

THE WAY OF JESUS CHRIST

Jurgen Moltmann, *The Way of Jesus Christ* (Minneapolis: Fortress Press, 1993),

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THE GOSPEL OF THE KINGDOM OF GOD TO THE POOR (P. 94).

1 The Gospel of Freedom

Moltmann suggests we consider the concept of gospel, for the synoptic gospels – following the promise in Is. 61:1 – show the proclaiming Jesus as God’s messianic messenger of joy (Moltmann, *Christ*, P. 95).

In the Old Testament, to proclaim a gospel means bringing a message of joy, heralding a victory, announcing salvation. The prophet Deutero-Isaiah poured a messianic content into the concept of *basar*: the prophet promises the people in Babylonian captivity a **new exodus** – the end time exodus out of slavery into the land of enduring freedom; for with his saving act Yahweh himself is going to ascend the throne and will establish his sovereign without end. **The new exodus into the freedom** of the direct lordship of God is announced by the messenger: (Is. 52:7) (Moltmann, *Christ*, P. 95).

Is. 61:1 ff. puts this gospel into the mouth of the end-time messianic prophet, who is filled with the Spirit of the Lord, and brings about salvation through his word. In relation to God, he proclaims the direct lordship of Yahweh without limits and without end, and in relation to human beings, justice, community and liberty. His message is addressed to the poor, the wretched, the sick and the hopeless, because these are the people who suffer most from God’s remoteness and human hostility (Moltmann, *Christ*, P. 96).

The message is the call to liberty: ‘Loose the bonds from your neck, O captive daughter of Zion’ (Is. 52:2). Liberation is given a theological motivation and legitimation. The message ‘God is king’ **makes the liberation of the people possible**, and actually brings it about; and yet liberation is also the act of the prisoners, who liberate themselves, who break out of their imprisonment and return home on their own feet. **Therefore, the gospel of the kingdom of God is the gospel of the liberation of the people** (Moltmann, *Christ*, P. 96).

3. The Dignity of the Poor

The gospel of the kingdom of God is proclaimed to ‘the poor’. This is the term used in the synoptic gospels (Luke 4:19 ff.; Matt. 11:5). On the one hand, the justice of God is presented as the right to have pity on the most pitiable; on the other hand the future of the kingdom of God begins among the people who suffer most from acts of violence and injustice – and that is the poor. The gospel assures the poor of God’s life-giving, newly creating activity. The gospel is realistic, not idealistic. It does not bring new teaching; it brings a new reality. That is why what is most important for Jesus is his quarrel with poverty, sickness, and demonism and forsakenness, not his quarrel with the teaching of the Pharisees and Sadducees (Moltmann, *Christ*, P. 99).

The collective term ‘the poor’ covers the hungry, the unemployed, the sick, the discouraged, and the sad and suffering. The poor are the subjected, oppressed and humiliated people (*ochlos*). The poor are sick, crippled, homeless (Luke 14:21-22). They are beggars in the streets and on the country roads (Matt. 11:2-5). They are the sad (Luke 6:21). Their external situation is described with sufficient clarity: people want to take their very undergarment in pledge (Matt. 5:40). They are held liable for their debts to the extend of their own bodies (Luke 12:58) and their families (Matt. 18:23-35). Often enough they have to accept slavery and prostitution – which means a total loss of all their rights. The poor are ‘non-persons’, ‘sub-humans’, ‘dehumanized’, human fodder’ (Moltmann, Christ, P. 99).

The counter-term for the poor is ‘the man of violence’, who makes someone else poor and enriches himself at the other’s expense. We already find this antitype in the Old Testament. ‘The rich’ have the power (Luke 1:46-54). They can hoard grain and force up prices so that they make the poor poorer. The tax-collector is rich because he cheats (Luke 19:1-10) and exploits his power at the cost of the powerless, who cannot defend themselves. God of the rich is ‘Mammon’, and he is an unjust god. The rich therefore, have to be exposed as the unjust and the men of violence. When Jesus and his disciples proclaim the gospel to the poor, they are explicitly or non-explicitly proclaiming to the rich God’s judgment (Luke 6:24) (Moltmann, Christ, P. 99-100).

