

Paul:
Seek
the good
of all.



BEVERLY
HARRISON

Theological
Ethics



- Critique of a justice of rights.
- A procedural justice
- Not a substantive ethics of the common good.



**Daniel M.
Bell**



Critique of a Justice of rights

Leads to an individualistic expressivism that reduces rights to wants, to a freedom of mere choice, and neglects commitment to and service of the common good.

⋮

It has an unjustifiable faith in a preestablished harmony of outcomes that cannot be defended or sustained.



It results in the fragmentation of
community into lifestyle enclaves
and a politics of identity.



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It does not build character nor the kinds
of human beings required for a
community for and of the common
good.



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It fails to take advantage of faith traditions and their teachings and practices of justice.







Victor Furnish

Paul
and
the Common Good

Paul and the Common Good

Paul and the Common Good

Furnish provides four reasons for careful study of Paul in terms of the common good.

First, Paul's apocalyptic theology is cosmic in scope, including not only all of humanity but the whole creation (2 Cor 5.19, 1 Cor 15.22, Rom 5.18 and 8.21).

Second, the Apostle does not call believers to pull away from the wider society but to live out their faith in the world (1 Cor. 5.10, 7.24).

Third, by Paul's own declaration he assumes an adaptive strategy toward the world: "I have become all things to all people, that I might by all means save some." (I Cor 9.22).

Finally, he teaches believers to encompass everyone within their range of care and instructs them to deport themselves in a manner that those outside the faith will regard as respectable (1 Thes 3.12, 5.15, 4.12, 1 Cor 10.32-33).

At the same time, Furnish maintains Paul's gospel "nourishes a concern for the common good and opens the way for Christian participation in the public conversation about it."

Furnish draws five conclusions from his
study.

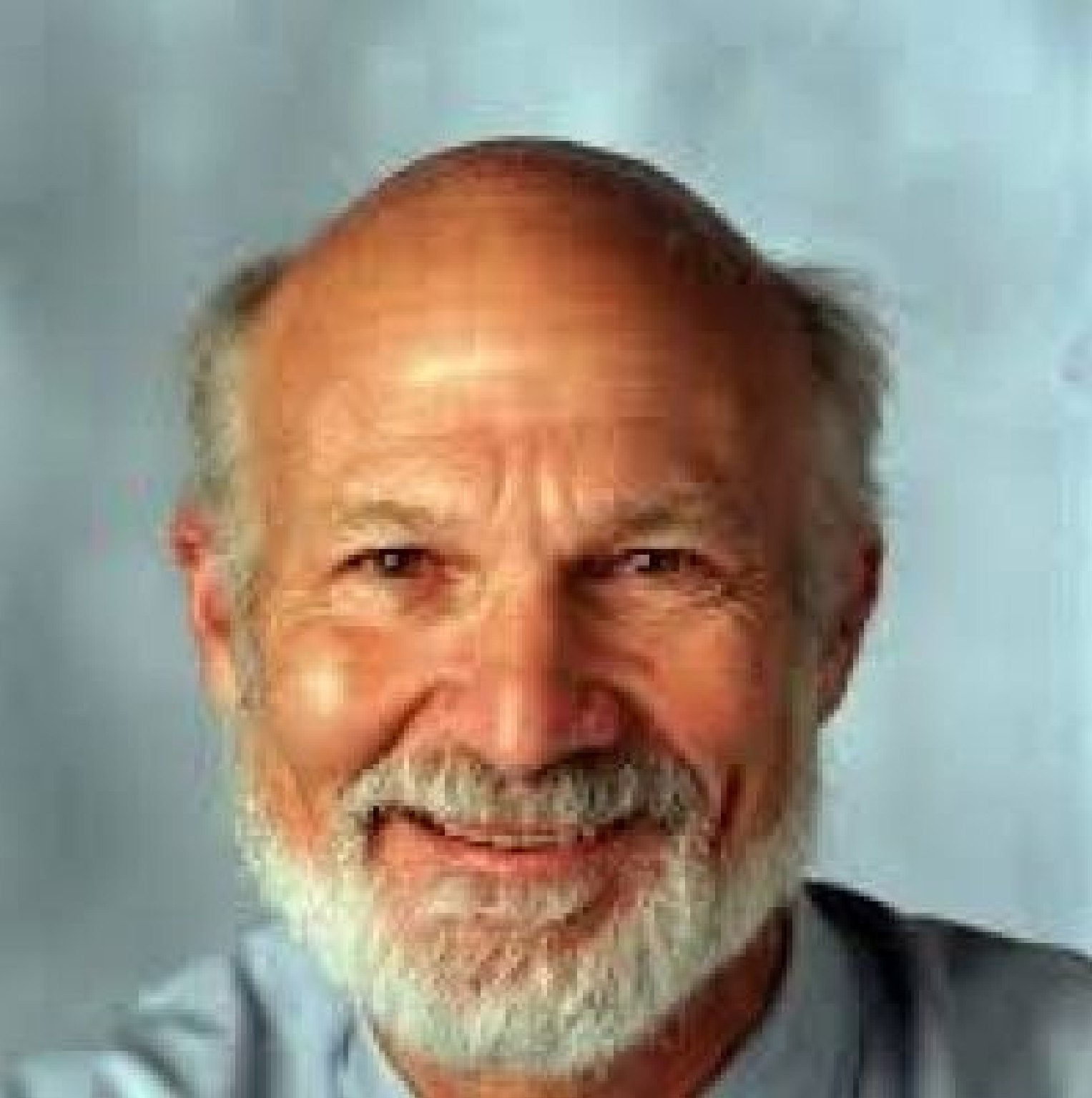
First, Paul is quite alert to the day-to-day risks and responsibilities believers encounter not only from those in general who would do them harm but from public officials quite precisely.

