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FAITH IN JESUS AS THE BASIS OF HEALING MIRACLES

About figure of Jesus, testify both His speeches and acts – characteristic for prophet (Luke 7, 16; 24, 19). To signify unusual miraculous acts the New Testament use mainly words: *dynamis*, *semeion* and *teras*. The synoptic Gospels call Jesus miracles – mostly by word *dynamis*, according to the Gospel of St. John – *semeia* or generally as *erga*. A word *dynamis* characterizes personal act of Jesus, and *semeion* emphasizes a nature of messianic-eschatological sign of given act. *Terata* means in Jesus' mouth only false miracles of pseudo-Messiahs (13, 22), or the miracles required by those who do not want to start believing (John 4, 48)¹.

In modern philosophical and theological aspect the miracle is a break of nature law. Biblical understanding of the world does not know any nature or nature law as independent world close to God and His creature. God is original reason of the world, the world is His work, God works everywhere. A human being admires inconceivable greatness of this work. A creature is wonderful and everywhere sees miracles. A miracle is creation of heaven and earth (Ps. 136, 4-9) and supporting the creature (Ps. 104). Also a man has been wonderfully created (Ps. 139, 14). Miracles are salutary acts of God for saving of His people (Ps. 114; 135; Ne 9, 6-33). The miracle is also help of God

¹ K. H. SCHELKLE. *Teologia Nowego Testamentu*. T. II. Kraków 1984 p. 76.

for saving of prayerful human who thanks for it in prayer (Ps. 40, 6; 71, 7; 107, 8). God's miracles will be happening in the messianic-eschatological time, in which powerful apocalyptic events will be setting (Is. 65, 17-25).

1. RELATIONSHIP OF HEALS WITH FORGIVENESS OF SINS

Faith, that Jahweh is to „A God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness” (Exodus 34, 6), belong to original – beliefs already in the Old Testament. It presents fundamental readiness of God to forgiveness and healing, emphasizing that his faithfulness lasts also when a man is unfaithful. Moreover, it treats forgiveness of sins by God as fully His voluntary and favorable action².

At prophets the forgiveness of sins is connected in a great punishment with eschatological prospect. It is crucial nerve of forming action of God. It is also a threshold to new times in which a creature comes back to its beginning (Hosea 14; 5; Jer. 31, 34; 33, 8; 50, 20; Is. 44, 22)³.

a) Healing as anticipation of salvation

Christ brings a salvation for each body. He constantly makes healing and absolves sins at the same time. Healing is anticipation of kingdom of God in full of grace Corpus Christi. Illness is a symbol of *our transitional status*: Kingdom of God already is and it has not been yet. Illness has not disappeared, but power of salvation has already been working. Faith for the sick persons enables them salvation (and healing). For example, a healing of paralytic begins from forgiving him sins by Jesus.

Hence, a weft of Christ – Physician of sins (which in New Testament is not a metaphor): „It is not the healthy who need a doctor, but the sick” (Mark 2, 17). The same is said by Matthew 8, 17, after one of the healings: „Surely he has borne our griefs and carried our sorrows” (Is. 53, 4).

² W. EICHRODT. *Theologie des Alten Testament*. T. II/III. Stuttgart – Göttingen 1961 p. 319.

³ H. SCHÜRMANN. *Das Lukasevangelium*. Freiburg 1969 p. 91.

Healing gives sense to illness: it is included, as suffering and death, into full salutary body. Blessed illness of which we owe such healing. The illness stop being then a symptom of curse, because it joins in special way the human with Christ.

b) Profile of symptoms of Christ's power

Reports on extraordinary acts of Jesus occupy a lot of place in all Gospels. Our search will be restricted in particular to classical healing connected with forgiveness of the sins based on example of paralytic's healing (Mark 2, 1-12; Matt. 9, 1-8; Luke 5, 17-26). We are not going to pull out this fragment from its context to put a question about that, what possible degrees of transfer passed or how to explain these reported events. We want to read this report in the context in which we find it, i.e. in discussed Gospel. All our attention should be referred to a kind and a way in what the Apostle speaks about great acts of Jesus and about the line joins them with main topics of his work. In this way, there may be appeared what sides of Good News and its reception itself can make easier reports on acts of Jesus power⁴.

