they rise with Him from the old life into New Life. Justification is thus by

surrender. Although the author's treatment is compressed, it is convincing and consistent: it possibly does not embrace every aspect of soteriology, but certainly emphasises the central truth of salvation by faith in Christ.

Lewis, C.S. - The Problem of Pain - Bles - London 1940.

A consideration of the whole problem of human suffering in relation to God's power and God's mercy. His analysis of the Fall, though set in history, is nevertheless extremely valuable: and his dissertation upon Hell has furnished ideas upon the strategy of the Adversary.

Milton - Paradise Lost - Oxford Classics.

Although Milton's cosmology is not acceptable to the modern mind, and his theology tends to Tritheism, the theme of his poem follows the course of the Fall and Redemption convincingly, and the majesty of his language brings out the cosmic background to human sin and Divine mercy.

CHAPTER 5 - GO AND TELL JOHN.

Barrett - The Holy Spirit and the Gospel Tradition - S.P.C.K.
London 1954.

The author traces the presence of the Holy Spirit in the life and work of Jesus, and then in the Church. The chapters on "Jesus as miracle-worker" (5) and the Spirit in the Gospels (10) are of particular value. The indexes are remarkably full.

Hendry - The Holy Spirit in Christian Theology

A study of the emphasis on the doctrine of the Holy Spirit and its effect upon systematic theology, and the necessity of renewed emphasis on a full doctrine of the Holy Spirit as a fully co-equal Person of the Trinity.

ed. Richardson - Theological Word Book of the Bible - S.C.M.
London 1950.

Articles under the words Heal, Adversary, Spirit, Miracle, Resurrection were all of value to this study.

CHAPTER 6 - FROM TRIBULATION TO COMFORT.

The Ante-Nicene Library - The Apostolic Fathers (Tr.) -
T. & T. Clark - Edinburgh 1867.

A translation of the writings of Clement of Rome, Polycarp, Barnabus, Ignatius, Hermas, and Papias, with the Letter to Diognetus. It contains a full index.

Garrington, P. - The Early Christian Church II - C.U.P. -
Cambridge 1957.

This clearly-set and well-written history is unusual in the amount of traditional material it embodies. It was referred to principally for the lives and times of Origen and Cyprian.

Foster - After the Apostles - S.C.M. - London 1951.

This excellent little book traces the travels of the apostles and the generation following them, and seeks to establish the main points of their teaching. He finds more continuity in the understanding of the Christian message than Campbell Moody ("The Mind of the Early Converts"). Useful as background and for his specific references to the Apologists.

Frost, Evelyn - Christian Healing - Mowbray - London 1949
(2nd Edn.)

A study of the themes of healing and exorcism in the Ante-Nicene Fathers, and of the place they accord to suffering in the light of the Resurrection, with some observations in the light of modern knowledge. The outstanding value of this book is in its thorough documentation of the subject from the ante-Nicene Fathers, which forms the basis of many of the summaries in the thesis. It is a great pity that it is necessary to compile an index of the quotations if one does not follow the writer's particular classification, as the volume itself has no index, although several summaries are provided.

Glover, T.R. - Conflict of Religions in the Early Roman Empire -
Methuen - London 1919.

T.R. Glover's inimitable style and erudition here cover a large field, giving the pagan religious background of the

times in which the Gospel was first preached. Plutarch's survey of daemons and the commentary on Celsus are of particular interest. His commentary on Jesus is vitiated by his liberal theological background.

James, M.R. - The Apocryphal New Testament - O.U.P. - London 1924.

A comprehensive and scholarly work upon all the Christian apocrypha, pseudepigrapha, and agrapha, fully annotated, and giving a translation of each. The author evaluates the writings and places them in approximately chronological order in his introduction.

Maxwell, W.D. - Outline of Christian Worship - O.U.P. - London 1952.

The tracing of the normative liturgy through the ancient church, the later Churches of East and West, and the Reformed Churches to the present day. The emphasis on the Sacrament as the proper climax to the service provides a useful starting-point for considering our Lord's use of sacramental means in general.

Moffatt - The New Testament : A New Translation - H. & S. - London 1934.

Moffatt's treatment of the end of St. Mark's Gospel is of value to this thesis.