Second, Paul's "openness to the world" can be found in his many instructions to his congregations not only to keep "cordial relations" with unbelievers but to pursue their good and to do so in love for them.

Third, Paul's "openness to the world" is evident throughout his writings where he sees correspondence between the 'good' as recognized by society and the good and acceptable and perfect" will of God." "

Fourth, Furnish suggests that Paul's stance toward the world is one of "critical engagement."

Finally, at several points in Paul's writings he calls believers "to love or work for the good of one another" but this exhortation is "at once extended or interpreted in such a way as to include all people as the beneficiaries" (1 Thes 3.12; 5.15; Gal 5.13 -6.10; Rom 13.8-10).



Stanley
Hauerwas



THE COMMON GOOD



Not an abstract conception.
An inescapable contextual dimension.
Must be genuinely public.



Deals with flesh and blood people
and emerges from their needs,
visions, and interests.



It is local: achieved in
a place and time.



Not an imposed scheme,
but an emergent find among people
dedicated to the good of the whole.



A process, an activity: really like a
conversation
between peoples and groups.

A CHRISTIAN JUSTICE

Redemption/ liberation

Mercy

Reconciliation

—Stanley Hauerwas

1. Redemption and Liberation

The freedom of an alternative
community.

Paul and slavery.
Cain Hope Felder



2. Mercy

Intrinsic to Christian justice,
especially when justice is
understood in terms of God's
righteousness.

Romans 3.21, Romans 5.10,
2 Corinthians 5.16–21.

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Romans 3.21, Romans 5.10,
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Philippians 2.4–6, the Kenosis:

Christ empties himself,

Takes on the form of a slave,

Becomes subject to the
enslaving powers of the world,
humbles himself, and becomes
obedient to God, even to the
point of death on the cross.

3. Reconciliation

Not
Reconciling dominated,
marginalized, powerless
people into their oppression

2 Corinthians 5.16-21

Michael Gorman, *Becoming the Gospel*

Other forms of Christian Justice:

Saving,

Restorative,

Embodied,

Countercultural,

Missional,

Participative,

Transformative, p. 22

Formation

Sensibilities

Dispositions

Apprenticeship

Sizing up situations

Showing up and turn out

Scut work

Dispositions

The Nickle Mines School Shooting







Raising a sail



Talal Asad:

- The emergence of religion
 - in the modern period

Religion did not exist in medieval times;
The word was religious.

Arrives in the discourse around the rise of
the nation state

Major consequence:
To separate faith traditions from the domain
of power.

To give religion an essence,
A universal one.

Thus religion became the genus
With faith traditions understood as
the species.

Then a number of categories were given
To the concept of religion for describing it.

As beliefs

As subjective, having to do with ones
inward states, like feelings and the
subjective character of beliefs.

As peripheral, private,
Moving it out of the public square of social
life.

An individual matter:
To be elected by choice.



This is a dominant way religion is understood in the United States today.

Note spirituality.





