

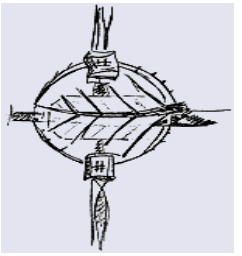
The Root Of All Evil, Or Our Salvation?



MONEY

**Barnard's Inn Hall
1-2pm
Thursday
November 8th
2018**





View of the City with St Paul's
But is the sun setting over all
of this magnificence?

Concern over Brexit deal.

Companies moving out?

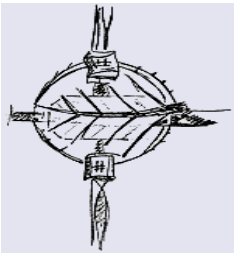
National crisis? New vote?

Is this a challenge –

or an opportunity?

People's livelihoods are being
threatened. Impact on King's.





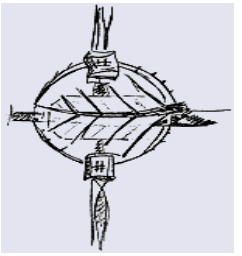
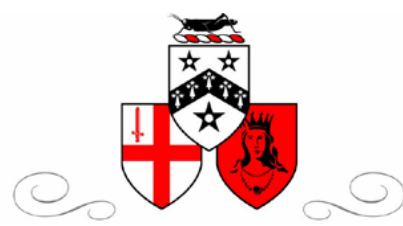
Relationship of church and City,
St Paul's, and the banks all under
discussion since the Occupy
camp in late 2011 – Feb 2012.

But it was a mistake; target was
the Stock Exchange – barred.

Numbers of ordinary people
came to join the protestors.

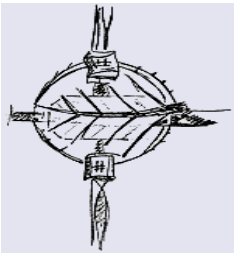
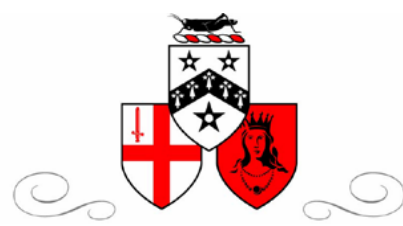
Sense of 'fairness',
'ought/should not be'.





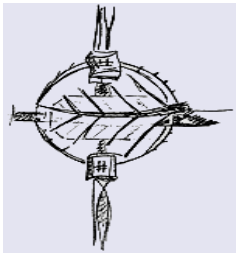
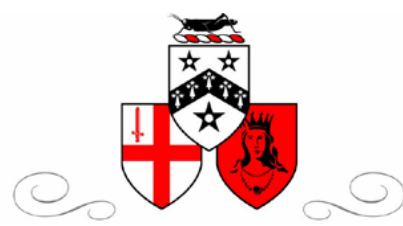
- Protests about the banking/ financial system as a whole
- Became associated with cathedrals & churches
- Early 2012, I was doing a lecture tour around world following Lambeth 2008 on Bible and ethics – money, sex, power, life issues
- Occupy themes repeated through my various stops





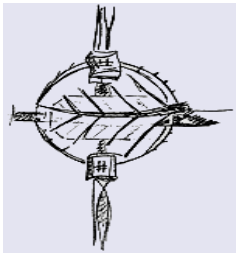
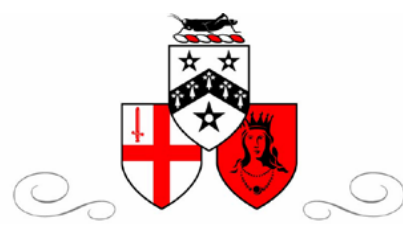
- Washington DC lectures on power with camp in mid-town
- Hawaii – holidays in Las Vegas; debt as a major issue
- Australia & New Zealand similarly
- Even Hong Kong had its own Occupy camp under HSBC tower!