Gospel shows that the poor are God’s fellow citizens, like the children to whom the kingdom of God already ‘belongs’ (Mark 10:14; Matt. 19:14). So anyone who proclaims the gospel to the poor belongs to the poor, and becomes poor himself, in community with them (Moltmann, Christ, P. 100).

Sociologically speaking, the Jesus movement in Galilee was a movement of the poor; the disciples are to go out barefoot, without any provisions, homeless and as beggars, and are to proclaim the gospel to the poor (Matt. 6:25-33). Their master himself lived as one of the poor, without the protection of a family, without a home country, without any income or provision for the future (Luke 9:58). They share with the people the little that they have, and as the poor they satisfy a great multitude (Luke 9:10-). The first Christian community in Jerusalem was still living so that ‘they had everything in common’ and there was not a needy person among them’ (Acts 4:34-35). The movement of the poor which Jesus’ gospel called into being in Galilee undoubtedly became a danger to the Jewish upper class and to the Roman occupying power with which that class collaborated. Jesus’ execution on the Roman cross was apparently means as a deterrent to social and political unrest of this kind. According to Philippians 2, Jesus died ‘in the form of a slave’. He suffered the fate of many enslaved poor in the Roman empire, and especially in Palestine (Moltmann, Christ, P. 100).

What does the gospel bring the poor? It does bring them *a new dignity*. The poor, the slaves and the prostitute are no longer the passive objects of oppression and humiliation; they are now their own conscious subjects, with all the dignity of God’s first children. With this assurance and awareness, the poor, slaves and prostitutes can get up out of the dust and help themselves. They no longer adopt the system of values of their exploiters,

according to which it is only the rich who are real persons. The inward acceptance by the poor themselves of the values of the rich is a severe obstacle to their self-liberation. It made poverty self-destructive, and produces self-hate in the poor themselves. The gospel about the kingdom of God which belongs to the poor, vanquishes their self-hatred, and gives the poor courage, so that they can live with 'their heads held high' and want 'walk erect': The poor becomes God's children in this world of violence and injustice. The kingdom of God becomes 'the messianic kingdom of the poor.' (Moltmann, Christ, P. 101).

4. Liberation through Conversion

Moltmann suggests gospel has two faces: Jesus proclaims to the poor the kingdom of God without any conditions, and calls them blessed because the kingdom is already theirs. But the gospel of kingdom meets the rich with the *call to conversion* (Mark 1:15). Conversion means turning round, the turn from violence to justice, from isolation to community, from death to life (Moltmann, Christ, P. 102).

The call to conversion leads men and women into the discipleship of Jesus. They turn to the Sermon on the Mount: they are the poor and those who are hungry for justice and righteousness, the people who suffer and are persecuted for the sake of justice, the sad and the gentle. Here it becomes evident how those who are converted become a single people, one with the poor, and welded into the new messianic community (Moltmann, Christ, P. 103)

Later on the Christian congregations shaped this new community of poor and rich in such a way that the rich gave alms, exercised the right to compassion by receiving strangers, clothing the naked, feeding the hungry, and visiting people in prison. As far as possible they renounced possessions, entrusting what they owned to the congregation, for the use of those who were in need. Before Constantine, the Christian congregations were communities with a social commitment. Strangers were accepted, and new work was found for them. The poor in the congregations were fed, and even the city's own poor as well. Sick people who had been abandoned were taken in and cared for. The Christian congregations felt in duty bound to undertake the care of others. It was only with the Constantinian imperial church that there came to be an increasing tendency to spiritualize poverty, because the church had to leave 'welfare' to the emperor, and was forced to confine itself to the salvation of souls. If it had not been for this, the conflict which Jesus initiated with the gospel for the poor would have remained a living conflict, and spiritual and political power in the Christian empire would have remained unharmonized (Moltmann, Christ, P. 103-104). 계속해서 읽을것

The Healing of the Sick P. 104

The expulsion of demons and the healing of the sick are the mark of Jesus' ministry from the very beginning. What do they mean? Miraculous healings and exorcisms were common enough elsewhere in the ancient world as well. But in Jesus' case their context is unique; for this context is the dawn of the lordship of the divine life in this era of Godless death. The Lordship of God drives out of creation the powers of destruction, which are demons and idols, and heals the created beings who have been damaged by them. If the kingdom of God is coming as Jesus proclaimed, then salvation is coming as

well. If salvation comes to the whole creation, then the health of all created beings is the result – health of body and soul, individual and community, human beings and nature. Suffering men and women come to Jesus because they seek healing. 104.