COMMUNITY ORGANIZING





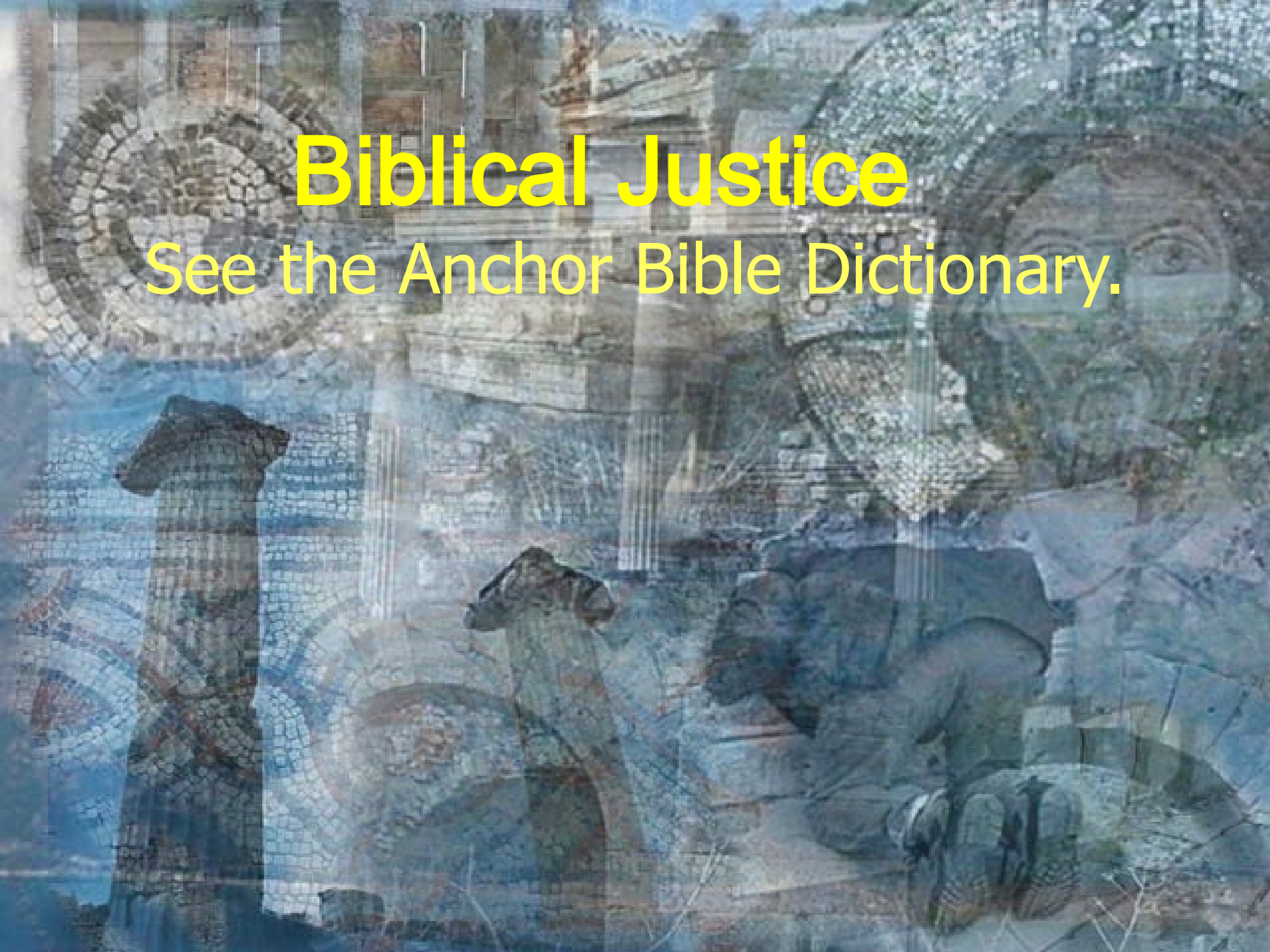
BIBLICAL JUSTICE ANCHOR BIBLE

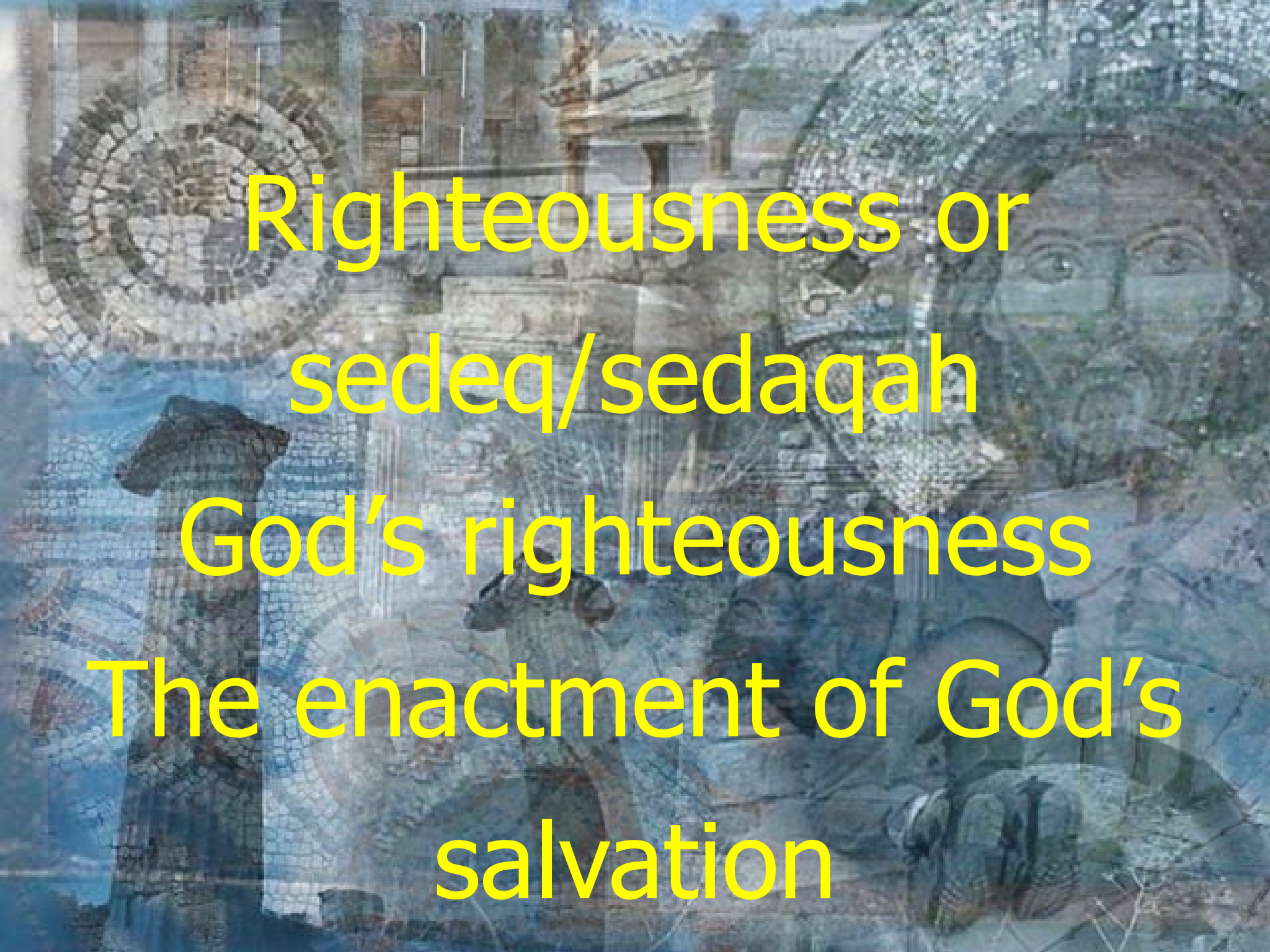
Handwritten numbers and symbols in purple and green ink on a light background. The numbers are arranged in a grid-like pattern, with some numbers appearing to be part of a sequence or list. The symbols include stars and circles.

34	12
34	56
78	8
11	9/10
31	108
12	
4	3
3	2 10
112	5 100
12	1
9/10	2
100	3

Biblical Justice

See the Anchor Bible Dictionary.