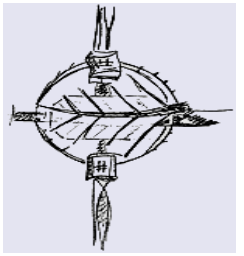
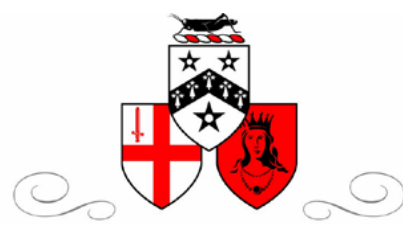


- St Paul's Cathedral gave protests a religious dimension
- Jesus talked about money most – twice as many verses than those containing 'love'
- What would Jesus say – and do – now?
- Can we use NT today?

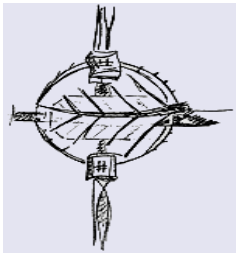
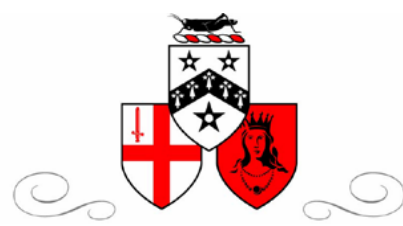




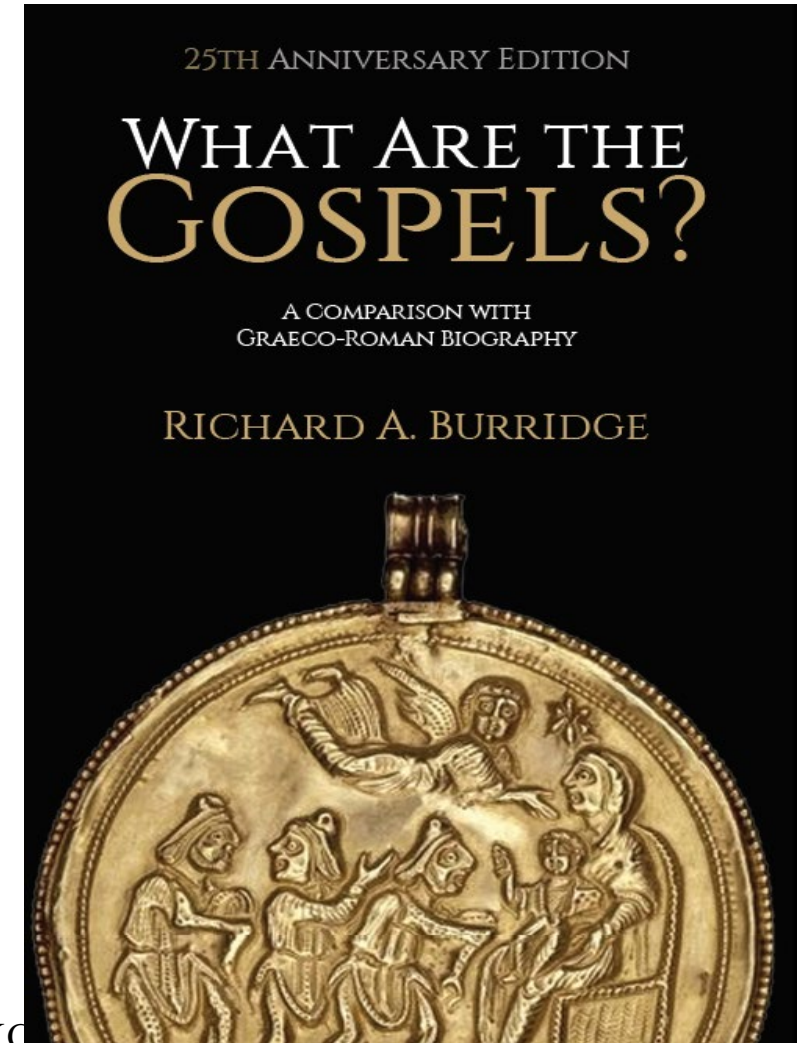
- The issues of money, sex, power, violence and the meaning of life confront us all in our daily life; February & April lectures
- Many look towards Jesus and the Bible for help – yet the churches seem in just as much a quandary about it all, so we need to establish a clear methodology for using the Bible today – for all three lectures.
- ‘The Bible says’ is not an answer: Bible is not a book of ethics – or even a book at all: *ta biblia* is plural, a library with plurality of genres, authors, cultures over 1,000 years, even if inspired by God.
- Twin problems of cultural relativism (bridging the gap between then and now) and contingency of issues (topics covered v those ignored)

