

# Toward a Pauline Hermeneutic of Dialogue<sup>1</sup>

Dennis Solon

Heidelberg University  
Nordrhein Westfalen, Germany

---

Paul's letter to the Romans can serve as a methodological tool for present-day Filipino Christians in engaging their Muslim counterparts. In this letter, Paul encourages his readers to engage each other in love and acceptance. Although the conflicting parties described in this letter both belong to the same group of Jesus' followers, they can nevertheless be seen as representing differing cultures and religious convictions. Hence, Filipino Christians can draw lessons from this letter about some significant and positive ways for dealing with peoples of other religious persuasions.

---

**KEYWORDS:** Pauline hermeneutic, interreligious dialogue, sin, salvation, reconciliation, hospitality, non-retaliation

## INTRODUCTION

Though the causes and supporting rationales of the present conflict in Mindanao<sup>2</sup> are increasingly complex, such conflict nevertheless follows the basic pattern of Muslim and Christian religious strife common since the Spanish colonization of the country during the 16th century.<sup>3</sup> This essay focuses on this religious aspect,<sup>4</sup> and proceeds from the assumption that the political and cultural struggle has some religious factors. The fundamental importance of the religious dimension(s) of the conflict in Mindanao manifests itself in the developing trend toward interreligious dialogue.<sup>5</sup>

Finding new methods and paradigms for engaging with peoples of other faiths, like Muslims, remains a constant challenge for Filipinos. Basic here is the need to explore the theological and

exegetical dimensions for such dialogues.<sup>6</sup> In German context, Gerd Theißen emphasizes the challenge of Biblical exegetes in bringing their disciple forward in the direction of interreligious dialogue. He writes:

Nun ist es eine angenehme Aufgabe, durch Auslegung der Bibel eine gemeinsame Basis für die christlichen Konfessionen im ökumenischen Dialog zu schaffen. Vor uns liegt aber eine weit schwierige Aufgabe, der interreligiöse Dialog.<sup>7</sup>

At present, achieving a common basis for the Christian confessions in ecumenical dialogue through interpretation of the Bible is a convenient task. But a far difficult task confronts us: interpreting the Bible for interreligious dialogue. (translation mine)

In response to the present need, this paper examines the potential contribution of the Pauline writings, focusing specifically on the letter to the Romans and on the general question of peacemaking through interreligious dialogue. Many New Testament scholars have argued that peacemaking is one of Paul's major concerns in his apostolic ministry, as can be gleaned from his letters. Conversely, the practice of interreligious dialogue is seen nowadays as a way of making peace. Since this paper is exegetical (pertaining to the methodological process of discerning "what the text could have meant") in nature, it does not attempt a systematic treatment of Paul's approach to religious dialogue. It seeks, rather, to encourage the reading of Paul as one engaged in a similar task. However, it hopes to offer some hermeneutical (as concerned with discerning "what the text could mean today") impulses in today's interreligious context. This essay proceeds with a brief description and background of the Muslim-Christian religious issues, which provides the context of interpretation. Then it moves to a basic exegetical analysis of Romans, after which some hermeneutical points will be highlighted.

### **Religious Violence Between Christians and Muslims in Mindanao**

I identify this conflict as having religious dimensions due to an understanding that political and cultural conflict in Mindanao is rooted in a conflict of religious identities. One central factor here is what may be termed "mutual prejudice."<sup>8</sup> The Muslims consider Christians "land grabbers and oppressors who took away their lands from them."<sup>9</sup> I grew up in a relatively Christian community in the

middle of the Philippines and it was only late in my teenage years that I finally met some Muslims. Yet, during my childhood, the common opinion was that Muslims were less “cultured”<sup>10</sup> and even that they were “murderers, thieves and dirty.”<sup>11</sup> The media has reportedly reinforced this prejudicial attitude toward the Muslims.<sup>12</sup> Although both sides suffer from this stereotyping, it is the Muslims who suffer most, given that they are a religious minority. What caused all these negative labelings? Let us quickly visit the history of the conflict in Mindanao.

### **Historical Background of the Religious Conflict in Mindanao: A (Very) Short Sketch**

As Muslims comprise only about five percent of the total Philippine population,<sup>13</sup> they are numerically a small minority in the Philippines.<sup>14</sup> They are, however, long established within Philippine society. There exist documented accounts of Muslim settlement in Mindanao from early as the middle of the 14th century. These migrants from the Malay peninsula settled first in Borneo and then in the islands of Sulu. Over a period of time, these Muslim communities expanded to the southern coasts of Mindanao.<sup>15</sup>

The Spanish occupation and colonization of the Philippines, especially beginning in 1571, disrupted the spread of Islam throughout the Philippine Islands.<sup>16</sup> The ugly story of Spain’s 300 year long unsuccessful yet bloody attempts to subjugate the Muslim population left a monumental mark on the Muslims in Mindanao, who sought to protect their cultural and religious heritage at all costs. Gowing’s comment that Muslims regarded armed encounter between them and the Spaniards and Christian Filipinos as a *jihad* (holy war)<sup>17</sup> relates the “religious” character of the conflict. The series of armed encounters left burned towns and villages, and death of hundreds of men, women, and children behind them. Of course, the conflict was not one-sided: both communities were victims of “cruelty and butchery.”<sup>18</sup>

Military operations against the Muslim population characterized also the start of the American occupation.<sup>19</sup> This approach soon changed, however, into “a policy of friendship, aid and toleration.”<sup>20</sup> Quite the opposite of their predecessors, the Americans can generally be viewed as tolerant towards the Muslim religion. According to Mckenna, “American colonizers often exhibited a certain respect for the ‘Mohammedanism’ they found in the Philippines and did not

encourage Christian proselytization among the Philippine Muslims.”<sup>21</sup>

During this period, the main reason for the marginalization of the Muslim population was the immigration of Christian Filipinos from the northern part of the Philippines, a practice initiated by the Americans and continued during the Philippine commonwealth beginning in 1935. After the devastation of World War II, Mindanao became viewed as a land of opportunity. This led to another wave of immigration, the peak of which occurred in the '60s and '70s. This drastically changed the percentage of Muslim population in Mindanao. During this period, many Muslims who had rightful claim to their land by virtue of ancestral domain, lost that ownership because they did not follow American legal procedures. The lack of access to national assistance for development (e.g., education, infrastructure), coupled with the perceived contempt toward Muslims, resulted in the development of an independence movement among Muslims. This movement was first known as the Muslim Independence Movement (MIM), formed by Udtog Matalam on 1 May 1968.<sup>22</sup> The Moro National Liberation Front (MNLF) also began during this period “as an underground movement in the youth section of the MIM” and continued after the disbandment of MIM.<sup>23</sup> In 1984 the Moro Islamic Liberation Front was formed, which has an added goal of forming an Islamic state.<sup>24</sup> Since breakup of talks between the Arroyo government and the Muslim rebels in 2008, armed conflict in Mindanao has resulted in the displacement of at least 750,000 Christians and Muslims and several hundred of casualties.<sup>25</sup> If one counts deaths and displacements of persons from the Marcos regime (1965-1986) to 2008, this total would increase to more than three million displaced persons and at least 120,000 deaths, according to the best estimates.<sup>26</sup>

The socio-political conflict in Mindanao is an intricate matter. Alongside Mindanao's general culture of violence, one finds the cultural mandate of “retaliation” predominant among many tribal groups in Mindanao.<sup>27</sup> All of this is supported by the problems of “starvation and poverty, environmental decay, militarism, inequality, underdevelopment, sexism, ethnic and religious discrimination.”<sup>28</sup> These are all important contributing factors, but are not my immediate concern. My point is that the persistent conflict in Mindanao has a religious root, and that this cannot be detached from the socio-cultural and political problems of today. With this in mind, I turn to Paul's letter to the Romans as a way toward a Pauline hermeneutic of religious dialogue.