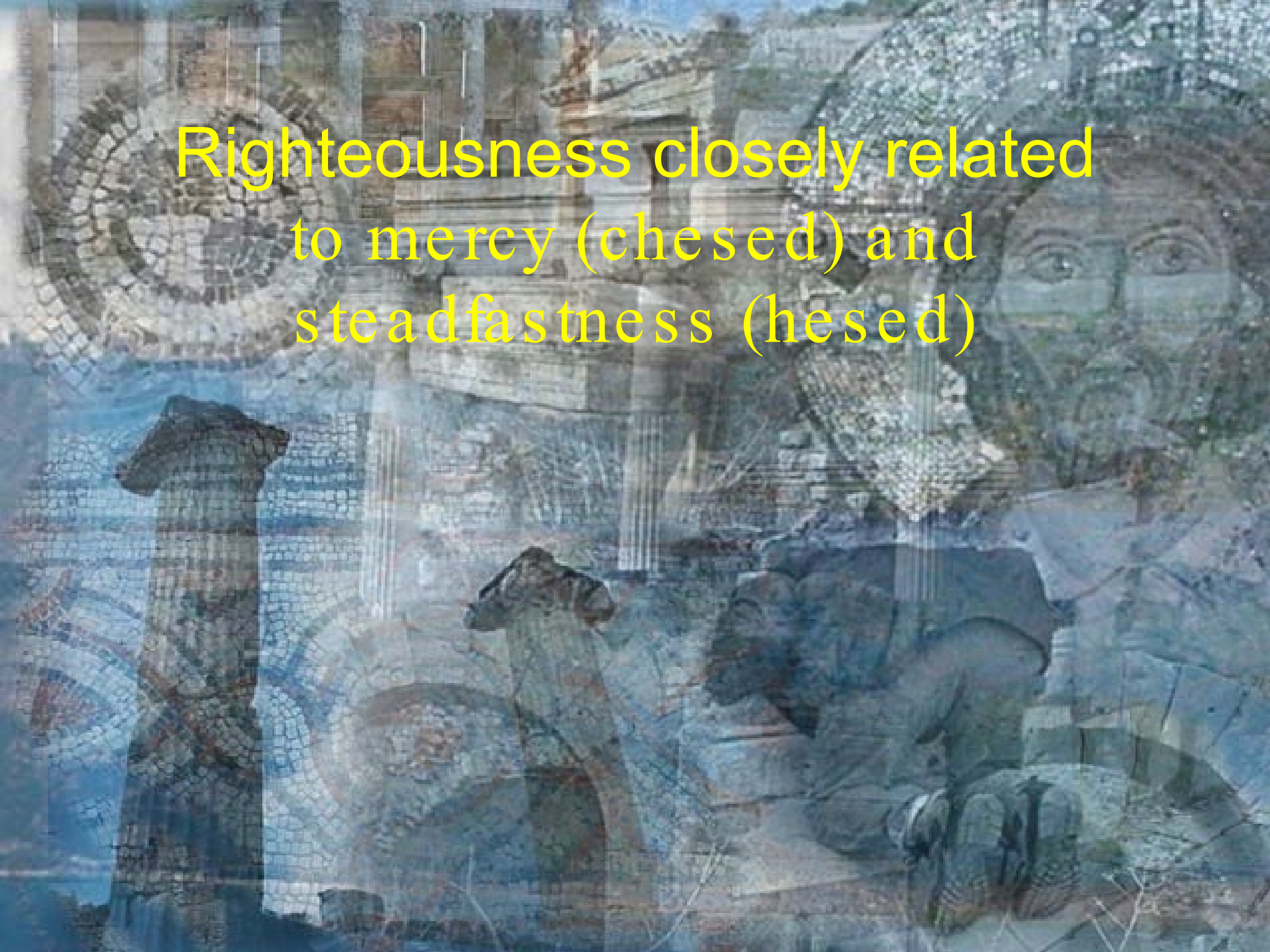


A collage of ancient stone carvings and architectural details. The background features a large, weathered stone face with prominent eyes and a beard, set against a backdrop of various stone structures, including a column and a building facade. The overall tone is historical and textured.