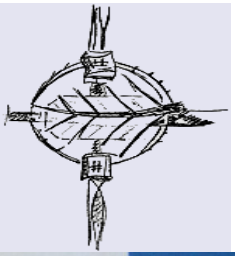


- Cannot ask modern ethical questions of ancient text – but the gap between cultures is bridged by looking at basic human needs, money.
- Jesus is not an ethical teacher – but historical analysis provides us with a starting point in his preaching of the kingdom of God (his words) and his acceptance of the poor and marginalised (his deeds).
- NT is not a book of ethics – but genre of gospels means that we have to take both Jesus' words and deeds into account. Therefore we must use narrative & stories as well as teaching and instructions.
- If all the above are true, then how do we look for ethical material in NT? And how do we apply it to today? Need clear methodology.

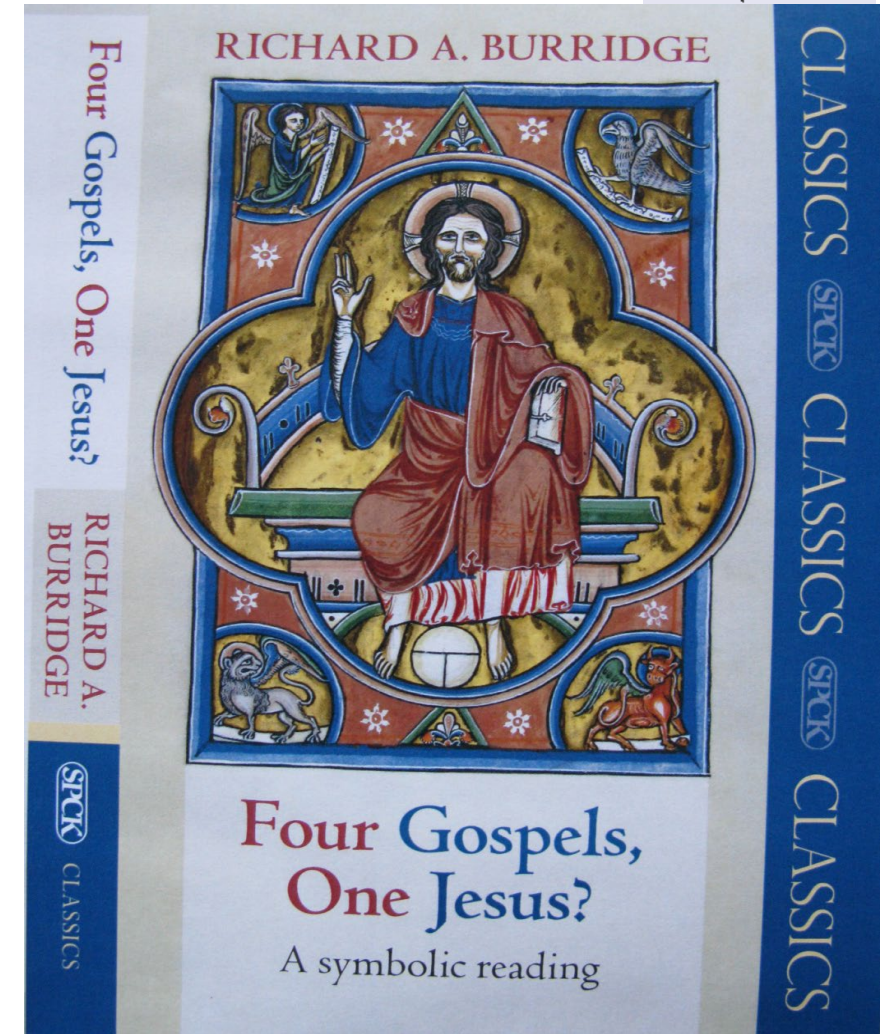


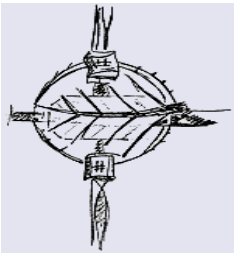
- My PhD thesis; SNTS MS 70 CUP 1992; revised second edition Eerdmans 2004; 25th anniversary revised edition just published by Baylor University Press; USA conference
- Gospels are written in the same genre as other ancient *Lives* – so must be interpreted in a similar fashion, not read as ethical rule-book.
- Graeco-Roman biography is very different from modern examples (post-Freud, Marx, etc)
- Portrait of a person through deeds and words, with extended account of last days and death.