In his first, summing up activity of Jesus, description Matthew says: „Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every and sickness among the people” (4, 23). Two forms of Jesus' activity is mentioned here: preaching the good news and healing. How characteristic of Jesus they are, the point is that Matthew in 9, 35 repeats his description word by word, and that existing between them chapter 5 is used by him to present them individually. Preaching on Mountain includes in fundamental and exemplar way teaching of Jesus. Two next chapters (8, 1-9, 34) report a number of healings. Also activity of twelve disciples whom Jesus sends has got the same point of gravity (10, 7). Acts of Christ are a reason of John the Babtist's question: is Jesus that who is expected (11, 2). Also in further description of Jesus' activity in Galilee His great acts play important role; they cause influx and surprise of the people (9, 33; 12, 23; 15, 30 n), opposition of adversaries (9, 34; 12, 24), understanding of disciples (14, 22-33): In the way to Jerusalem Matthew reports (like Mark) on throwing out the

⁴ H. LEROY. *Zur Vergebung der Sünden. Die Botschaft der Evangelien*. Stuttgart 1994.

demon (17, 14-21) and healing of the blind man (20, 29-34). As well in Jerusalem, at the temple Jesus heals the sick (21, 14). Jesus passes on his address not only by a word but by act as well⁵.

Situation at Mark is similar to Mathew's one. Also at him; first of all at the beginning, beside foretelling the Gospels, there is full of power Jesus' behavior. Presentation of His public activity Mark begins in the synagogue, in Capernaum. After teaching, „with authority” (1, 27 n) took place driving out the evil spirit which is accepted as confirmation of His power of attorney (1, 24-27). This connection of preaching and behavior with full of power is characteristic for Jesus' activity (1, 39) and the Twelve (3, 14; 6, 12 n). Because Mark, less than Matthew speaks about content of Jesus' teaching, great acts of Jesus even more manifest and dominate His activity in Galilee.

In description of Jesus' activity in Galilee, in Luke (4, 14-9, 50) Jesus' acts of power are primarily, like in parallel texts of Mark. Before the Luke report each of those; Jesus himself points at them and gives a reason to be rejected (4, 23-30). In long description of the way to Jerusalem (from 9; 51) Luke enumerates further signs of power of Jesus (11, 14; 13, 10-17; 14, 1-6; 17, 11-19; 18, 35-43). Final healing is made by Jesus when He was captured, on servant of archpriest whom the disciple had cut off right ear (22, 51)⁶.

So, the Apostles attach importance to it, so that show full of power Jesus' acts. They are not something not essential but they have fundamental place in the whole activity of Jesus.

c) Jesus heals a Paralytic

(Mark 2, 1-12; Matt. 9, 1-8; Luke 5, 17-26)

Jesus was not only to heal the sick. He often mentions at the beginning of healing a fact of forgiveness of sins, addressing thus an attention to another crucial side of his activity. By that is caused a question about his own relationship to God and about his power. He translates his power of healing himself as distinguishing mark of his attorney to forgive sins. At this event is cleared the whole number of ways in behavior: trust of the sick and people carrying him to Jesus, fatherly attitude to suffering man; severe criticism of Jesus, coming from the

⁵ *Ibidem.* s. 26.

⁶ H. LEROY. *Vergebung und Gemeinde nach Lk 7, 36-50.* In: *Wort Gottes der Zeit.* Düsseldorf 1973 p. 85-94.

learned in Scriptures, and praise of God by people. The best example of that is healing of Paralytic (Mark 2, 1-12; Matt. 9, 1-8; Luke 5, 17-26)⁷.

A source of dispute are words of Jesus, uttered to the sick: „Son, your sins are forgiven” (2, 5). To a man who fully trusted in healing power of Jesus, firstly are addressed not words of healing but words of forgiveness of sins. Thereby Jesus points to another misery. Man who is lying before Him, is not able only to walk, but the more he is in sin; i.e. offended towards will of God, is excluded from community with God and depended on God’s forgiveness. He is not able himself, on his own, to go to walk to Jesus, but he depends on service of his porters. Similarly, by own power he can not recover a peace with God, but is dependent from that if God will forgive him a fault and accept him again into community. A word of Jesus that reveal this misery, is at the same time a word which removes it⁸. Healing wound, Jesus makes it is visible. In words: „Your sins are forgiven”, uses so called theological *passivus*, and it means: „Your sins are forgiven by God”. Jesus declares to Paralytic that what God does now for him.

In His answer for silent protest of Teachers of the law the Jesus explained his act. The Teachers rightly introduce God into a stage of and put a question: „Who can forgive sins but God alone?” (2, 7). Acts are assessed by them as blasphemy, as an offence of God. Considering such assessment the Jesus shows that he proceeds so not against God, but as legitimated by God. From the fact that the Paralytic following a commanding word of Jesus is getting up, takes his bed and leaves, they should recognize that Jesus does not tell empty words, and as well the words of forgiving sins which had been told to that Paralytic are important and valuable. Real power of healing of whose efficiency is seen by everybody gathered should be for them a warranty that Jesus, a Son of Human is authorized by God to forgive sins across the earth. Only God may forgive the sins, but this God has just given to Jesus a power of attorney to say in His name, to tell sinful people in effective way: God absolves you of your sins, forgives you favorably and admit you to his communion⁹.