Righteousness or
sedeq/sedaqah

God's righteousness

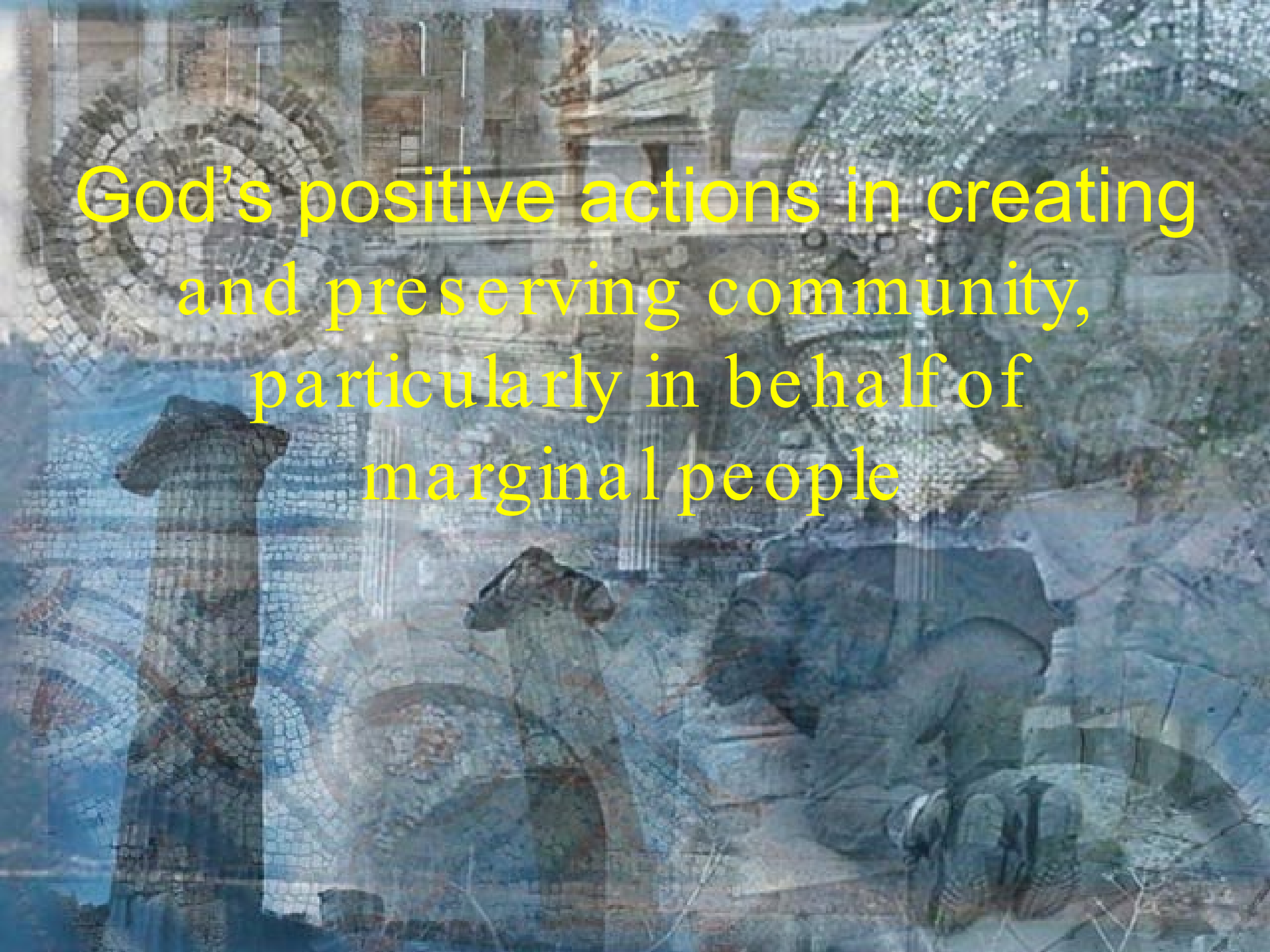
The enactment of God's
salvation



Righteousness closely related
to mercy (chesed) and
steadfastness (hesed)

A collage of ancient stone ruins and a large carved face. The background features various architectural elements: a large, circular stone archway on the left, a multi-tiered stone structure in the center, and a large, detailed carved face on the right. The overall color palette is muted, with shades of brown, tan, and grey, suggesting aged stone and earth. The text is overlaid in a bright yellow color.

Righteousness
Faithfulness to the covenant

A painting of a stone archway, possibly a well or a small shrine, with a figure standing in the distance. The scene is rendered in a classical style with a muted color palette. The text is overlaid on the upper portion of the image.

God's positive actions in creating
and preserving community,
particularly in behalf of
marginal people



Justice or Mispat

Human justice

Measured by God's righteousness

Used interchangeably with
righteousness, e.g., Amos 5:24

A painting of a stone archway, possibly a tomb or a passage, with a figure in the distance. The scene is rendered in a classical style with a muted color palette. The archway is made of large, rough-hewn stones. In the background, a figure is visible, possibly a person or a statue, standing in a courtyard or a similar outdoor space. The overall atmosphere is somber and contemplative.