Moody, Campbell - The Mind of the Early Converts - H. & S. - London 1920.

The writings of the Fathers until Origen are examined to support the thesis that a process took place comparable with that occurring in the modern mission field; in that within the first generation after Christ metaphysical thought and a utilitarian outlook upon the new faith had displaced personal encounter with and allegiance to Him. If the thesis is correct, the value of the Scriptures as records of eyewitness accounts is greatly enhanced by comparison with later tradition, and therefore their evidential value in this thesis.

Spence, Canon - The Teaching of the Twelve Apostles - Nisbet - London 1885.

A translation of the 'Didache' with commentary and several valuable essays on the background of the work and the place of

the prophetic ministry in the early Church: although the author's opinions upon the catholicity of the liturgy of the Didache have been moderated by later writers.

Wotherspoon - The Ministry in the Church - Longmans - London 1916.

This discussion concentrates upon "prophecy and Spiritual gifts" in the Ministry, and while much of it is spent in an evaluation of the Didache which would not today be acceptable, there is a valid emphasis on the place of the charismata in the ministry. The chief drawback of the book is its limitation of charismata to 'spiritual' functions - e.g. prophecy.

CHAPTER 7. - FROM WHOLENESS TO SCHISM.

As for Chapter Six.

CHAPTER 8. - THE MESSIANIC TASK RE-EMERGES.

Cabrol, ^{bb}Al~~is~~ot - Liturgical Prayer - Burns Oates and Washbourne - London 1922.

A comprehensive survey of ancient Catholic and modern Roman liturgical prayer, with its rationale. Its value for this thesis is its documentation of the ordination of exorcists and the rite of Extreme Unction. (Cp. XXX and XXXI). The chapter on Devotion to the Saints throws some light on the reasons for the veneration of relics (Cp. XXI).

Carrington, W.L. - Psychology, Religion and Human Need - Epworth - London 1958.

This outstanding book is a well-planned compendium of guidance to ministers and insight into human nature. Section three, "the Healing Ministry", distinguishes clearly (as Weatherhead often does not) between priestly (charismatic) healing and Psychological healing, which is specifically a matter for the psychiatrist, and a knowledge of which is essential for the minister in diagnosis of psychosomatic illnesses.

Coulton - Life in the Middle Ages I - C.U.P. - Cambridge 1930.

A documentary selection by an acknowledged authority on the Middle Ages, some of which provided a general background to the discussion of miracles in that period.

Davies and Shepherd - S.A. Missions 1800 - 1950 - Nelson - London 1954.

A series of documentary quotations illustrating various aspects of the missions to the Bantu. Two notes by Dr. Neil Macvicar of Lovedale and the sections on Bantu separation are of value to this study.

Durant - The Age of Faith - Simon and Schuster - New York 1950.

A compendious study of the Middle Ages, here valuable for its references to exorcism and its general surveys of magic and medicine during the period.

Hook - Church Dictionary - Murray - London 1887.

The articles Exorcism, Exorcists have some interesting references to early Anglican practice (Ed. VI. p. 9) which followed the Roman.

Iona Prayer Circle - Divine Healing - Edinburgh N.D.

A leaflet giving briefly the Circle's theological rationale of divine healing and incorporating a form of prayer for pastoral use. As a brief overall survey of the subject it is excellent.

Laubach - Prayer - Lutterworth - London 1955.

A simple and well-written booklet by an acknowledged Christian educationist giving his own experience of the uses of prayer and what he hopes may be attained by universal prayer. His scientific theorising is not orthodox and is probably not relevant. He brings out the responsibility of prayer well.

MacLachlan - How to pray for healing - James Clarke - London 1955.

An outline of the practice of intercessory prayer as 'receiving the will of God for ourselves and for others', with

emphasis on right thinking at all times. There is an excellent chapter on Health as a by-product of complete integrity of life, and a quantity of good pastoral advice on the ministry of healing.

Maxwell, W.D. - Concerning Worship - O.U.P. - London 1948.

This little book gives an excellent survey of the fullness of Christian Worship and its intelligent understanding. If common conceptions of worship were closer to that given in this book, Christian healing would be a natural and widespread occurrence.