1. Healing and Exorcism

Healing and exorcism must not be viewed in isolation. They have to be seen in relation to Jesus' messianic mission; for it is only when Jesus appears with his message that the sick and possessed emerge from the darkness into which they had been banished, and press forward to him. This is not chance. When the doctor comes, the sick appear. When salvation approaches, disaster becomes manifest. When the kingdom of God is close, the forces that resist God are given a name and made disappear. In the light of the imminent kingdom of God, this world which is in such need of redemption appears for what it is; truly possessed in its sickness. 105.

Now when the sun was setting, all those who had any that were sick with various diseases brought them to him; and he laid his hands on every one of them and healed them. And demons also came out of many, crying, 'you are the Christ, the Son of God!' 105.

Since at that time disease bore the stigma of impurity, the sick suffered from cultic and social discrimination. To put an end to this discrimination was an act of social criticism which was one side of Jesus' healings. 106.

The demons are apparently forces, conceived of in personal terms, which are destructive of life and annihilate being itself. They enslave men and women, and make them dependent. They destroy personality and derange the organism. They are characterized by their pleasure in 'tormenting'. They rouse the death-wish in human beings – between soul and body, between one human being and another, and in whole social systems. 106.

The expulsion of demons and the healing of the sick go together, because the people bring their sick and their possessed to Jesus, and he heals both (Luke 6:18). The 'power that goes out of him' has this double effect. 107.

Every sick person experiences healing in a different way, because diseases and possessions differ. And the same is true about the experience of deliverance from affliction and liberation from oppression. It is only the summing-up which says that Jesus 'healed', and that with the lordship of God's 'salvation' has come. Salvation, then, is the summing-up of all the healings. 107. Salvation is an entity which includes the wholeness and well-being of human beings. Salvation is for the *totus homo*; it is not merely salvation of soul for the individual. Salvation does not mean merely 'spiritual benefits'. It includes the health of the body. Jesus makes 'the whole human being' well (John 7:12). 108

Quote from Marcus J. Borg, *THE GOD WE NEVER KNEW* (San Francisco: HarperSanFrancisco, 1997),

But there is a difference between salvation and healing: *Healing* vanquishes illness and creates health. Yet it does not vanquish the power of death. But *salvation* in its full and completed form is the annihilation of the power of death and the raising of men and women to eternal life. Even the dead whom Jesus healed and raised – Lazarus, for example – were still subject to the power of death, and later died again. Healings and

salvation are related to one another in such a way that the *healings* are signs, this side of death, of God's power of resurrection or, as John says, sings of Christ's 'glory'; while *salvation* is the fulfillment of these prefigured real promises in the raising of the dead to eternal life. Just as healing overcomes sickness, so salvation overcomes death. Because every sickness is a threat to life, and is therefore a foreshadowing of death, every healing is a living foretoken of the resurrection. The therapeutic significance of redemption lies in the healing of men and women in their essential being – that is, in the becoming whole of what has been separated by death. 109

The real theological difficulty of the stories about Jesus' healings, however, is raised by his passion and his death in helplessness on the cross. 'He saved others; let him save himself, if he is the Christ of God, his Chosen One' (Luke 23:35). But this is just what Jesus apparently cannot do. The healing powers that emanate from him, and the 'authority' which he has over the demons, are given him not for himself but for others. They act through him, but they are not at his disposal. They issue from him but he cannot keep and use them for himself. There are no miracles on the road of his passion. Moltmann, *The Ways*, 110.