⁷ P. PESCH. *Das Markusevangelium*. Freiburg 1986 p. 158-160.

⁸ *Ibidem*.

⁹ J. GNILKA. *Das Evangelium nach Markus*. Neukirchen 1978 p. 99 n.

Also her, the thing is Jesus' power of attorney. This, that His word addressed to the evil spirit in synagogue in Capernaum seemed to be effective one, has been accepted by those present as guideline that His words, all His teaching is of great importance and binding (1, 27). Efficiency of Jesus' words addressed to the Paralytic shows that His word of forgiveness of sins is of importance (2, 8-12)¹⁰. In each case, the point is Jesus who says in the name of God. In his teaching Jesus, announces that what God makes himself and what He is going to make for people (cf. „Kingdom of God has brought closer „), and this what God wants people to do (cf. „convert and believe in the Gospels”). A word of forgiveness shows another side of the action of God. What more, He realizes it: God forgives people who made against His will. Perceived for human eye, free and healing power of word of Jesus, is still an identification sign of this that all He says about action of God says about real power of attorney¹¹.

With power of attorney of Jesus is closely connected His mission. In synagogue in Capernaum demon spoke about coming of Jesus, and confrontation with Him saw within the frames of His mission, which will eliminate spirits that are against God and their power which captivates people. (1, 24). Also, forgiveness of sins to Paralytic is not a sporadic case. Jesus himself characterizes them as his mission: „I did not come to call justified but the sinful” (2, 17). Forgiveness of sins is made by him within the confines of this task, and by healing a Paralytic he confirms his task¹².

Announcement of final intention of God with respect to people and bringing along the human being back to God is a right sense and objective of the mission of Jesus. He comes to sick and sinful world. To a man who turned away from God and goes his own way He wants to tell that God did not turn away from him, nor writes off. Jesus has not come as the judge but as a doctor (2, 17)¹³. So, He does not want to adjudge the human from a distance of His divine majesty, does not want to approve of the human' s situation but to show it as terrible and scary, in order then to lead the human to salvation, to communion with God: He did come to call the sinful (2, 17), call them to himself

¹⁰ I. MAISCH. *Die Heilung des Gelahmten, Eine exegetisch-traditionsegeschichtliche Untersuchung (Mk 2, 1-12)*. Stuttgart 1981 p. 33.

¹¹ *Ibidem*.

¹² Cf. J. N. D. KELLY. *Altchristliche Glaubenskenntnisse. Geschichte und Theologie*, Göttingen 1972 p. 48, 81, 88, 117, 119 n, 156, 160-162, 177, 184, 196, 334.

(cf. 1, 20), so that by communion with Him obtain also communion with God. For a man who was lying before Him paralyzed, helpless, desolated and left on his own incapacity, he gifted forgiveness of the sins and treated him according to a nature of His mission.

This, what the Evangelist describes is some versatile and many-sided interpersonal event with a number of participants. It his account he also shows their mutual attitude and ways of reaction¹⁴.

When porters put Paralytic at feet of Jesus, the Evangelist says: „When Jesus saw their faith, he said to Paralytic: Friend, your sins are forgiven” (2, 5). Their attitude toward Jesus is characterized by enormous trust to Him and His power being able to help Paralytic. It is seen in this that coming up to Jesus they use any means in order to reach Him. About faith is always said relating to miracles of Jesus. (2, 5; 4, 40; 5, 34; 10, 25). It is an attitude of persons suffering from poverty, or shortage, towards Jesus. While, it depends on having confidence in Him. People address to Jesus and hope that He may and wants to help them. Kind and size of this confidence depends on that whom they see in Jesus. The better and deeper they understand the identity of Jesus, His relationship to God, His meaning for people, the stronger faith will be. Paralytic comes to Jesus because he trusts His healing power. First, he receives forgiveness of sins, and then is healed. Thus, he is called, to believe in Jesus, also in that who in the name of God may forgive sins. His faith is expecting further way¹⁵.

Relationship of Paralytic to Jesus is manifested in all His behavior. First of all, in a way He gives a speech to him. He addresses to him: „child”. Such term we find only in words of Jesus to disciples, too excited by difficulties of entering into the Kingdom of God. To them Jesus said: „How hard it is for the rich to enter the Kingdom of God”. Ending however He points to power of God: „With man this is impossible, but not with God; all things are possible with God” (10, 23-7). Here, the point is a final salvation and about human incapacity to reach them by own recourses.