## The Need to Contextualize Paul

The increasing interest in a contextual approach to the Christian faith, in theology as well as in Biblical interpretation, is well known. One major challenge in Biblical interpretation, especially in Asia, is to read the Bible from “contextual, pluralist, and postcolonial and religious perspectives.”<sup>29</sup> This approach allows the text to speak to the historical realities in Asia and to make better sense of the Bible’s gospel proclamation. With a postcolonial reading, attention is given to the voices of the “colonized and marginalized in the biblical text,”<sup>30</sup> and the reader is instructed to maintain a hermeneutic of suspicion with regard to “texts used to justify colonial powers.”<sup>31</sup> This is where I wish to begin. Reading Paul from a postcolonialist perspective allows us to develop a Pauline “hermeneutic of dialogue.” What I mean here by “postcolonialist” is avoiding an interpretation that would represent political or cultural domination. In the following brief investigation of Romans, using a hermeneutic of dialogue, I wish to demonstrate two things. First, for Paul, the false appropriation of religion can cause injustice and, as a worst case, bring destruction to the human race. Second, Paul’s ethic of love and tolerance is necessary for today’s Christian Filipinos in engaging with peoples of other religions.

## A HERMENEUTIC OF DIALOGUE

This study employs Martin Buber’s programmatic “dialogical hermeneutic.” The basic method draws inspiration from Paul Knitter’s emphasis on human relationship necessary to such dialogue.<sup>32</sup> In Buber’s dialogical hermeneutic greater emphasis falls on the text rather than on its author. In effect there is an “I-Thou” relationship between the (actual) reader and the (original) text as against between the reader and the author. In other words, the (original) author becomes in principle detached from this interpretive engagement as the text is seen in the present context of interpretation. This entails the risk of misrepresenting the original author or missing the author’s original intent. I take that risk in this essay of possibly misreading or misrepresenting Paul.<sup>33</sup>

Such a kind of reading can result in a transformation of the reader in the course of engaging with the text. In this hermeneutical process the reader is aware that Biblical interpretation is not just an individual enterprise but also a “public and communal matter.”<sup>34</sup> Here, the immediate context of the interpreter(s), therefore, comes

into play. Employing this hermeneutical method in the interreligious context of the Philippines, the question becomes one of how a Filipino can read the Bible as a “Thou” and think of one’s fellows as another “Thou.” This calls for the laying aside of prejudice towards those of other religions.<sup>35</sup>

By “hermeneutic” I am referring to the carrying out of a Biblical text’s meaning, i.e., an answer to “what the text meant?” to the present (social, political, cultural) realities of the interpreter.<sup>36</sup> Because I, as an interpreter, am situated in an interreligious (and socio-political) conflict, I have found the concept of “dialogue” useful as a model for this task. Dialogue is widely accepted as an effective way of engaging across interreligious boundaries. Volker Küster breaks this process down into two ethical missional tasks: [1] understanding of the faith of the dialogue partner; and [2] appropriation of one’s faith in relation to the dialogue partner.<sup>37</sup> This paper focuses on the second aspect, in that it underscores the ethical dimension(s) of religious dialogue.

I thus read the theological aspects of Romans with a mind to constructing a positive account that will direct and support Christian Filipinos in their engagement with Filipino Muslims. As will be shown below, the theological concepts of salvation, sin, and reconciliation as well as the ethical imperatives of hospitality and non-retaliation in Romans are prominent themes for a Pauline hermeneutic of dialogue. Based on Buber’s “dialogical hermeneutic,” these concepts will be interpreted in light of the situation of Mindanao.

### **Paul’s Approach to Other Religious Traditions and Its Reception**

Judaism was itself characterized by a large measure of diversity, and the “Jesus-Messianic” movement, whose message Paul preached among the non-Jewish world, was part of that diversity. While Paul had to deal with some social and cultural tensions within this larger stream,<sup>38</sup> the group encountered other religious beliefs among non-Jewish peoples. Paul interpreted such encounters in light of his Jewish “theo-political”<sup>39</sup> roots. He himself confessed to being a Jew (Phil 3:5; Rom 11:1). The book of Acts reports that Paul also bore a Jewish name “Saul” (7:57; 8:1,3; 9:1,4).<sup>40</sup> Paul’s own writings and the narratives of Acts suggest Paul’s encounter with non-Jewish religions within the Greco-Roman world. The author of Acts in 17:16-31 narrates Paul’s activities in Athens and his speech before

people of other religious convictions there. One can sense that what took place in this very incident was a religious dialogue through a question-answer narrative.<sup>41</sup> First, Paul discusses with the people there and proclaims Jesus and his resurrection (Vv. 17-18). Then the Athenians ask Paul about his preaching: "May we know what this new teaching is that you are presenting" (17:19)? Paul then responds with a positive, appreciative remark of their religiosity: "Athenians, I see how extremely religious you are in every way" (17:22).<sup>42</sup> Owing to his encounter with non-Jewish religions in the Greco-Roman world, it is plausible that Paul may have been influenced by their beliefs and thoughts.<sup>43</sup> From Acts 17, one can conclude that Paul, as Luke reports, was basically respectful, albeit critical, of other religions.<sup>44</sup> This story in Acts 17 is but only a report from an observer of Paul. Let us now look at Paul through his letter to the Romans more closely in view of our concern in formulating a hermeneutic of dialogue.

### General Thoughts on Romans

It can, first of all, be argued that Paul's letter to the Romans is universal in scope.<sup>45</sup> Some of the universal themes in Romans are as follows:

**[1]** Universality of salvation. In reference to the gospel, i.e. the Christ event, Paul argues that "it is the power of God for salvation (*soteria*) to everyone who has faith, to the Jews first and to the Greek" (Rom 1:16). The meaning of the Greek word *soteria* contains the senses of *deliverance*, *security*, *safety*, *bodily health*, and *well-being*.<sup>46</sup> The English translation "salvation" may, therefore, encompass all these aspects. With this, Paul may sound inclusivistic<sup>47</sup> given that the salvation, which resulted from the death and resurrection of Jesus Christ was now being extended to non-Jews. Noteworthy is the manner in which Paul regards the hope of deliverance from turmoil and oppression as available to all people regardless of race and culture. In Paul's understanding, such salvation is closely related to God's justice, as expressed in Rom 1:17-18. Waetjen comments that "salvation and God's justice are inextricably linked together in the gospel that Paul evangelizes because salvation... is a continuous interdependent collaboration between God and human beings that is directed toward the realization of all that God's justice designs to accomplish in the world."<sup>48</sup>

**[2]** The general reference to peoples of various races. This can be illustrated

by Paul's use of the Greek *ethnos* (pl. *ethne*). In the Hellenistic-Jewish literature, the word refers to nations and peoples in generic terms, and can include Israel or be used in distinction to Israel.<sup>49</sup> Paul employs this terminology in a similar manner.<sup>50</sup> The term occurs in Paul's authentic letters 45 times, and in Romans alone 29 times. The usual translation<sup>51</sup> "Gentile(s)," which distinguishes itself from "Jew(s)" may not always capture Paul's idea of "*ethnos/ethne*" in Romans. In Rom 1:5, for example, Paul talks about the received grace and apostleship "to bring about obedience of faith among all the nations (*ethne*)..." which includes his readers/hearers in Rome (Rom 1:6).