According Moltmann,

On the cross he dies in forsakenness by God and man. Or is this the greatest of all the miracles, the all-embracing healing? 'He bore our sickness and took upon himself our pains .. and through his wounds we are healed.' (Is. 53:4,5) This is how the gospel saw it. So Jesus heals not only through 'power' and 'authority' but also through his suffering and helplessness. In this wider sense of salvation as the overcoming of death and the raising to eternal life, people are healed not through Jesus' miracles, but through Jesus' wounds; that is, they are gathered into the indestructible love of God.110

As Moltmann suggests, when we demonize the sick – people with AIDS for example – they are shut out of society and condemned to social death. Today it is precisely the demonization of disease which would be the first step to the healing of the sick, if this means preserving their social relationships and continuing to recognize their human dignity. But there are also objective unjust circumstances which make people ill, as social medicine has shown. So it is often impossible to heal the sick without healing their relationships, the circumstances in which they live, and the structures of the social system to which they belong.

The 'general spirit' which acquires objectified form in the circumstances which make people fall ill, has undoubtedly demonic features, because it oppresses people and destroys them. It therefore makes sense not to consider diseases solely in the isolation of their pathogenic causes, but to see those who are ill in the context of their life history, and to view their life history as part of their social history.

The healing of Jesus, and healing in his Spirit, are mindful of both the subjective and the objective factors which contribute to the illness of the person concerned. 110

2. Healing Faith

In many healing incidents Jesus either sees the faith which comes to meet him, or actually says: 'your faith made you well.' Where there is faith, the power which goes out of Jesus 'works wonders.' Where faith is lacking – as in his home town, Nazareth – he cannot do anything. (Mar 6:6) Faith has to be understood, not merely as sincere trust, but also as the urgent desire of the person concerned. The woman with the issue of blood approaches Jesus from behind, out of the crowd, and defiles him through her touch. Jesus sense only

‘that power had gone forth from him.’ Mark 5:30) He praises her belief that she will be healed, and blessed her with the ‘peace.’ (Mark 5:34) The Canaanite woman runs after him in order to get help for her daughter. (Matt.15:21ff.) Jesus rebuffs her, because he believes that he has been sent only to Israel. She traps him with his own words – the words which he has rejected her: ‘The dogs eat the crumbs that fall from their master’s table.’ He praises her obstinate will: ‘Be it done for you as you desire.’(Matt.15:28) 111.

It is evidently women especially who through their urgency call for the power which is in Jesus. And Jesus himself grows from the expectation and faith of these women. He surpasses himself – he grows beyond himself. He grows into the One whom he will be, God’s messiah. When Jesus and faith meet in this reciprocal activity, healing can happen. It is noticeable that many of the healings have to do with women, or are on behalf of daughters, who in a patriarchal society have few rights and a lower social standing. 111.

Scripture talks about faith as power that can do anything: For example, ‘All things are possible to him who believes.’ (Mark 9:23) ‘Faith can move mountains.’(Mark 11:20-23; I Cor. 13:2)

The Acceptance of the Outcasts – The Raising up the Humiliated P. 112

Jesus proclaimed *the kingdom of God* to the poor and bestowed *the power of God* on the sick; and in the same way he brought ‘sinners and tax collectors’ *the justice of God*, which is the justice of grace. He demonstrated this publicly by sitting down at table with them. In eschatological context of his own message, this shared meal is an anticipation of the eating and drinking of the righteous in the kingdom of God. 112

After calling the tax-collector Levi into his discipleship, Jesus entered his house, and ‘many tax collectors and sinners sat down at table with Jesus and his disciples.’(Mark 2:15) In response to the reproachful question of ‘the scribes and Pharisees’: ‘Why does he eat with tax collectors and sinners?’, Jesus gives the interpretative answer: ‘Those who are well have no need of a physician, but those who are sick; I came not to call the righteous, but sinners to repentance.’(Mark 2:16f) The conclusion was comprehensive: ‘This man receives sinners and eats with them.’(Luke 15:2). 112