A term „child” covers all life situation. It points at helplessness and relationship of somebody called by this term and at paternal presenting and power of called. A Paralytic really has been brought to

¹³ R. PESCH. *Das Zollnergastmahl (Mk 2, 15-17)*. In: *Melanges Beda Rigaux*. Gambloux 1970 p. 63-87.

¹⁴ *Ibidem*, p. 77.

¹⁵ PESCH. *Das Markusevangelim*. p. 160.

Jesus as a child and is lying before Him incompetently; he is not able to come to Jesus on his own, nor forgive himself faults drawn towards God. Forgiveness of sins and self-healing are made in deeply personal presenting. Behavior of Jesus corresponds entirely to characteristic traits for God, which can be read out in Psalm 103, 3 and 13: „He forgives all your iniquity, He heals all your diseases. (...) As a father pities his children, so the Lord pities those who fear him”.

Behavior of Jesus with Paralytic evokes diverse reactions and taking a position on Him. Teachers of the law react immediately for Jesus' word of forgiveness of sins. Their judgment is unambiguous: within this what Jesus made, they see blasphemy, a challenge to God. They exclude of course a possibility in order Jesus acted as legitimated by God. In such way, Jesus' behavior is become for them a certain kind of provocation. Their opposition refer also to signs of Jesus' power. Driving out demons by Jesus they explain stating that by the prince of demons he is driving out (3, 22)¹⁶. Jesus is assessed by them as being in total contradiction with God. While, Jesus sees such their attitudes to his relation to God. It is characterized by him as the sins against the Holy Spirit (3, 28-30). It lies in the fact that they experience powerful acts of the Holy Spirit, but they do not recognize as such, but perfidiously they define them as opposite to God. Their attitude has its continuation in the fact that in claim of Jesus to be the Christ, Son of the Blessed, they see the blasphemy and therefore they all condemned him as worthy of death (14, 61-64). Act of Jesus not only wins him recognition and confidence but as well rejecting that finally leads Him to brutal death.

People, who experienced heal of the Paralytic praise the God (2, 12). Also by them is noticed an act of Jesus in his relation to God. But, it gains quite different assessment. Praising of God, gathered people of God recognize that God acts by the Jesus.

Thus, in the face of activity of Jesus, his followers and opponents are formed. Both these groups see activity of Jesus in His reference to God and assess it on this absolute ground in radically different way.

¹⁶ K. KERTELGE. *Jesus seine Wundertaten und der Satan*. „Concilium” 11:1975 p. 168-173.

2. FAITH AS THE BASIS OF HEALS

This what is the most suitable for miracles of Jesus is their moral content. They are a gift for the sake of faith. These, who do not believe and reject Jesus, receive nothing. Jesus could not do any miracles in Nazareth, because lack of faith over there (Mark 6, 5). It depends on faith- only- that the Christ has got a possibility and whole power to do miracles (Mark 9, 23 n). Miracles of Jesus are not spells or magic that may take possession of somebody without his knowledge, and even against his will. Purpose of the miracles is a heal of body and soul. Heals are God's offer of salvation, as a calling to conversion, faith, peace and love „Daughter, your faith has healed you, go in peace” (Mark 5, 34; Luke 7, 50; 17, 19).

a) Faith in God as the foundation of faith in Christ

Jesus shares opinion of his time and faith of his people. He expects a miracle as everybody. He expresses, however, reservations. He speaks that the miracles are ambiguous. They do not prove anything. They may come from power of the Evil: „For false Messiahs and false prophets will appear and perform signs and miracles to deceive the elect, if that were possible” (Mark 13, 22)¹⁷.

Jesus in his teaching reached great prophet tradition and wanted to point at essence of experience of God's presence, God of prophets, God of all people, Father being in love with the human being of apologetic heart. According to Jesus a confidence placed in obeying of legal regulations and own justice interfered with faith which is trust to God, relying on His fatherly love. That's why a rebuke to repent was connected in annunciation of Jesus with calling to the faith. And existing in summarium of Mark (1, 15) rebuke to repent, and then as the second a calling to faith does not mean that the faith is born in the heart which converted to God, or that the faith is a consequence of repentance. The faith is a positive side of repentance and is born there where the Gospel is portended, good news about coming of the Kingdom of God¹⁸.

¹⁷ *Ibidem*.