**[3]** The universality of Sin. In Rom 3:9, Paul declares that all human beings, whether Jew or Greek, share the same status, i.e. that all are under sin (*hamartia*). *Hamartia* is "the power of the infection that generates idolatry and injustice."<sup>52</sup> Quoting from the Scriptures, Paul continues that "no one is righteous. There is no one who understands. There is no one who seeks God...No one does what is right. Not even one." (3:10-11, 12b). Earlier Paul charged Jews and Gentiles alike with godlessness and unrighteousness (*asebeia kai adikia*) in Rom 1:18-2:16. Yet, observable in 3:9ff is Paul's description of human aggressiveness through words and deeds as a means to damage other individuals. This, for Paul, is a sign of Sin's reign over the speaker and the doer.<sup>53</sup>

Rom 3:13ff juxtaposes the malicious words and brutal acts that destroy humankind in describing human sin. The verb *doloo* (to deceive) in v. 13, which appears here in imperfect active form, signifies words spoken that bear no truth or are devoid of certainty.<sup>54</sup> The text in Psa 5:10, which Paul cites, describes how the evildoers desert truth. As P. Craigie comments, "Their tongues articulate no truth, but only the smooth words of flattery, which are lies designed cunningly to enable the evil to achieve their ends."<sup>55</sup>

The expression "their feet are swift to shed blood" in Rom 3:15 speaks of the sinful human's delight hurting, harassing and finally killing individuals. Isa 59:7-8, cited by Paul here, regards the blood shed by these evil persons as innocent.<sup>56</sup> In view of social injustice, T. W. Jennings, Jr. rightly describes universal sin:

Universal "sin" is the characterization not of individuals as individuals but of social totalities that are in basic ways 'unjust.' Individuals whether Greek or Judean seen simply as persons may indeed, as Paul has said, do what is just and right. But when viewed as participants in unjust social orders they are nonetheless judged as the social order is judged.<sup>57</sup>



[4] The universal dimension of reconciliation. In Paul's Rom 9-11 discussion concerning the Jews not believing in or rejecting Jesus Christ, he states, "For if their rejection is the reconciliation of the world (*katallage kosmou*), what will their acceptance be but life from the dead" (11:15)! In 11:12 he also declares: "Now if their stumbling means riches for the world (*ploutos kosmou*), and if their defeat means riches for (the) nations (*ploutos ethnon*), how much more will their full inclusion mean?" Although Paul's position may seem enigmatic, one thing is clear: for Paul, the failure of the Jews to come to faith in Jesus Christ paves the way for the salvation of all nations. The word *ploutos* (riches) here may refer generally to the blessings brought by the gospel to other nations.<sup>58</sup> Rom 11:15 is an explicit expression of Paul's universalism, that is, the prospect of salvation for all based on his understanding of Christ's gospel.<sup>59</sup> The expression *katallage kosmou* may be read as a general reference to reconciliation between any conflicting parties. The term *katallage* originally carries a diplomatic concept in the Hellenistic world. It means the coming together of two parties who have become enemies toward each other, and thereby establish friendship.<sup>60</sup> Paul picks up this Greek concept in order to make better sense of his message of reconciliation between God and humankind through Jesus' death (see Rom 5:1, 8-10).<sup>61</sup> For Paul, the possibility of human reconciliation rests on the truth of God's reconciliation to humankind through Jesus Christ.

In Paul's context, on the micro level, he encountered the conflict between the Christian Jews and Gentiles on the micro level. On the macro level, there existed the conflict between the Christian community and the Roman imperial order. Hermeneutically, *katallage kosmou* could effectively address present day conflicts, including those between religious groups (although this may not have been at the forefront of Paul's own thinking). Moreover, a focus of human relationships is discernable in Paul's overarching argument in Rom 11:32-15:13. Here, Paul pursues a theology of reconciliation that can unite conflicting groups, not only among the churches in Rome, but also within the increasingly divided global Messianic movement.

### **SOME IMPLICATIONS OF ROMANS FOR THE CONFLICT IN MINDANAO**

To draw this into the context of Mindanao, it seems, first, clear that the discussion of salvation is important. In Mindanao, salvation can mean

deliverance from flying bullets, the safety of women and children, and a basic level of human security. Countless families have been displaced due to armed conflict. Many have left their farms, shifting either to urban areas or migrating to other provinces and beginning life anew without anything.<sup>62</sup> These people have chosen to suffer poverty and homelessness rather than to endure the mental and psychological torture of war. As a result of war, and corrupt officials Mindanao is underdeveloped. Most areas in southern Mindanao have a low literacy rate. Foreign aid is scarce in these regions.

Second, Filipino Christian engagement with Muslims, drawing on Paul's discussion on the universality of sin, must include a mutual acknowledgment of failures, not mutual blaming. The Muslim minority has suffered the brunt of the blame. Here the media has an important role in curbing the mindset among the majorities that the Muslims are *the "bad guys."* The desire and delight "to shed blood" (Rom 3:15) has potentially greater consequences today given the advanced technology of warfare whereby it is possible to kill tens or hundreds in a single instant.

Third is the concept of reconciliation (*katallage*). Armed conflict in Mindanao, since the advent of the MNLF, has been going on for almost half a century. This armed conflict must one day come to an end. This is where Paul's idea of reconciliation can be instructive. Reconciliation can mean not just the peaceful coming together of conflicting individuals, but also of warring ethnic or religious groups. Reconciliation, however, does not mean here eradication of differences, rather the appreciation of co-existence without injuring those who are different. Tensions arise when one imposes one's own persuasions on the other. In a context of differing cultures and persuasions, Paul issues some ethical exhortations in Rom 12, which could serve Filipino Christians as guiding ethical principles.

## **Romans 12 and the Christian Ethic of Dialogue**

As mentioned earlier, our Pauline hermeneutic of dialogue seeks to highlight the ethical aspect of it, that means the practice of our faith in relation to other religious groups. The Pauline idea of peacemaking, which is prominent in Romans 12, could be a pragmatic way of appropriating such aspect. In Romans 12-15:13, Paul explains the ethical consequences of receiving God's grace through Jesus Christ (see Rom 3:21-26; 5:1-11; 8:1ff). In chapter 12, Paul encourages his

readers to offer their bodies to God as a reasonable worship (vv. 1-2), to treat each other as equal members of the one body of Christ (vv. 3-8), and to maintain the character of Christian life both within and without the Christian community (vv. 9-21). In reference to Christian-Muslim context in the Philippines, this section focuses on Rom 12:9-21.

### **Love as hospitality to strangers (vv. 9-13)**

Verses 9-13 highlight the command of love. Paul calls for a truthful (not hypocritical; Grk., *anypokritos*) manifestation of love. The Christ-believers are supposed to reciprocate such love with one another, excelling in showing honor, and finally, they should pursue friendships with strangers (*ten philoxenian diokontes*; cf. Rom 15:7). Existing translations of this last phrase in v. 13 connote the idea of extending or showing hospitality (e.g., NRSV, ESV, Menge, Zürcher, and Luther translations). Although these translations capture Paul's thought, they somehow minimize his emphasis on love for strangers (or "friendship with strangers"), as characterized by the Greek word *philoxenia*. This term means "to receive and show hospitality to a stranger, that is, someone who is not regarded as a member of the extended family or a close friend."<sup>63</sup>

This Pauline teaching is significant for a Christian engagement with Muslim counterparts. Muslims, due to their religious beliefs and lifestyles, are often viewed precisely as strangers. The usual Christian Filipino attitude is to shy away from them. Christian Filipinos tend to do business but not make friends with them. The meaning of *philoxenia* could also extend to accommodating those who are different in terms of race, culture or religious persuasion.