According to Moltmann, the term ‘sinner’ is not yet defined theologically and universally. It is meant socially as we see from the paired concepts: well – sick, righteous – sinners, Pharisees – tax collectors. In the eyes of ‘the scribes and Pharisees’, ‘sinners’ are Jew who are not able or willing to keep the Torah and to follow the path of righteousness. ‘Tax collectors’ are Jews who have leased the customs from Gentiles and call in taxes for the Roman occupying power. They are forced to make their living by levying excessive taxes, or the power they possess tempts them to adopt corrupt practices. In the eyes of just and pure Jews, they were corrupt collaborators with the occupying power, infamous to the highest degree. By joining company with these ‘sinners and tax collectors’, Jesus was embarking on a social conflict which was religiously determined – the cleft between the just and the unjust, the good and the bad. The conflict is certainly provoked by injustice and lawlessness, but the rules are laid down by the good and the just, who claim God’s justice for themselves, and enforce their own scale of values in the social context.

The 'self-righteousness' of Pharisees which Luke describes in parables (15:18) is not subjective vanity, but 'the possession of the good.' Just as 'the possession of wealth' allows the poor to remain poor, so 'the possession of good' produces the cleft between the good and the bad, and lets the bad remain bad. 113.

The Pharisees despised 'the country people' (*am ha'aretz*) because they did not keep the law. They were so poor that they were not in a position to do so.

The righteous despised the prostitutes – women who saw no other possibility except to sell their own bodies – and called them 'sinners', because they could not keep the law.

Similarly, the often relatively wealthy tax-collectors were also despised because they did business with the Romans. The social cleft between rich and poor is in most cases the reason for the cleft between good and evil, the righteous and sinners. 113.

Jesus is the Messianic Host, who invites the poor and sinners to his table.

Moltmann notes:

The special thing about the meal shared with the disciples is surely the fact that the disciples are drawn into Jesus' messianic mission' to seek that which is lost', and participate actively in it. When Jesus sits at the table with sinners and tax collectors, the disciples are there too. So although Jesus' supper with his disciples has a different meaning from his meals with sinners, it is none the less related to them. Jesus last supper with his disciples has the unique significance which Jesus gives to the breaking of bread and to the cup of wine. Here the kingdom of God which has made present to the poor becomes wholly concentrated on his bodily person. He, the giver of the feast, is himself the gift of the feast. Here Jesus truly is 'the kingdom of God in person'. Something of this ultimate theological meaning of Jesus' supper is also present everywhere Jesus is present in person, and sits down at table with sinners and tax collectors. The one who brings to the poor the dignity of the kingdom of God, and reveals to sinners and tax collectors the righteousness of God which itself makes righteous, is also the messianic 'host' who invites the hungry to eat and drink in the kingdom of God, and demonstrates to them the fellowship which God shares with them at his table. 116.

Use above part for host Jesus section.

Jesus' total loss of self, the whole self-emptying, the loss of strength, the loss of dignity, the loss of human relationship, the loss of life. It is the road into a no-man's land where there is no longer any sustaining tradition or human community – nothing but the God whom Jesus trusts. 138. Use this paragraph for Jesus sacrifice and death.

Jesus and His Fellowship with Women and Men P. 146

Women were the last witness of his death and the first witness of his resurrection. But these women were close to him not only at the end, but during his lifetime and ministry as well. The woman with the issue of blood (Mark 5:24ff.) exacts from Jesus the healing she needs without his will. The Canaanite woman (Matt. 15:21ff.) convinces Jesus of the generous magnanimity of his God, which does not stop short at the borders of Israel. The poor prostitute (Luke 7:36ff.) is not afraid to force her way into the Pharisee's house, and anoints Jesus' feet. Martha, Lazarus's sister, induces Jesus to raise her dead brother, and confesses him as the Christ of God (John 11:19ff.). Finally, but not least, we must remember the great unknown woman who in Bethany anoints Jesus' head as only kings were else anointed (Mark 14:3ff.). For the synoptic gospels, what these women do for Jesus is apparently just as important as what Jesus does for them. At his crucifixion the group of women stand there and see him die, 'perceive' his death – that is, they share in his dying. They do not run away like the men disciples. They proclaim the Easter message to the disciples. These women are close to the secret of Jesus' death and resurrection. Without them, the stories wish to say, there would be no authentic witness of Jesus' death and resurrection. In Jesus' voluntary 'service' (Mark 10:45), which an alternative to political domination and subjection, the women are again closest to him (Mark 15:41). In the fellowship of mutual service without domination and without servility, they live out the liberty which Jesus brought into the world. The closeness of the women to the service, death and resurrection of Jesus is important not only for the women but for Jesus himself too. Here the fact that Jesus was a man is irrelevant. The community of Jesus the women manifest the truly human existence which the new creation of all things and all conditions sets free. 146-147.