¹⁸ More on this topic, H. LANGKAMMER. *Królestwo Boże w przepowiadaniu Jezusa (Ewangelie Synoptyczne)*. In: *Królestwo Boże w Piśmie Świętym*. Lublin 1988 s. 135-142.

The Gospels do not relate any longer speech of the Jesus on faith. Most probably Jesus has never given such speech. Annuntiation of Jesus had a practical character. The teacher from Nazareth did not deal with theoretical considerations. Such considerations, also we shall not find in speeches of the prophets in the Old Testament. The annuntiation of Jesus is a proclamation of coming of the Kingdom of God and calling to renovation of the life. A few words of Jesus on the faith, wrote down by the evangelists do not give clear answer for a question if they are a part of longer speeches concerning the faith or only casual utterances. In apostolic Christianity certainly some statements of Jesus on the faith were functioning as so called wandering words¹⁹. However these some *logia* (words) made us a lots to think. A content included in them and also their context clearly show that Jesus in his annuntiation referred to thoughts of the Old Testament on faith and considerably deepened their thought²⁰.

A word „faith” mostly occurs in the synoptic descriptions of the miracles made by Jesus. We perceive in them interdependence between the faith and heals themselves. At this dependence point first of all words: „Your faith has healed you” (cf. Matt. 9, 22; Mark 5, 34; 10, 52; Luke 7, 50; 8, 48; 17, 19; 18, 42), or calling: „Don’t be afraid; just believe!” (cf. Mark 5, 36; Luke 8, 50). These callings can not be later supplements. Similar requirements and callings do not exist in beyond Gospel accounts of miraculous healings. Based on the criterion of newness, but also the criterion of cohesion, indeed without these callings the Gospel accounts on heals would be incoherent, so the words: „Don’t be afraid; just believe!”, „Your faith has healed you!” should be recognized as *ipsissima verba Jesu*²¹.

In connection with the above a word „faith” in mouth of Jesus can not signify the faith understood as a sum of truths, nor as cognition and recognition as true news about wonder-worker power of Jesus,

¹⁹ From comparison of Mk 11, 22 n; Luk 17, 6; Mt 17, 20; 21, 21 results that words (*logia*) regards to the faith which can a lot were popular and the evangelists taken them from different traditions. According to criterion of multi traditions these *logia* should be numbered to authentic words of Jesus.

²⁰ LANGKAMMER. *Królestwo Boże w przepowiadaniu Jezusa*. s. 139.

²¹ J. KUDASIEWICZ. *Ipsissima verba Iesu*. „Roczniki Teologiczne” 43:1996 z. 2 s. 223-241; J. KUDASIEWICZ. *Czy ewangeliści przekazali autentyczne słowa Chrystusa?* In: *Studio lectionem facere*. Lublin 1987 s. 101-126; J. KUDASIEWICZ. *Problematyka metodologiczna teologii nauczania Jezusa*. „Roczniki Teologiczno-Kanoniczne” 29:1982 z. 1 s. 53-66.

though this element can not be excluded. The faith is not acceptance of a sum of legal regulations and traditions of seniors, although Jesus called to deepen understanding and to obey the commandments of God. The faith, of which Jesus required was trusting Jesus, His power and dignity. This trust has a certain connection with affirmation of common belief of wonder-worker power of the Prophet from Galilee, however this belief is not fundamental, crucial component of the faith. The context indicates that a belief is trusting the Jesus and expectation for something, what according to rational cognition seems to be impossible. A faith is the basis involving all forces and whole will of the human being²².

b) Faith in Jesus as the basis of heals

According to account of the evangelist John, Jesus clearly demanded also faith in himself „Do not let your hearts be troubled. Trust in God; trust also in me” (John 14, 1). Although the theology of John is an expression of the developed theology, so the fourth evangelist shows a meaning and essence of the faith in Jesus as the Christ and Lord, like the synoptic made by description of meetings of people with historical Jesus. John reflection on faith is much more deeper and wider. Jesus of the fourth evangelist is an envoy of the Father. In Jesus has been manifested truth about God, who loved the world²³. In Jesus, the Father became visible and heard, so manifested in a way surpassed Old Testament revelation (cf. John 6, 24; 8, 19. 38; 10, 38; 12, 29. 30; 14, 6-9; 17, 8). Thus, a faith fulfils cognition functions at John. It seems that a concept of faith and cognition are jointed together in such way that in many places it could be used interchangeably. John, however, differs a faith from a cognition. But surely, it is impossible to find out whether in accounts of John cognition is ahead of the faith, or the faith leads to cognition (cf. John 6, 69; 17, 8; 1J 4, 16)²⁴. Rather, faith and cognition are being an integral whole. Cognition comes from the faith, and along with growing in faith is given a cognition of truth that is reality of God revealed in the Jesus Christ. Cognition is not separate act, nor a result of intellectual effort, but it is given a rise in meeting with Jesus, and then when a person who met Jesus trust him,

²² *Ibidem*. p. 140.