### **Ethic of Non-retaliation (vv. 14-21)**

The ethical exhortations of Paul in Rom 12:14-21, especially vv. 14, 17-21, may be read as an "ethic of non-retaliation."<sup>64</sup> This particular exhortation is addressed to Christ-believers in Rome and regards how they should relate to outsiders, most especially how to respond to external hostilities.<sup>65</sup>

Bless<sup>66</sup> those who attack<sup>67</sup> (*diokontas*) [you],<sup>68</sup> bless and do not curse (v. 14)...  
Return no one evil for evil, but take foresight for good conduct in the sight of all.  
If possible, so far as it concerns you, live peaceably with all.  
Do not avenge yourselves, beloved, but leave room for wrath; for it is written,

'Vengeance is mine, I myself will repay, says the Lord.'  
 But, 'if your enemy is hungry, feed him; if he is thirsty, give him drink; for by doing  
 so you will heap coals of fire upon his head.'  
 Do not be conquered by evil, but conquer evil with good.

Supposing that the pronoun "you" in Rom 12:14 is likely not Paul's formulation, the expression "bless the attackers" may refer to the command of blessing them, whether or not the Christ-believers in Rome were being directly effected by the attacks.<sup>69</sup> The participial forms in v. 17 constitute a polite variation of the direct command of parallel text found in Joseph and Aseneth 28:14.<sup>70</sup> Significant here is the presence of "all" (*panton*) in v. 17b, which further indicates that a Christian's relationship to the "attackers" is part of the good conduct<sup>71</sup> to be carried out in sight of human beings.<sup>72</sup> Thus v. 17 suggests a particular way of responding to hospitality. In connection with v. 21, retaliation does not overcome evil. Overcoming evil occurs by doing what is good. In v. 18, Paul reformulates this creative response to hostility through the admonition to make peace (*eireneuontes*) with all. Again, the presence of "all" implies that this task is not limited to those within the Christ-believing community, but extends to those outside, including the persecutors.<sup>73</sup> Relating to the practice of peacemaking, Paul discourages his Roman Christian readers from revenge. God is to deal with the enemy's offenses (v. 19), since God alone is the final avenger.<sup>74</sup> The readers are encouraged to respond affirmatively by providing for the needs of their enemies as this might in turn bring them to remorse and transformation.<sup>75</sup>

## CONCLUSION

In this brief essay I have tried to demonstrate the usefulness of Paul's letters in undertaking religious dialogues with Muslims, using his letter to the Romans as an example. Central is the hermeneutical aspect, that is, the importance Paul's ethic of non-retaliation as a basic Christian characteristic. A Pauline hermeneutic of dialogue calls for Christian sensitivity towards the needs of their Muslim brothers and sisters. It challenges Christians to listen to their hopes, fears and concerns, and to extend help without strings attached.<sup>76</sup> Such a Pauline ethic of non-retaliation is perhaps the most challenging, but also most constructive action, in view of the cultural-political conflicts in Mindanao. Unless Christian Filipinos, holders of government positions or not, are

willing to undertake such a pro-active non-retaliatory role in relating to their Muslim counterparts, it is difficult to see a genuine peace shining over the land of promise, the land of Mindanao. Owing to the complexities of the grassroots situation in Mindanao, the present paper does not offer how the ethical aspects of a Pauline hermenetic of dialogue can be concretely applied in local contexts (among local churches, for instance). This concern warrants consideration for future study and reflection. Another thing that also needs attention in the continuing task of formulating a Pauline hermeneutic of dialogue is a closer analysis of Paul's use of justice terminologies in his letters,<sup>77</sup> which appears to be a promising undertaking, especially in view of the socio-cultural context of Mindanao.

## NOTES

<sup>1</sup> The author is grateful to Dr. John Flett and Dr. Gordon Zerbe for reading the draft.

<sup>2</sup> Mindanao is the third major island group of the Philippines, located in the southern part of the country.

<sup>3</sup> The intricacies of the current conflict situation in Mindanao have been reported by Johns Hopkins University's School for Advanced International Studies after a study trip in Mindanao conducted by some of its graduate students on Jan. 15-22, 2011, in Hopmann and Zartman (eds.), "Mindanao: Understanding Conflict 2011," [http://www.sais-jhu.edu/academics/functional-studies/conflict-management/pdf/Mindanao-Report\\_Complete\\_Report April 5.pdf](http://www.sais-jhu.edu/academics/functional-studies/conflict-management/pdf/Mindanao-Report_Complete_Report%20April%205.pdf) (accessed July 20, 2012). See also Mark Turner, *Mindanao, Land of Unfulfilled Promise* (Quezon City: New Day Publishers, 1992).

<sup>4</sup> The author is, however, aware that the religious is intrinsically related to the political and cultural dimensions of the conflict. The use of "religious" here is not about to "succumb to government and economic propaganda of the dominant economic and political powers of the country," as Bishop Erme Camba strikingly puts it in criticizing the sole use of religious categories in dealing with Muslim-Christian relations in the Philippines. The seemingly narrow understanding of "religion" outside the realm of society and politics is perhaps a negative contribution of Christendom. It seems to me that Islam encompasses the social, economic and political life of the Islamic peoples, in the same way one can think of Judaism, which does not only refer to Jewish religious beliefs but also the land and socio-political and cultural aspects of the Jewish people (I borrowed this idea from Gordon Zerbe, based on a private communication with him). See for example Daniel Boyarin, *Border Lines: The Partition of Judaeo-Christianity* (Philadelphia Pa.: University of Pennsylvania Press, 2004). Lori Peek, "Becoming Muslim: The Development of a Religious Identity," *Sociology of Religion* 66, no. 3 (2005): 215-42, highlights the importance of religious identity among the Muslims as primary over other forms of social identity.

<sup>5</sup> Examples are: Silsilah, an interfaith dialogue movement founded by Fr. Sebastiano D'Ambra on May 9, 1984; and the Bishop-Ulama Conference (BUC), a dialog forum established in 1996 [see Brenda Fitzpatrick, "The Philippines: The Mindanao Bishops-Ulama Conference," in *Pursuing Just Peace: An Overview and Case Studies for Faith-Based Peacebuilders*, ed. Mark Rogers (Baltimore: Catholic Relief Services, 2008)]. For the UCCP's (United Church of Christ in the Philippines) active engagement in this venture, see Erme Camba, "Muslim-Christian Relations in the Philippines," a paper presented at the Conference on "Postcolonial Christianity: Can Old Canadian Wineskins Hold New Ethnic Wine" on March 11-14, 2002, at the Canadian Mennonite University, Winnipeg, Canada. See also Cristina J. Montiel, et al., "The Moro Struggle and the Challenge to Peace Building in Mindanao, Southern Philippines," in *Handbook of Ethnic Conflict International Perspectives*, ed. Dan Landis (Boston, MA: Springer, 2012), 80-82. It must be noted here that Silliman University's newly established Master in Peace Studies program is an evidence of the university's commitment to promoting a culture of peace on the academic level.

<sup>6</sup> Exegetical contributions supportive of religious dialogue in the Philippines are relatively scarce. Mary Nebelsick, "Ishmael's Forgiveness of Abraham in Genesis 25:8-9 as a Paradigm for Christian-Muslim Dialogue," *UCCP Church Workers Annual Convocation* (2007), appears to be the only exegetical contribution (from the Old Testament) to this discussion in Philippine Context.

<sup>7</sup> Gerd Theißen, "Von der Literatursoziologie zur Theorie der Urchristlichen Religion," in *Neutestamentliche Wissenschaft: Autobiographische Essays aus der Evangelischen Theologie*, ed. Eve-Marie Becker (Tübingen and Basel: A. Francke Verlag, 2003), 176-185, here 184. My own translation.

<sup>8</sup> According to Laura Jennings, "Prejudice," *The concise encyclopedia of sociology* (2011): 470-71, 470, prejudice means "the judging of a person or idea, without prior knowledge of the person or idea, on the basis of some perceived group membership."