(Sanford - The Healing Light - Ken Pax - Ellicombe 1950.

(Salmon - He Heals Today - Ken Pax - Ellicombe 1950.

Each of these small books represents the author's personal testimony to the healing power of Christ which has made her its instrument. As testimony they are impressive: the work of Mrs. Salmon is well known in S. Africa. Where the writers seek to rationalise their experiences they carry less conviction.

Thurston - The Physical Phenomena of Mysticism - Burns Oates
and Washbourne - London 1952.

This book deals with unusual physical phenomena associated with the saints of the Roman Church from mediaeval times onward. Although written with more devotion than criticism, it provides a useful background to mediaeval miracles.

Wilson - Healing through the Power of Christ - Clarke 1946.

Although this book is the result of twenty-six years of pastoral experience and is sound in its general outline, its doctrines of God, Christ, and human nature are seriously defective. Provided this is recognised, the techniques advocated are of great value.

Winckley - Healing Venture - Ken Pax - Ellicombe 1955.

Although written in popular style and with limited scope of interest, this book has some very sane comments on the practice of divine healing and its relation to, and inclusion of, medical healing. It gives a clear picture of the Bantu acceptance of divine healing.

SUMMARY OF THESIS

PART ONE The continuing presence of our Lord within the

Ch. 1. communion of the Church establishes miracle as a fact:

 Therefore we consider the Gospel records of the mighty works of our Lord in His own lifetime as substantially factual. We seek to correlate those works of power with His Messianic task as signs of the Kingdom of God and as works of compassion, making men whole.

Ch. 2. The Messianic task may be thought of as atonement for men's sin and reconciliation of men to God: but behind the sin lies estrangement, and behind estrangement lies temptation, and behind temptation the Tempter. Therefore the Messianic task may be given fuller content if it is thought of as the defeat of the disintegrating power of the Tempter by the integrating 'dynamis' of God. Barth, Tillich, and Aulen are examined (as representing prophetic, apologetic, and classical theologies) upon the possibility of this fuller content, and Aulen only, accepting a legitimate yet limited dualism, is considered to give an adequate account of temptation.

Ch. 3. The Messianic task is therefore set in its New Testament setting, which, when it has been established as philosophically valid, leads to insights into the mechanism of human estrangement from God and the corruption of the human environment: estrangement being the product of suppression or perversion of one mode, the 'subjective', of being of the human personality, whose disintegration and mental and physical disequilibrium it causes. The Messianic task of re-integration involves the inauguration of an incorrupt environment, the Kingdom of God, accessible to men only by faith in Christ; and the restoration of communion with God by the restoration, with due regard to the preservation of human freedom, of the subjective mode of being, with consequent reintegration of the personality and restoration of health. The insights of existential philosophy and the hypotheses of parapsychology are considered to validate the analysis of disintegrated

personality, and the gospel records are considered to contain evidence of the restoration of the subjective mode of being in healings and exorcisms, and signs of the inauguration of the Kingdom in the remaining miracles.

Ch. 4. The Messianic task may also be thought of as the work of our Lord. Therefore the reaction of His mighty works upon His own person, in terms of cost and joy, is involved in the analysis of this task, and is analogous to the cost of forgiveness and the joy of reconciliation which are implicit in the Atonement and the Resurrection. Thus each work of power is a microcosm of the whole Messianic task, and inseparable from it. Furthermore, since each work of power is either a restoration of personal integrity or a sign of the Kingdom, it is a work of Divine power, and a gift from Him who fulfils the Messianic task: it is unique among the 'miracles' and 'healings' of the pagan world. Thus every Christian healing or miracle is the divine gift of God in Christ.

Conclusion It thus emerges that our Lord's healings and miracles were not appendages to His Messianic task, nor even primarily signs to demonstrate the nature of His task or of His person: they were principally the manifestations that His messianic Task was in fact being accomplished, both in restoring men to communion with God and in establishing the new environment of the Kingdom of God: thus they were the signs of His Victory, worked as works of compassion, and all pointing to the great Sign of the Resurrection, which brought men life to the full in Jesus Christ.