²³ F. HAUCK. *monh.* Theologisches Wörterbuch zum Neuen Testament. Bd IV. p. 584 n.

²⁴ T. WORDEN. *Herr, zu wem wollen wir gehen?* „Concilium” 1-5:1969 p. 781-789.

as in a case of Nathan'a-el (John 1, 50)²⁵. According to the evangelist John a source of faith is God and by it, relationship of human to God is determined. One should be noted that in the fourth Gospel we do not meet a word faith but only *to have faith*., what is to emphasize dynamic character of the faith²⁶.

One should be stated that Jesus according to first three evangelists rarely demanded believe in God (Mark 11, 22). As a matter of fact He demanded the believe in omnipotence of the Highest (cf. Mark 11, 24) or demanded the believe in mission included in Word of God (cf. Luke 16, 31). He also assured that hey will be heard by God, if they pray with faith (Matt. 21, 21. 22 and parallel). Jesus did not assume possibilities of existing of atheism. Faith in God is something obvious. According to the Teacher from Galilee, the only problem is a degree of engagement of the human being in issues of God, force of his emotions, fervor and power of the faith. Jesus found faith in hearts of the Pharisees, teachers in the law, but also publicans and harlots. Wonderworker from Nazareth, loved by people was making classification of faith of people who He met on his way. Questions about the faith of those asking Him for healing do not testify that Jesus did not perceive their faith, a request for help itself is sufficient prove of faith of the deaf, the blind, the lepers, all suffering and handicapped persons, begging for healing.

Jesus turns to Jairus „Don't be afraid, just believe!” (Mark 5, 35; cf. Luke 8, 50) or ensuring the asking for help „Your faith healed you” (Luke 8, 48), he did not mean shapeless faith in miracles²⁷. Decidedly, he rejected faith in miracles. For those who wanted a sign confirming his dignity and mission he answered definitely: „Why does this generation ask for a miraculous sign? I tell you the truth, no sign will be given to it” (Mark 8, 12 and parallel). According to the evangelist Matthew none will be given it except the sign of Jonah (Matt. 16, 4)²⁸. It seems that Jesus wanted to say that authentication of His dignity and

²⁵ Por. U. HOLZMEISTER. *Nathanael fuitne idem ac S. Bartholomaeus Apostolus?* „Biblica” 21 (1940) p. 28-39.

²⁶ W. GRUNDMANN. *Verständnis und Bewegung des Glaubens im Johannesevangelium*, „Kerygma und Dogma” 6:1960 p. 131-154.

²⁷ W. MARXSEN. *Bibelarbeit Mk 5, 21-43 (Mt 9, 18-26)*. W: *Der Exeget als Theologie. Vorträge zum Neuen Testament*. Gütersloh 1988 p. 171-182.

²⁸ A. FALLER. *Der Lehrprozess um Mt 16*. „Catholica” 30:1976 p. 112-118.

mission will happen just after His death. Jesus, asking question for faith of those asking Him for healing, demanded confession, that just He, not anybody else is able to come to help them²⁹. In Jesus' question on faith the point is trust in Jesus as a messenger of God, equipped with „power from the heaven” (cf. Mark 1, 22). Characteristic is Mark's account of the healing of a boy with an evil spirit (Mark 9, 14-29). Boy's father asked the disciples of Jesus for help who however were helpless in the face of suffering of the boy. When Jesus came to disciples talking to people, then unhappy father asked Master saying: „If you can do anything, take pity on us and help us” (Mark 9, 22). In these words is included a certain dose of doubt in successful ending of endeavors for help of the son³⁰. This doubt is understood, because the disciples of Jesus turned out powerless against sickness of the child. Jesus on request of father of child suffering from epilepsy, said: „If you can? Everything is possible for him who believes” (Mark 9, 23)³¹. In this history incapacity of the disciples and power of Jesus were the opposite of each other. Trust in Jesus was defeated by shaking due to helplessness of His disciples. And however the boy has been healed, as the faith of father has been restored, and it was the faith exclusively in power of Jesus³².