<sup>9</sup> Manzano Nieva, "Christian-Muslim Relations in the Philippines," <http://cmglobal.org/vincentiana/cgi-bin/library.cgi?e=q-00000-00---off-0vincenti--00-0----0-10-0---0---0direct-10---4-----dtx--0-11-11-en-50---20-about-nieva+manzano--00-0-1-00-0-0-11-1-0utfZz-8-00&a=d&c=vincenti&srp=0&srn=0&cl=search&d=HASH0103db33264c7a7a2be1510f> (accessed May 14, 2013).

<sup>10</sup> The underdevelopment of the southern regions in Mindanao in terms of economy and education compared to those in central and northern areas of the Philippines may reflect this kind of labelling. As Peter Gowing, *Mosque and Moro: A Study of Muslims in the Philippines* (Manila: Philippine Federation of Christian Churches, 1964), 44, notes, "it is impossible not to note, as one travels through the Muslim areas of the Philippines, the extraordinary backwardness of Muslim communities in every area of life. The most elementary rules of sanitation and hygiene, long since adopted by most Christian Filipinos, are unknown; medicines reside primarily in the hands of Muslim faith healers or quack doctors; agricultural practices are highly traditional and inefficient; the economy, in many areas, is not far removed from the barter stage; and even minimum social overhead facilities such as access roads, deep wells, etc., are in shorter supply than in other rural areas of the Philippines." For a recent

description of underdevelopment in Mindanao, cf. Miriam Coronel Ferrer, "From Rebels to Governors: 'Patronage Autonomy' and Continuing Underdevelopment in Muslim Mindanao," in *Regional Minorities and Development in Asia*, ed. Huhua Cao, and Elizabeth Morell (London; New York: Routledge, 2010).

<sup>11</sup> Nieva, "Christian-Muslim Relations." The "notorious" image of the Muslims is sometimes used to admonish unruly children. In the neighborhood I used to hear parents telling a child, "Watch out! if you continue misbehaving, a 'Moro' will soon come with a sword to get you!"

<sup>12</sup> Concerning this discussion, see Florangel Rosario-Braid, Tuazon, Ramon R.; Diola, Faina L.; Lopez, Ann Lourdes C.; Gutoc-Tomawis, Samira, "Prejudice and Pride: News Media's Role in Promoting Tolerance," [http://www.muslimmindanao.ph/mass\\_media/pride\\_prejudice.pdf](http://www.muslimmindanao.ph/mass_media/pride_prejudice.pdf) (accessed May 14, 2013).

<sup>13</sup> As of July 2011 the estimated philippine population is about 101.8 Millions. See Thomas M. McKenna, "Governing Muslims in the Philippines," *Harvard Asia Pacific Review* 9, 1 (2007): 3-9, 4. The article is accessible at <http://www.indexmundi.com/philippines/population.html>.

<sup>14</sup> For a discussion on the muslim minorities in the Philippines, see Abhoud Syed M. Lingga, "Muslim Minority in the Philippines. A paper presented during the Seacsn Conference 2004: "Issues and Challenges for Peace and Conflict Resolution in Southeast Asia, Shangri-La Hotel, Penang, Malaysia, Jan. 12-15, 2004," [http://www.muslimmindanao.ph/islam\\_phil/muslim\\_minority.pdf](http://www.muslimmindanao.ph/islam_phil/muslim_minority.pdf) (accessed April 24, 2013).

<sup>15</sup> For the interest in space and time, I limit my discussion here and direct readers for details about the history of the coming of Islam in the Philippines to Gowing, *Mosque and Moro*, 16-36; F.V. Magdalena, "Intergroup Conflict in the Southern Philippines: An Empirical Analysis," *Journal of Peace Research* 14, no. 4 (1977): 299-313; Thomas McKenna, *Muslim Rulers and Rebels: Everyday Politics and Armed Separatism in the Southern Philippines* (Berkeley: University of California Press, 1998); William Larousse, *A Local Church Living for Dialogue: Muslim-Christian Relations in Mindanao-Sulu, Philippines, 1965-2000* (Roma: Pontificia università gregoriana, 2001), especially the first three chapters.

<sup>16</sup> McKenna, "Governing Muslims in the Philippines", 4.

<sup>17</sup> Gowing, *Mosque and Moro*, 21. According to Nathan Gilbert Quimpo, "Options in the the Puruis of a Just, Comprehensive, and Stable Peace in the Southern Philippines," *Asian Survey* 41, no. 2 (2001): 271-89, here 272, note 1, the MILF since its founding "often referred to its struggle as a jihad." It is noteworthy, that the jihad does not generally refer to violent warfare, but to the (Muslim) struggle for obedience to God's word and will on earth. See Irfan A. Omar, "Towards an Islamic Theology of Nonviolence (Part 2): A Critical Appraisal of Maulana Wahiduddin Khan's View of Jihad," *Vidyajyoti Journal of Theological Reflection* 72, no. 10 (2008): 751-58.

<sup>18</sup> Gowing, *Mosque and Moro*, 22. The religious character of the Spanish offensives against the Muslims can be discerned from the instructions of Governor-General des Sande to a Captain Figueroa, who was in command of an expedition against the

Muslims in 1578: "You shall order that there be not among them any more preaching of the sect of Mohammed since it is evil and that of the Christian alone is good... And because, for a short time since, the Lord of Mindanao has been deceived by preachers of Burney [Borneo], and the people that our object is that they shall be converted to Christianity, and that he must grant a safe place where the law of Christianity be preached and the natives may hear the preaching and be converted without risk or harm from the chiefs... And you shall try to ascertain who are the preachers of the sect of Mohammed and to seize and bring them before me... And you shall burn or tear down the house where the evil doctrine is preached. And you shall order that it not be rebuilt." Quoted by Gowing, *Mosque and Moro*, 20.

<sup>19</sup> An example of this is Gen. Leonard Wood's assault of Bud Dahu in 1906, after the Tausug (one of the various Muslim ethnic groups in the Philippines) leaders opposed the American policies of occupying the Muslim soil. See Hannibal Bara, "The History of the Muslim in the Philippines," <http://www.ncca.gov.ph/about-culture-and-arts/articles-on-c-n-a/article.php?igm=4&i=232> (accessed Sept. 12, 2012).

<sup>20</sup> Gowing, *Mosque and Moro*, 23.

<sup>21</sup> McKenna, "Governing Muslims in the Philippines", 4.

<sup>22</sup> Cf. McKenna, *Muslim Rulers and Rebels: Everyday Politics and Armed Separatism in the Southern Philippines*, 144; Lela Garner Noble, "The Moro National Liberation Front in the Philippines," *Pacific Affairs* 49, no. 3 (1976): 405-24, 408.

<sup>23</sup> Noble, "The Moro National Liberation Front in the Philippines," 409.

<sup>24</sup> Ira Lapidus, *A History of Islamic Societies*, 2nd ed. ed. (Cambridge ;New York: Cambridge University Press, 2002), 682.

<sup>25</sup> Cf. Hopmann and Zartman, "Mindanao."

<sup>26</sup> Salvatore Schiavo-Ocampo, and Mary Judd, "The Mindanao Conflict in the Philippines: Roots, Costs, and Potential Peace Dividend," *Social Development Papers: Conflict Prevention & Reconstruction*, [http://internal-displacement.org/8025708F004CE90B/\(httpDocuments\)/8A4B6AFE92D9BB82802570B700599DA1/\\$file/WP24\\_Web.pdf](http://internal-displacement.org/8025708F004CE90B/(httpDocuments)/8A4B6AFE92D9BB82802570B700599DA1/$file/WP24_Web.pdf) (accessed May 14, 2013), 5.

<sup>27</sup> For an overview on this topic, see Wilfredo III Torres, "Introduction," in *Rido: Clan Feuding and Conflict Management in Mindanao*, ed. idem (Makati City Philippines: Asia Foundation, 2007).

<sup>28</sup> Nieva, "Christian-Muslim Relations."