PART TWO We now seek to correlate the acts of power within the Church with Christ's Messianic task. It is apparent from Ch. 5. the Scriptures that our Lord intended to continue His Messianic task in and through the Church. This is evident from the final commission which He gave His disciples, and is clear in the words with which He sent them out on their trial mission. There was a threefold commission, to preach the Gospel, bear remission of sins, and heal the sick. Thus healing and exorcism were included; but other types of miracle were not. A similar commission can be

traced in the institution of the Dominical sacraments. The commission was carried out after Pentecost, and the Book of Acts shows that in apostolic times healing and exorcism in the Name (i.e. recalling the presence of) of Christ were fairly frequent. The Epistles classify healing (including exorcism) under the charismatic gifts of the Holy Spirit, and are chiefly concerned with its regulation. Other types of miracle in apostolic times are rare, but when they do occur are of vital importance to the Church's preservation.

Ch. 6. The decline in the use of charismatic gifts, their subsequent revival at the end of the second Christian century, and their more serious decline during the third and early fourth centuries were related to the current intensity of persecution which the Church underwent: which in turn gave rise to a tension between thought of Christ as the Savior of the whole man, and Christ as the Suffering Servant, who would best be served by those who trod the same path. This tension is apparent in almost all those writings of the Apostolic Fathers, the Apologists, and the bishops from Theophilus of Antioch to Cyprian, in which the Church's attitude to Christian healing can be traced. It was Cyprian who first noted a dry rot in the Church which produced lapse under persecution, and this evidence of radical disunity in the Church coincided with the beginning of her failure to revive the general use of charismatic gifts - although she never lost her apprehension of the power in the Sacraments.

Ch. 7. In seeking the inner causes of the decline, revival, and second decline in the use of charismatic gifts, it is necessary that these gifts be related once again to the total mission of the Church: which followed a pattern of dilution with her increasing numerical size in accordance with the typical behaviour of prophetic movements, but then left that pattern and found renewed force because of the continuing presence of Christ: and which became diluted once more following the Church's establishment. Within this broad pattern, however, there were several other

influences upon the Church's attitude to healing and exorcism: in the apostolic age, the supposed immediacy of the End; under the impact of martyrdom, the unbalance of the tension already mentioned toward the side of meritorious suffering; in the Hellenistic world, the Greek dualistic doctrine of man which substituted immortality for the hope of the Kingdom of God, and glorified asceticism; and the popular attitude toward miracles and healings as the proof of authenticity of a man's conduct or doctrine.

Ch. 8. The correlation between the occurrence of healing and exorcism on the one hand, and the renewal of Messianic purpose on the other, holds through the Church's subsequent history. In the post-Nicene church the emphasis on right order and doctrine led to the confinement of the work of healing and exorcism to certain orders and sacraments, where, isolated from the remaining components of the Messianic task, it rapidly merged into magic, and since it thereby became largely ineffectual it was distorted, from healing to the mediaeval form of Extreme Unction, and from exorcism to the mediaeval inquisition of 'demoniacs' and 'sorcerers'. There grew up during the Middle Ages a cult of miracles associated with holy men, as the result of certain resurgences of charismatic gifts. Thus the Messianic mission, when it was revived, took the incomplete form found in the Crusades. The reformation, being internal to the Church, did little to remedy the defect, and the fulfilment of all the conditions necessary for carrying out the Messianic task in its completeness did not recur in England until the evangelical revivals of Fox and Wesley: whose continuation the Nineteenth century did not favour, and whose example the twentieth century is only beginning to follow. Frequently the ^{te}contemporary imitation grasps only one segment of the Messianic task: and we must ask the Church of today whether she is prepared to respond fully to the ancient commission, and unify the ^ocomponents of the Messianic task in her work and worship.

Conclusion. Thus, just as our Lord's miracles and healings were the physical manifestations that His Messianic task of making men whole was in fact being accomplished, so miracle (when it occurred) and healing within the Church were the physical manifestations that our Lord continued to accomplish His Messianic task through His Church: and that where such manifestations were lacking, the Church's comprehension of the task and her will to fulfil it were neither unified nor unanimous. Often she has been content to be without these signs of Victory, worked as works of compassion, and therefore has been unable to point with full conviction to the great Sign of the Resurrection, which brings men life to the full in Jesus Christ still.

J. B. H.

Grahamstown,

September 1958.