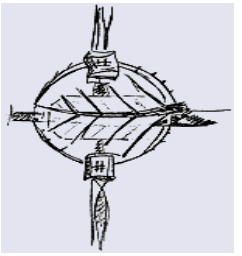
- What difference does this biographical genre of the gospels make for how we read them?
- Four portraits of story of Jesus kept by the early church, not one single master version.
- Four gospels' narratives seen through the four traditional symbols, human, lion, ox, eagle
- Portraits through words and deeds, need a narrative approach; symbols for visual culture
- *Four Gospels, One Jesus?* SPCK 1994, 2005
- Classic edition, 2013



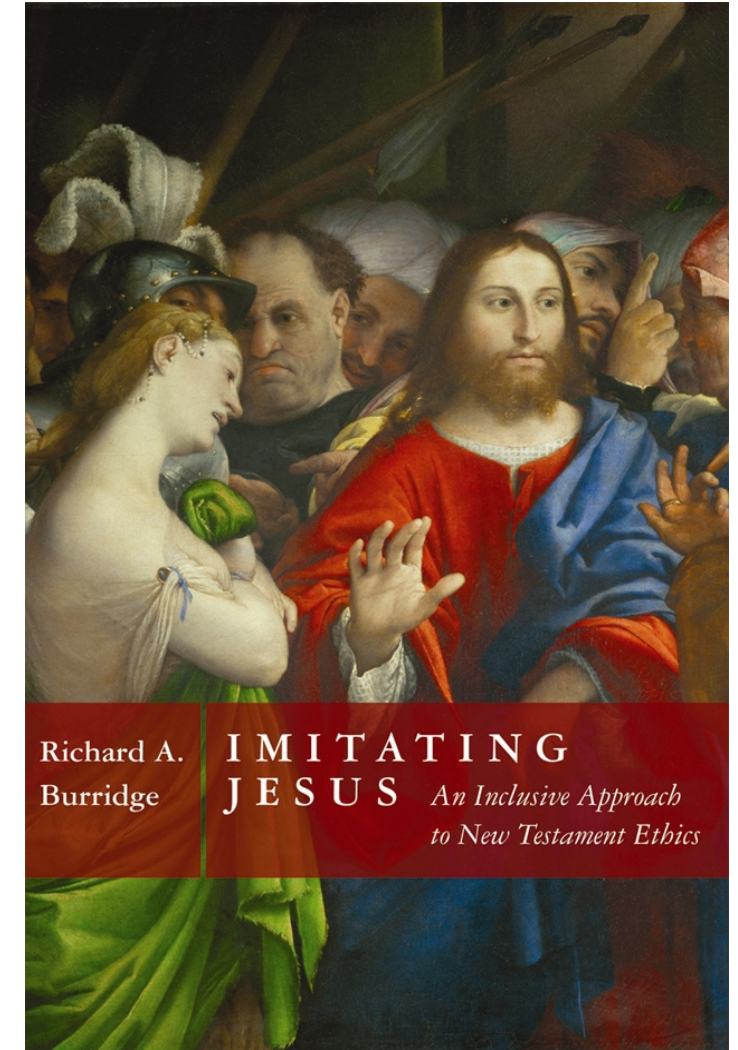


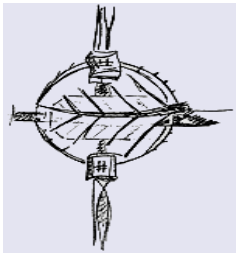
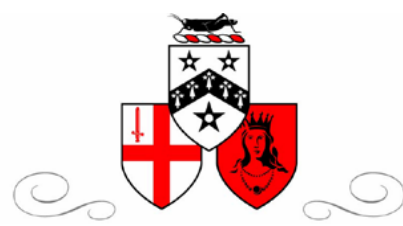
- Awarded Ratzinger Prize 2013 for this work on the gospels by Pope Francis
- Cardinal Ruini's citation that my work had re-established the "indissoluble connection of Jesus and the gospels"
- Therefore we must take the implications of the gospels' biographical genre for NT ethics seriously.