<sup>29</sup> Moonjang Lee, "Asian Biblical Interpretation," in *Dictionary for Theological Interpretation of the Bible*, ed. Kevin Vanhoozer (London; Grand Rapids, Mich.: SPCK; Baker Academic, 2005), 68.

<sup>30</sup> Lee, "Asian Biblical Interpretation," 68-69.



<sup>31</sup> Lee, "Asian Biblical Interpretation," 69.

<sup>32</sup> Paul Knitter, *Ein Gott—Viele Religionen: Gegen den Absolutheitsanspruch des Christentums*, trans. Josef F. Wimmer (München: Kösel, 1988). In this book Knitter describes dialogue at some point as hermeneutic.

<sup>33</sup> Plato informs us of the drawbacks of writing. In *Phaedrus* 275, he recounts Socrates' critique of any written text by having the danger of being misinterpreted by its reader.

<sup>34</sup> Donald J. Moore, "A Book Review on 'The Text as Thou: Martin Buber's *Dialogical Hermeneutics and Narrative Theology*,'" *Journal of the American Academy of Religion* 63, 1 (1995): 159-61, here 160.

<sup>35</sup> Hans-Georg Gadamer, *Truth and Method*, 2nd rev. ed. (London: Continuum, 2006), 304, fittingly puts it, when he discusses the idea of "transposing oneself": For what do we mean by 'transposing ourselves'? Certainly not just disregarding ourselves. This is necessary, of course, insofar as we must imagine the other situation. But into this other situation we must bring, precisely, ourselves. Only this is the full meaning of 'transposing ourselves.' If we put ourselves in someone else's shoes, for example, then we will understand him—*i.e.*, become aware of the otherness, the indissoluble individuality of the other person—by putting ourselves in his position.

<sup>36</sup> Bernard C. Lategan, "Hermeneutics," *Anchor Bible Dictionary* 3 (1992): 149-54, here 149, explains that in hermeneutics "a dialogue unfolds between present and past, between text and interpreter, each with its own horizon."

<sup>37</sup> Volker Küster, "Art. Dialog VII. Dialog Und Mission," *Religion in Geschichte und Gegenwart* (4th ed.) 2 (1999): 821, 821. Perhaps alongside this step would be appropriating or integrating the values of other religious traditions into the Christian ethical modes of communication of values, as suggested by Ariane Cisneros, "Understanding Through Appropriation in Interreligious Dialogue on Ethics," *Journal of Religious Ethics* 39, no. 2 (2011).

<sup>38</sup> Boyarin, *Border Lines: The Partition of Judaeo-Christianity*, 44, calls this larger stream "Judeo-Christianity." Sample passages in Romans are: 1:18-3:31 on the question about who can be considered righteous; the question of Israel's unbelief (chaps. 9-11); and the cultural tensions in chap. 14.

<sup>39</sup> This terminology is employed in order to avoid the anachronism of assuming that "Christianity" and "Judaism" existed as separate sociological or theological entities in the time of Paul. See William Cavanaugh, *Theopolitical Imagination* (London; New York: T&T Clark, 2002). In addition, "Christianity" as a distinct religion was not yet established in Paul's time. Cf. V Shillington, *Jesus and Paul Before Christianity: Their World and Work in Retrospect* (Eugene Or.: Cascade Books, 2011); Gordon Mark Zerbe, *Citizenship: Paul on Peace and Politics* (Winnipeg, Manitoba: CMU Press, 2012), 14-19.

<sup>40</sup> Hans Dieter Betz, "Paul (Person)," *Anchor Bible Dictionary* 5 (1992): 186-200, 186.

<sup>41</sup> A keyword is the verb διαλέγομαι (*dialogomai*; in ESV "to reason") in V. 17, which basically means "converse, discuss or argue." See Frederick Danker, *A Greek-English*

*Lexicon of the New Testament and Other Early Christian Literature*, 3d ed. (Chicago: University of Chicago Press, 2000), διαλέγομαι, 232.

<sup>42</sup> The historicity of this event may be in question, but the report shows how latter generations of Christians may have remembered Paul. See Raymond Brown, *An Introduction to the New Testament* (New York: Doubleday, 1997), 84.

<sup>43</sup> Cf. Brown, Introduction, 84: "Non-Jewish influence on Paul is plausible..." Frederick C. Grant, "St. Paul's Mysticism," *The Biblical World* 44, no. 6 (1914): 375-87, 378, notes this possibility: "Although we can hardly look for any direct, conscious influence of one or another of the religions and philosophies of the day upon young Saul in Tarsus (his Jewish home and rearing being sufficient bulwark against these), yet we can hardly fail to see the influence of the spirit of the times, the general atmosphere in which men lived, to which all of these religions and philosophies contributed." Paul's expressions in Phil 3:10f "to me to live is Christ, to die is gain" and "I live, yet not I, but Christ lives in me" may also be derived from the thoughts of mystery-religions. See Grant, "St. Paul's Mysticism," 382.

<sup>44</sup> Cf. Robert Dunham, "Acts 17:16-34," *Interpretation* 60, no. 2 (2006): 202-04.

<sup>45</sup> Not that it is addressed generally to all people of different races and religions, since its main addresses are the Christians in Rome sometime in year 56 C.E., during the reign of the emperor Nero [cf. Udo Schnelle, "Einleitung in Das Neue Testament," (2005), 130]. But that it touches themes that are universal in nature.

<sup>46</sup> Henry Liddell, *A Greek-English Lexicon. With a Revised Supplement*, 9 ed. (Oxford: Clarendon Press, 1996), 1751.

<sup>47</sup> S. Mark Heim, *Salvations: Truth and Difference in Religion*, 6 ed. (Maryknoll, N.Y.: Orbis, 2003).

<sup>48</sup> Herman Waetjen, *The Letter to the Romans. Salvation as Justice and the Deconstruction of Law* (Sheffield UK: Sheffield Phoenix Press, 2011), 50-51.

<sup>49</sup> See James Scott, *Paul and the Nations: The Old Testament and Jewish Background of Paul's Mission to the Nations With Special Reference to the Destination of Galatians* (Tübingen: Mohr, 1995), 120. Cf. Liddell, *Greek-English Lexicon*, 480.

<sup>50</sup> Scott, *Paul and the Nations*, 121-122.

<sup>51</sup> E.g., NRSV, *Luther Bible*, NASB.

<sup>52</sup> Waetjen, *Romans*, 104; cf. Rom 1:18, where God's wrath is revealed against human idolatry and injustice.

<sup>53</sup> "Their throats are opened graves; they deceived (edoliousan) with their tongues. The venom of vipers is under their lips; their mouths are full of cursing and bitterness. Their feet are swift to shed blood; ruin and misery are in their paths, and the way of peace they have not known; there is no fear of God before their eyes" (Rom 3:13-18).

<sup>54</sup> Waetjen, Romans, 49-50, underscores that the honor-shame culture within the Roman empire, which "legitimizes lying and deception," "endorses the acquisition of honor at the expense of others."

<sup>55</sup> Peter Craigie, *Psalms 1-50*, vol. 19, *Word Biblical Commentary* (Waco Texas: Word Books, 1983), 88.

<sup>56</sup> The text in Hebrew has the adjective *naqi* (innocent) for *dam* (blood). However, in LXX this adjective is not present.

<sup>57</sup> Theodore Jennings, *Outlaw Justice the Messianic Politics of Paul* (Palo Alto: Stanford University Press, forthcoming), 42. (Jennings' book already came out of the press this year, but the one available to me at the time of writing was the draft of his manuscript.)

<sup>58</sup> James Dunn, *Romans 9-16*, vol. 38B, *Word Biblical Commentary* (Dallas: Word Books, 1988), 654.