Jesus and People P. 148

Moltmann brilliantly describes how Jesus brought the poor 'minjug' home:

Mark 3:34 tells us that the people were his true 'family.' Wherever Jesus goes in Galilee, the poor who have been reduced to misery gather round him. He teaches them. They bring him their sick. He heals them. They move about with him. The distress of the people awakens in him the divine compassion. (Mark 6:34) His call to discipleship is directed to 'the multitude with his disciples.' (Mark 8:34) The 'multitude' are the poor, the homeless, the 'non-persons.' They have no identity, no voice, no power and no representative. 'The multitude', 'the people', is the vocabulary of domination: the plebs, the riff-raff – this is the way the ruling classes define people in the mass, shutting them out into a social no-man's land. 'The people' are also defined and shut out by cultural domination. They are the crowd without 'shepherds', without any religious or recognizable ethnic identity. In Galilee 'the multitude' in this sense were *de facto* the poor Jewish country people. So Jesus solidarity with these people has a certain universalism which takes in all the poor who have been reduced to misery. Jesus takes as his family 'the damned of this earth', to sue F. Fanton's expression, and discovers among them the dawning future of the kingdom and God's new creation. His compassion is not charitable condescension. It is the form which the divine justice takes in an unjust world. These 'last will be the first.' Jesus does not merely *go* to the people in the name of God. He is actually their representative, just as the people represent him. He is one of theirs, and they are the least of his brothers and sisters (Matt. 25:40). 149

Jesus' Trial

Jesus was condemned as a blasphemous messianic pretender and he was also judged to be so dangerous politically that he was handed over to the Romans, on the ground that he wanted to set himself up as 'king of the Jews'. The claim to be the kind was considered to be a crime carrying the death penalty if it led to rebellion. According to Roman law, execution through crucifixion was the punishment designed to deter rebels against the political order of the Roman empire, or the social order of the Roman slave-owning society. Jesus was publicly executed together with two Jewish insurgents, who had been arrested for revolt. Pilate acted on Rome's authority. The high priest judged only Jesus' messianic claim, on the basis of the traditions of Jewish law. 'He was crucified *by* the Pontius Pilate'. 162-164.

Jesus died *the death of Israel's messiah* at the hands of the Romans. Jesus died *the death of God's child* at the hand of men. Jesus also died *the death of a Jew* at the hand of the Romans.

Jesus died *the death of the slave*. Jesus died *the death of a poor man*. The Son of man from Galilee without power, without rights and without a home suffered the fate of a slave in the Roman empire. When the Spartacus revolt was crushed, more than 7,000 slaves died on crosses set up on the Via Appia. In Phil. 2 he is described; 'the form of the Son of God, Jesus Christ, who humiliated himself, was 'the form of a slave'. If this is a reference to Jesus humble origins among the humiliated people of Galilee, then in his suffering and death Jesus shared the fate of these enslaved people. Lazarus is a 'figure for Christ, his image (Luke 16). Jesus was one of these people, the poorest of the poor; a tortured, abused and crucified slave. In this sense 'the sufferings of Christ' are also the sufferings of the powerless masses of the poor. 168.

Finally Jesus died *the death of all the living*. Through his death struggle he participated in the fate of everything that desire to live and have to die. He died in solidarity with the whole sighing creation, human and non-human – the creation.