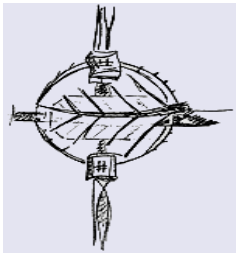
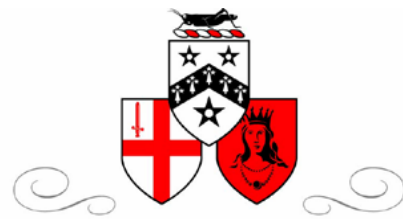


- *Imitating Jesus* (2007) on the ethical material found in the New Testament. (Lambeth 2008)
- Jesus as a preacher or prophet of restoration eschatology looking for followers, rather than a moral teacher providing ethical maxims.
- The gospels as ancient biography means to consider Jesus' ethical teaching *and* his practice: 'I wrote about all that Jesus began to do and to teach' (Acts 1.1); words and deeds.
- These lectures are working towards volume two: using the NT in ethical dilemmas today.

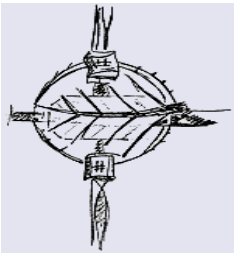




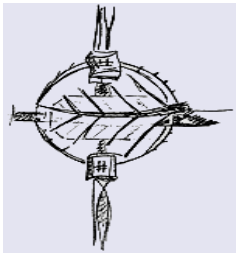
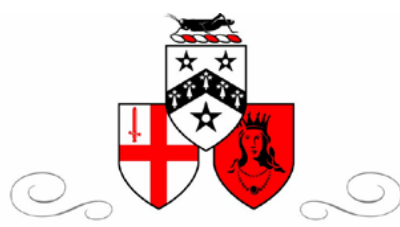
- a) Begin with Jesus' words and deeds; use of triple tradition and historical tools; use of drag net – narrative as well as teaching, stories and examples. Exegesis of the relevant texts.
- b) 'Best line fit' on scattergram (Milky Way), and see how rest of NT follows direction of Jesus' teaching and example, deeds and words
- c) Look at the four different genres of ethical material, rules, principles, paradigms/ examples; overall biblical world-view.
- d) Apply it all to today within the context of an inclusive community of interpretation which ensures that the voices of those most affected are actually heard. Include tradition, reason and human experience, as well as insights of science, psychology, etc.



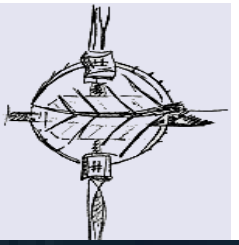
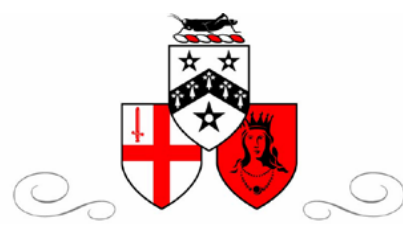
- **I Descriptive stage – Jesus' words and deeds**
- *a) Jesus' words & teaching as in Mark & triple tradition:*
- Parable of the sower/soils: Mk. 4.19/Matt 13.22, cp Lk 8.14 thorns = riches, wealth
- Rich young man Mk 10.17-22; 23-31; Matthew 19.16-30; Lk 18.18-30
- Poor widow's mite - Mk 12.41-44/Lk 21.1-4 (not in Matthew) – she gave her **all**
- Poor always with you - Matt 26.11; Mk 14.7; Jn 12.8; no Lk



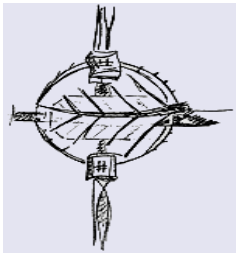
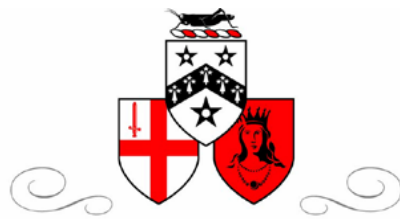
- **I Descriptive stage – Jesus’ words and deeds**
- *b) Jesus' example:*
- Jesus as artisan, ὁ τέκτων , (Mk. 6.3); was Jesus poor? Or a family business man?
- Yet Jesus chooses a lifestyle of itinerant renunciation, ‘nowhere to lay his head’ Matt 8.20/Lk 9.58; Cp also call of disciples (Mk 1.18/Matt 4.20). Does not seem to carry money.
- Paying Temple tax - sons are free from such taxes Matt 17.24-27
- Poll tax question: ‘Render to Caesar and to God’ Matt 22.17-21/Mk 12.14-17/Lk.20.22-25