<sup>59</sup> Cf. Alain Badiou, *Saint Paul. The Foundation of Universalism* (Stanford Calif.: Stanford University Press, 2003), 110: "The universal is not the negation of particularity. Every particularity is a conformation, a conformism. It is a question of maintaining a nonconformity, and only the universal, through an interrupted labor, an inventive traversal, relieves it." Cited by Waetjen, *Romans*, 267.

<sup>60</sup> For a thorough discussion and analysis of the meaning of *katallage* as diplomacy, see Stanley Porter, *Katallage in Ancient Greek Literature, With Reference to the Pauline Writings* (Cordoba: Ed. El Almendro, 1994).

<sup>61</sup> See also Stanley E. Porter, "Art. Versöhnung. Neues Testament," *Religion in Geschichte und Gegenwart* (4th ed.) 8 (2005): 1054-59; P. Stuhlmacher, "Jesus Als Versöhner. Überlegungen zum Problem der Darstellung Jesu im Rahmen einer Biblischen Theologie des Neuen Testaments," in *Versöhnung, Gesetz und Gerechtigkeit*, ed. Idem (Göttingen: Vandenhoeck & Ruprecht, 1981), 9-26; Cilliers Breytenbach, *Versöhnung. Eine Studie Zur Paulinischen Soteriologie* (Neukirchen-Vluyn: Neukirchener Verlag, 1989).

<sup>62</sup> See for instance J. Stark, "Muslims in the Philippines," *Journal of Muslim Minority Affairs* 23, no. 1 (2003): 195-209, 201: "Between January 1972 and the declaration of martial law in September that year, there were continued atrocities on both sides which saw the gradual depopulation of several towns in the Cotabato province. Around 30,000 Muslims and Christians left their farms as a result of this violence."

<sup>63</sup> J. P. Louw, and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 2d ed., vol. I (New York: United Bible Societies, 1989), 455. Cf. Ceslas Spicq, *Theological Lexicon of the New Testament*, trans. James D. Ernest (Hendrickson, 1995), 3:455.

<sup>64</sup> G.M. Zerbe, *Non-Retaliation in Early Jewish and New Testament Texts: Ethical Themes in Social Contexts*, vol. (13), *Jsp Supplement* (Sheffield Academic Pr, 1993), 212.

<sup>65</sup> Cf. Robert Jewett, *Romans, Hermeneia* (Minneapolis: Fortress Press, 2007), 765: "The

theme that links the material from vv. 14-20 together is the response to hostility, which in the Roman situation has been experienced both inside and outside the Christian community."

<sup>66</sup> That is, to speak of someone favorably (Grk. *eulogeo*). See Louw, and Nida, *Greek-English Lexicon*, 1:430.

<sup>67</sup> Other possible translations are "harass, oppress." See Louw, and Nida, *Greek-English Lexicon*, 1:499: "to systematically organize a program to oppress and harass people"; In the *Vulgate persequentibus*.

<sup>68</sup> This pronoun (Grk. *humas*), which is absent in some manuscripts, including the *Vulgate*, is perhaps an attempt to clarify the "you (Christ-believers) and they (outsiders)" relation, which is implicit in the text.

<sup>69</sup> Cf. Jewett, *Romans*, 766.

<sup>70</sup> "You must not repay evil for evil to your neighbor, for the Lord will avenge this outrage." See Walter Wilson, *Love Without Pretense : Romans 12.9-21 and Hellenistic-Jewish Wisdom Literature* (Tübingen: Mohr, 1991), 771.

<sup>71</sup> Cf. Jewett, *Romans*, 771.

<sup>72</sup> See also *1 Thess* 5:15.

<sup>73</sup> Jewett, *Romans*, 772: "peace is to be sought with those outside as well as inside of the Christian community."

<sup>74</sup> See Jewett, *Romans*, 775. Also on p. 776: "...divine wrath requires no human vindictiveness, that it remains a divine prerogative, and thus that it belongs in that area of unsearchable mystery celebrated at the end of Rom 11."

<sup>75</sup> The expression "to heap coals of fire upon one's head" (cf. *Prov.* 25:21-22) evokes an imagery of undeserved kindness that awakens remorse.

<sup>76</sup> McKenna, "Governing Muslims in the Philippines", 8, has articulated the idea of helping the Muslim communities without strings attached in response, for example, to the problem of Islamic education in Mindanao.

<sup>77</sup> I have dealt with the term only very slightly in connection with the concept of salvation.

## REFERENCES

Badiou, A.U. (2003). *Saint Paul. The foundation of niversalism*. Stanford, CA: Stanford University Press.

Bara, H. (n.d.). The history of the Muslim in the Philippines. Retrieved from

<http://www.ncca.gov.ph/about-culture-and-arts/articles-on-c-n-a/article.php?igm=4&i=232>

- Betz, H.D. (1992). Paul (Person). *Anchor Bible Dictionary* 5, 186-200.
- Boyarin, D. (2004). *Border lines: The partition of Judaeo-Christianity*. Philadelphia PA: University of Pennsylvania Press.
- Breytenbach, C. (1989). *Versöhnung. Eine Studie Zur Paulinischen Soteriologie*. Neukirchen-Vluyn: Neukirchener Verlag.
- Brown, R. (1997). *An introduction to the New Testament*. New York: Doubleday.
- Cavanaugh, W. (2002). *Theopolitical imagination*. London: T&T Clark.
- Cisneros, A. (2011). Understanding through appropriation in interreligious dialogue on ethics. *Journal of Religious Ethics*, 39, 2.
- Craigie, P. (1983). *Psalms 1-50*. Vol. 19, *Word Biblical Commentary*. Waco, TX: Word Books.
- Danker, F. (2000). *A Greek-English lexicon of the New Testament and other early Christian Literature* (3rd ed.). Chicago, IL: University of Chicago Press.
- Dunham, R. (2006). *Acts 17:16-34. Interpretation* 60, no. 2, 202-04.
- Dunn, J. (1988). *Romans 9-16*. Vol. 38B, *Word Biblical Commentary*. Dallas, TX: Word Books.
- Ferrer, M.C. (2010). From rebels to governors: 'Patronage Autonomy' and continuing underdevelopment in Muslim Mindanao. In H. Cao & E. Morell (Eds.), *Regional minorities and development in Asia* (pp. 19-40). London: Routledge.
- Fitzpatrick, B. (2008). The Philippines: The Mindanao Bishops-Ulama conference. In M. Rogers (Ed.), *Pursuing just peace: An overview and case studies for faith-based peacebuilders* (pp. 117-132). Baltimore, MD: Catholic Relief Services.
- Gadamer, H-G. (2006). *Truth and method* (2nd rev. ed.). London: Continuum.
- Gowing, P. (1964). *Mosque and Moro: A study of Muslims in the Philippines*. Manila: Philippine Federation of Christian Churches.
- Grant, F.C. (1914). St. Paul's mysticism. *The Biblical world*, 44(6), 375-387.
- Heim, S.M. (2003). *Salvations: Truth and difference in religion* (6th ed.) Maryknoll, N.Y.: Orbis.
- Mindanao: Understanding conflict 2011*. (n.d.). Retrieved from [http://www.sais-jhu.edu/academics/functional-studies/conflict-management/pdf/Mindanao-Report\\_Complete\\_Report\\_April\\_5.pdf](http://www.sais-jhu.edu/academics/functional-studies/conflict-management/pdf/Mindanao-Report_Complete_Report_April_5.pdf) (accessed July 20, 2012).