A lot of makes me think also evangelic account of woman's heal who had been subject to bleeding for twelve years (Mark 5, 25-34). Sick woman told herself: „If I just touch his clothes, I will be healed” (Mark 5, 28)³³. Her faith was anchored in power of the Jesus. It was connected with His Person, with Jesus, who by people was considered as the Teacher teaching with power, as resurrected John the Baptist, Elijah or Jeremiah, sent again by the God to Israel, so as somebody unusual, equipped with uncommon gift (cf. Matt. 16, 14). People could not define exactly their faith but that it was the faith in Jesus as a messenger of God, there was no doubt.

At least cursory analysis is required for Mark's account of healing of a Paralytic in Capernaum (Mark 2, 1-12). Within this history except

²⁹ MARXSEN. *Bibelarbeit über Mk 5, 21-43 (Mt 9, 18-26)*. p. 171-182.

³⁰ R. SCHNACKENBURG. *Glauben im Verstandis der Bibel*. München 1977 p. 62.

³¹ *Ibidem*.

³² W. SCHRENK. *Tradition und Redaktion in der Epileptiker – Perikope Mk 9, 14-29*. „Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der ältern Kirche” 63:1972 p. 76-94.

³³ MARXSEN. *Bibelarbeit über Mk 5, 21-43 (Mt 9, 18-26)*. p. 177.

of intervention in health status of sick, there is one more very important element which then evoked scandal among the teachers in the law. Evangelist writes that Jesus before healed the Paralytic, forgave him the sins. This element can not be passed over, because it is also obvious its connection with faith³⁴. Jesus, knowing faith of the people carrying Paralytic, told to the sick: „Son, your sins are forgiven” (Mark 2, 5). Healing happened some time later. The faith of Paralytic’s friends persuaded Jesus both to forgive sins of Paralytic and as well to restore use of his legs. Bigger alarm was caused by absolution, since according to the Jews sins may be forgiven only by God³⁵. So, who is this man who forgives sins? „Who is this? Even the wind and the waves obey him?” (Mark 4, 41).

In questions of Jesus about the faith and in declarations of people asking for help, it does not refer to faith in God, but trust in Jesus, about faith in His power and divine mission³⁶.

c) Characteristics of the heals

Logion about the faith moving hills shows that faith is a subject to law of growth and maturity. Faith is never ready, fully matured. Jesus reprimanded the disciples because of their small faith. During calming down a storm He said: „Why are you so afraid? Do you still have no faith?” (Mark 4, 40)³⁷. Evangelist Luke knows also the *logion* about faith size of grain of white mustard.) Luke 17, 6). In third synoptic Gospel it is preceded by request of disciples addressed to Jesus: „Increase our faith” (Luke 17, 5)³⁸. Father of the boy suffering from epilepsy fully realized that his faith may be considered by Jesus as unbelief Therefore for Jesus’ words: „If you can? Everything is possible for him who believes” said: „I do believe; help me overcome my unbelief!” (Mark 9, 23-24)³⁹. So, calling into faith is also rebuke to continuous growing in faith. Because the faith is not something static, stable, but it is a subject of changes. Faith may and should be prayed out by ourselves. The disciples received assurance that about anything

³⁴ I. MAISCH. *Die Heilung des Gelähmten, Eine exegetisch-traditionsgeschichtliche Untersuchung zu Mk 2, 1-12*. Stuttgart 1981 p. 33.

³⁵ *Ibidem*. p. 34.

³⁶ *Ibidem*. p. 45.

³⁷ H. RAISANEN. *Die Parabeltheorie im Markusevangelium*. Helsinki 1983 p. 48 n.

³⁸ *Ibidem*. p. 55.

³⁹ SCHNACKENBURG. *Glauben im Verstandis der Bibel*. p. 62.

they will be praying in faith, they will receive it. Prayer flowing out of the faith leads to faith⁴⁰.

It is characteristic that father of the boy suffering from epilepsy thought that in his unbelief Jesus may help him. So, in his understanding Jesus is able to manage with unbelief and increase the faith. Faith of father asking for healing of the boy no doubts was a faith in Jesus, conviction that only He can help suffering child. But do not overlook the fact that also the disciples – as mentioned above – asked their Teacher for faith: „Increase our faith” (Luke 17, 5). In request of the disciples a faith can not be usual conviction in wonder-worker power of the Master from Galilee. The disciples perceived that faith is something considerably bigger than conviction in power of Jesus⁴¹.