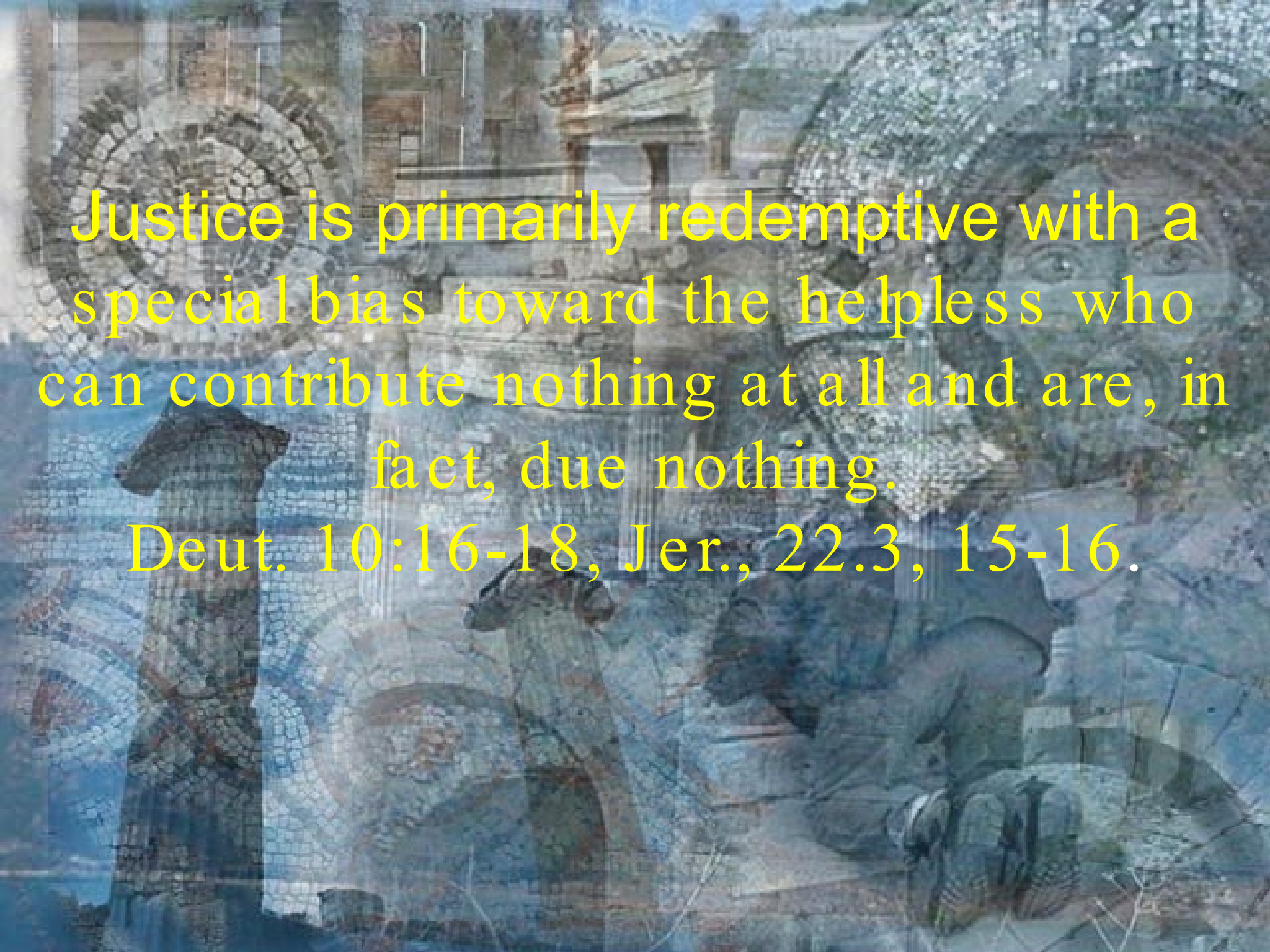
Justice

Especially for the poor, the widow,
the orphan, resident aliens,
sojourners, the oppressed, and the
powerless.

A painting of a stone archway, possibly a tomb or a passage, with a figure in the distance. The scene is rendered in a classical style with a muted color palette. The archway is made of large, rough-hewn stones. In the background, a figure is visible, possibly a person or a statue, standing in a courtyard or a similar outdoor space. The overall atmosphere is somber and contemplative.

Justice

Not on the basis of what one is due.
Need alone is the measure of God's
righteousness toward others.

A painting of a stone archway, possibly a tomb or a well, with a figure standing in the distance. The scene is rendered in a classical style with a muted color palette. The archway is made of large, rough-hewn stones. In the background, a figure is visible, possibly a person or a statue, standing near a building. The overall atmosphere is somber and contemplative.

Justice is primarily redemptive with a special bias toward the helpless who can contribute nothing at all and are, in fact, due nothing.

Deut. 10:16-18, Jer., 22.3, 15-16.