- Jennings, L. (2011). Prejudice. *The concise encyclopedia of sociology*, 470-71.
- Jennings, T. (In press). *Outlaw justice the Messianic politics of Paul*. Palo Alto, CA: Stanford University Press.
- Jewett, R. (2007). Romans. *Hermeneia*. Minneapolis: Fortress Press.
- Knitter, P. (1988). *Ein Gott—Viele Religionen: Gegen den Absolutheitsanspruch des Christentums*. (J.F. Wimmer, Trans.). München: Kösel.
- Küster, V. (1999). Art. Dialog VII. Dialog und Mission. *Religion in Geschichte und Gegenwart* (4th ed.), 2, 821.
- Lapidus, I. (2002). *A history of Islamic societies* (2nd ed.). Cambridge: University Press.
- Larousse, W. (2001). *A local church living for dialogue: Muslim-Christian Relations in Mindanao-Sulu, Philippines: 1965-2000*. Roma: Pontificia università gregoriana.
- Lategan, B. C. (1992). Hermeneutics. *Anchor Bible Dictionary* 3, 149-54.
- Lee, M. (2005). Asian Biblical Interpretation. In K. Vanhoozer (Ed.), *Dictionary for theological interpretation of the Bible* (pp. 68-71). London: Baker Academic.
- Legrand, L. (1981). The unknown God of Athens: Acts 17 and the religion of the gentiles. *Indian Journal of Theology*, 30, 3, 158-67.
- Liddell, H. (1996). *A Greek-English lexicon. With a revised supplement* (9th ed.). Oxford: Clarendon Press.
- Lingga, A.S.M. (2004). Muslim Minority in the Philippines. A Paper Presented During the Season Conference 2004: "Issues and Challenges for Peace and Conflict Resolution in Southeast Asia, Shangri-La Hotel, Penang, Malaysia, Jan. 12-15, 2004. Retrieved from [http://www.muslimmindanao.ph/islam\\_phil/muslim\\_minority.pdf](http://www.muslimmindanao.ph/islam_phil/muslim_minority.pdf) (accessed April 24, 2013).
- Louw, J. P., & Nida, E.A. (1989). *Greek-English lexicon of the New Testament: Based on semantic domains*. 2 Bände (2nd ed.) Vol. I. New York: United Bible Societies.
- Magdalena, F.V. (1977). Intergroup Conflict in the Southern Philippines: An Empirical Analysis. *Journal of Peace Research*, 14(4), 299-313.
- McKenna, T. (1998). *Muslim rulers and rebels: Everyday politics and armed separatism in the Southern Philippines*. Berkeley, CA: University of California Press.
- McKenna, T.M. (2007). Governing Muslims in the Philippines. *Harvard Asia Pacific Review* 9(1), 3-9.
- Montiel, C. J., Rodil, R.B., & de Guzman, J.M. (2012). The Moro struggle and the challenge to peace building in Mindanao, Southern Philippines. In D. Landis

(Ed.), *Handbook of ethnic conflict international perspectives* (pp. 71-89). Boston, MA: Springer.

- Moore, D. J. (1995). A Book Review on "The text as thou: Martin Buber's dialogical hermeneutics and narrative theology." *Journal of the American Academy of Religion*, 63(1), 159-61.
- Nebelsick, M. (2007). Ishmael's Forgiveness of Abraham in Genesis 25:8-9 as a Paradigm for Christian-Muslim Dialogue. UCCP Church Workers Annual Convocation.
- Nieva, M. (n.d.). *Christian-Muslim relations in the Philippines*. Retrieved from <http://cmglobal.org/vincentiana/cgi-bin/library.cgi?e=q-00000-00---off-0vincenti--00-0-0-0-10-0-0-0---0direct-10---4-----dtx--0-11-11-en-50---20-about-nieva+manzano--00-0-1-00-0-0-11-1-1-0utfZz-8-00&a=d&c=vincenti&srp=0&srn=0&cl=search&d=HASH0103db33264c7a7a2be1510f>
- Noble, L.G. (1976). The Moro National Liberation Front in the Philippines. *Pacific Affairs*, 49(3), 405-24.
- Omar, I. A. (2008). Towards an Islamic theology of nonviolence (part 2): A critical appraisal of Maulana Wahiduddin Khan's view of *jihad*. *Vidyajyoti Journal of Theological Reflection*, 72(10), 751-58.
- Peek, L. (2005). Becoming Muslim: The development of a religious identity. *Sociology of Religion*, 66(3), 215-42.
- Porter, S. (1994). *Katallasso in ancient Greek literature, with reference to the Pauline writings*. Cordoba: Ed. El Almenbro.
- Porter, S.E. (2005). Art. Versöhnung. *Neues Testament. Religion in Geschichte und Gegenwart* (4th ed.), 8, 1054-59.
- Quimpo, N. G. (2001). Options in the the pursuit of a just, comprehensive, and stable opeace in the Southern Philippines. *Asian Survey*, 41(2), 271-89.
- Rosario-Braid, F., Tuazon, R. R., Diola, F. L., Lopez, A.L.C., & Gutoc-Tomawis, S. (2008). *Prejudice and pride: News media's role in promoting tolerance*. Retrieved from [http://www.muslimmindanao.ph/mass\\_media/pride\\_prejudice.pdf](http://www.muslimmindanao.ph/mass_media/pride_prejudice.pdf)
- Schiavo-Ocampo, Salvatore, & Judd, M. (2005). *The Mindanao conflict in the Philippines: Roots, costs, and potential peace dividend*. Retrieved from [http://internal-displacement.org/8025708F004CE90B/\(httpDocuments\)/8A4B6AFE92D9BB82802570B700599DA1/\\$file/WP24\\_Web.pdf](http://internal-displacement.org/8025708F004CE90B/(httpDocuments)/8A4B6AFE92D9BB82802570B700599DA1/$file/WP24_Web.pdf)
- Schnelle, U. (2005). *Einleitung in das Neue Testament*.
- Scott, J. (1995). *Paul and the nations: The Old Testament and Jewish background of Paul's mission to the nations with special reference to the destination of Galatians*. Tübingen: Mohr.

- Shillington, V. (2011). *Jesus and Paul before Christianity: Their world and work in retrospect*. Eugene, OR: Cascade Books.
- Spicq, C. (1995). *Theological lexicon of the New Testament*. (J.D. Ernest, Trans.). Hendrickson.
- Stark, J. (2003). Muslims in the Philippines. *Journal of Muslim Minority Affairs* 23(1), 195-209.
- Stuhlmacher, P. (1981). "Jesus Als Versöhner. Überlegungen zum Problem der Darstellung Jesu im Rahmen einer Biblischen Theologie des Neuen Testaments." In idem (Ed.). *Versöhnung, Gesetz und Gerechtigkeit*, 9-26. Göttingen: Vandenhoeck & Ruprecht.
- Theißen, G. (2003). Von der Literatursoziologie zur Theorie der urchristlichen Religion. In E.M. Becker (Ed.), *Neutestamentliche wissenschaft: Autobiographische essays aus der evangelischen theologie* (pp. 176-185). Tübingen and Basel: A. Francke Verlag.
- Torres, W. III (2007). Introduction. In idem (Ed.). *Rido: Clan feuding and conflict management in Mindanao*, 11-31. Makati City Philippines: Asia Foundation.
- Turner, M. (1992). *Mindanao, land of unfulfilled promise*. Quezon City: New Day.
- Waetjen, H. (2011). *The letter to the Romans. Salvation as justice and the deconstruction of law*. Sheffield, UK: Phoenix.
- Wilson, W. (1991). *Love without pretense: Romans 12.9-21 and Hellenistic-Jewish wisdom literature*. Tübingen: Mohr.
- Zerbe, G.M. (1993). *Non-Retaliatio in Early Jewish and New Testament Texts: Ethical themes in social contexts*. Vol. (13), Jsp Supplement. Sheffield Academic Press.
- Zerbe, G.M. (2012). *Citizenship: Paul on peace and politics*. Winnipeg, Manitoba: CMU Press.