Undoubtedly Jesus demanded faith. Faith, however – as results from the above – is not only answer for foreshadowed Kingdom of God and calling addressed to people expecting God’s rule. Faith is a gift, grace given those who with joy and humility accept coming Kingdom. Once upon a time Jesus was praying: „I Praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes Father, for this was your good pleasure” (Matt. 11, 25-26)⁴². Also Luke knows prayer sigh (cf. Luke 10, 21). It is impossible to answer unambiguously for the question: What should be understood as „these things”. Most acceptable is a common view that it refers to the truths of the Kingdom of God. Revelation and faith belong to themselves. Thus, revelation of things referring to the Kingdom of God is given to those whom God wants to give, so also the faith is a grace. Not for everybody God reveals secrets of the Kingdom of God. Access to the secret had the disciples therefore just them Jesus explained a sense of similarities (cf. Mark 4, 11). To the disciples of Jesus, a faith has been given from grace, the faith in which they were led by Jesus. Calling the disciples and their way to the faith was a grace⁴³.

⁴⁰ *Ibidem*. p. 63.

⁴¹ J. M. BOVER. *Si peccaverit in te frater tuus*. „Eetudios biblicos” 12:1953 p. 195-198.

⁴² W. GRIMM. *Der Dank für die empfangene Offenbarung bei Jesus und Josephus Parallelen zu Mt 11, 25-27*. „Biblische Zeitschrift” 17:1973 p. 249-256.

⁴³ P. HOFFMANN. *Die Versuchungsgeschichte in der Logienquelle*. „Biblische Zeitschrift” 13:1969 p. 207-223.

WIARA W JEZUSA PODSTAWĄ CUDÓW UZDROWIENIA

Streszczenie

Wiara, że Jahwe to „Bóg miłosierny i litościwy, cierpliwy, bogaty w życzliwość i wierność” (Wj 34, 6), należy do praprzekonań już w Starym Testamencie. Ukazuje ona zasadniczą gotowość Boga do wybaczenia i uzdrowienia, akcentując, że Jego wierność trwa także wówczas, gdy człowiek jest niewierny. Traktuje ponadto przebaczenie grzechów przez Boga jako w pełni dobrowolne i laskawe Jego działanie. U proroków przebaczenie grzechów wiąże się z wielką karą w perspektywie eschatologicznej. Jest ono istotnym nerwem tworzącego się działania Bożego. Stanowi też próg do nowych czasów, w których stworzenie powraca do swego początku. Chrystus przynosi zbawienie każdemu ciału. Stale dokonuje uzdrowień, odpuszczając jednocześnie grzechy. Uzdrawienie jest antycypacją Królestwa Bożego w pełnym chwale ciele Chrystusa. Choroba jest symbolem *naszego przejściowego stanu*: Królestwo Boże już jest i jeszcze go nie ma. Choroba nie zniknęła, ale działa już siła zbawienia. Wiara chorych umożliwia im zbawienie (i wyzdrowienie). Na przykład uzdrowienie paralityka rozpoczyna się od odpuszczenia mu grzechów przez Jezusa. Stąd wątek Chrystusa-Lekarza grzechów (który w Nowym Testamencie nie jest metaforą): „Nie potrzebują lekarza zdrowi, lecz ci, którzy się źle mają” (Mk 2, 17). To samo mówi Mateusz, po jednym z uzdrowień: „Tak oto spełniło się słowo proroka Izajasza: *On wziął na siebie nasze słabości i nosił nasze choroby*” (Mt 8, 17; por. Iz 53, 4). Uzdrawienie nadaje chorobie sens: zostaje ona włączona, tak jak cierpienie i śmierć, do pełni zbawionego ciała. Błogosławiona choroba, której zawdzięczamy takie uzdrowienie. Choroba przestaje być wówczas oznaką przekleństwa, ponieważ łączy w sposób szczególny człowieka z Chrystusem. Jezusowe rozumienie wiary jest czymś nowym w stosunku do pojmowania wiary w judaizmie w czasach Jezusa. Jezus nawiązał do tradycji wielkich proroków. W judaizmie zaś wiarę – jak zresztą niemalże całą pobożność – pojmowano zbyt legalistycznie. W rozumieniu uczonych w Piśmie wierzący był synonimem sprawiedliwego i pobożnego. Jezus, występując przeciwko przesadnemu legalizmowi faryzeuszów i zakonoznawców, w kontaktach z ludźmi dążył do pogłębienia rozumienia wiary. Wiara nie jest aktem posłuszeństwa prawu, ale zaufaniem wszechmogącemu Bogu, który jako miłosierny Ojciec wie najlepiej, czego potrzebują Jego dzieci. Nowość rozumienia wiary w zwiastowaniu Jezusa polega przede wszystkim na powiązaniu zaufania i posłuszeństwa ludzkiego serca z osobą Jezusa z Nazaretu, który był kimś znacznie większym niż wszyscy nauczyciele i prorocy.