Jesus

As the righteousness of God

Jesus as

Savior and Lord

The Kingdom of God

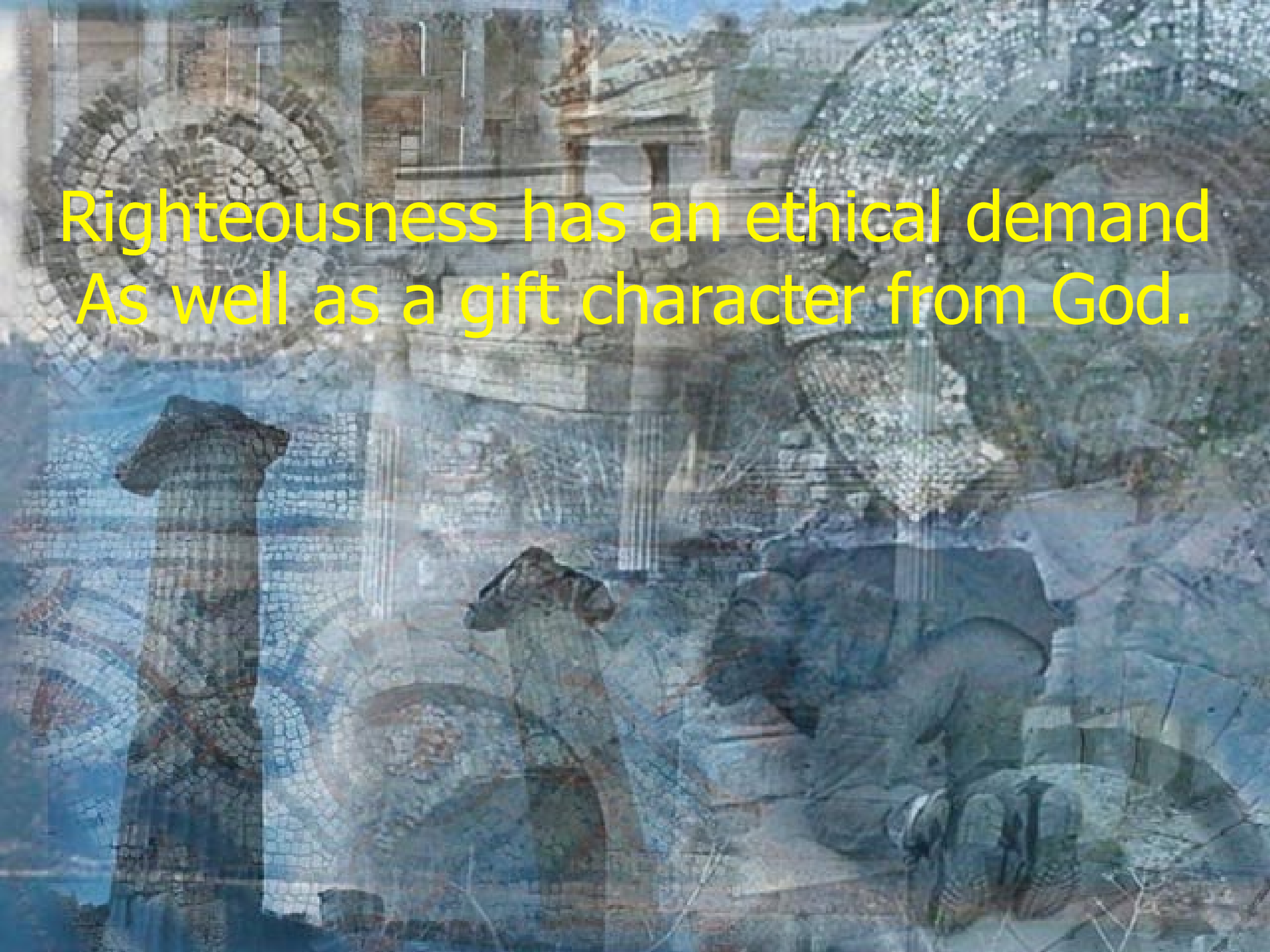
Matt. 6:25-33; Mk. 1:15

Post-Easter

Jesus as the righteous one
Used to express the meaning of
Jesus' death and resurrection,
whose suffering and resurrection
bring the unrighteous to God.

Paul

The righteousness of God
has now been manifested
apart from the works of the law.
Received through Christ's cross.

A photograph of ancient stone ruins, possibly a temple or palace, with a yellow text overlay. The scene shows a large, multi-tiered stone structure with a prominent archway on the left. The architecture is made of weathered, light-colored stone blocks. In the foreground, there are several large, dark, rectangular stone blocks, some of which appear to be part of a collapsed structure or a pile of rubble. The background shows more of the ruins and a clear sky. The text is written in a bold, yellow, sans-serif font, centered in the upper half of the image.

Righteousness has an ethical demand
As well as a gift character from God.

Matthew