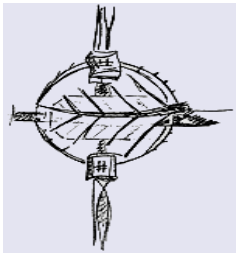
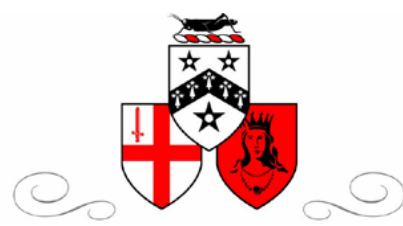
- **I Descriptive stage – Jesus’ words and deeds**
- *b) Jesus’ example:*
- Money changers in Temple Matt 21.12; Mk 11.15; Jn 2.15 has a whip; Luke 19.45-46 no mention of money changers, just sellers.
- Debate with Judas about the poor in Jn 12.4-8; 13.29 ‘purse’
- Jesus eats with rich and leaders, Luke 11.37; 14.1; 13.30 warning?
- Jesus’ followers included mixture of rich and poor (Lk 8.1-3; IJ p. 65) – evidence of an inclusive community, differing approaches to his teaching



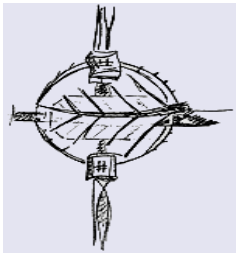
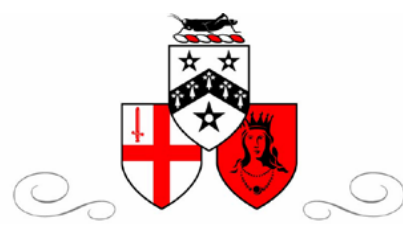
- **I Descriptive stage – Jesus’ words and deeds**
- **Summing up:**
- Use of scattergram idea and “best line fit”.
- Jesus’ words and deeds gives us “a direction not directives” (Guillemette)
- Clear direction: cannot serve both God & Mammon
- Stage II – rest of the New Testament
- Stage III – the different genres of ethical material



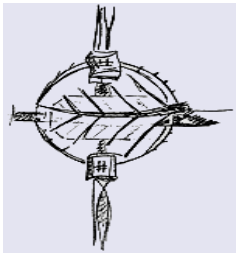
- **IV Practical stage: today's ethical dilemmas**
 - *1 The response of following Jesus in radical discipleship*
 - Jesus' words and deeds give us a direction, rather than directives (Guillemette)
 - Jesus' call to take up cross, deny self and follow him costly;
 - This provides us with some content, but not 'all the answers'
 - *2 Interpreting the scriptures in an open and inclusive community*
 - How to form a mixed and inclusive community to discuss these issues around a table? Voice of outsiders to be heard – esp. developing world and the poor around Pacific Rim.



- **IV Practical stage: today's ethical dilemmas**
- *3 Sorts of questions/issues to consider:*
- *i) Our use of/attitude to money and possessions:*
- Should we sell everything? Practise communal living like Jerusalem?; giving and generosity; savings; personal investment and financial planning for future; trust in God or in money?; roles of taxes?
- What to make of prosperity gospel approach – in USA and Africa? Growth in east London



- **IV Practical stage: today's ethical dilemmas**
- *3 Sorts of questions/issues to consider:*
- *ii) Work and employment:*
- slavery, in 1st century, 17th-18th USA, still around in our world today;
- employment and attitude to work; unemployment;
- exploitation of the workers; fair wages;
- CEOs' excessive bonuses; high levels of pay
- occupy camps – what is the legacy of the protests now?

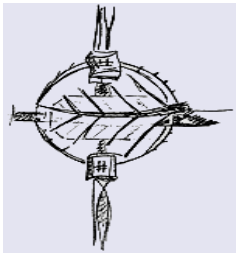
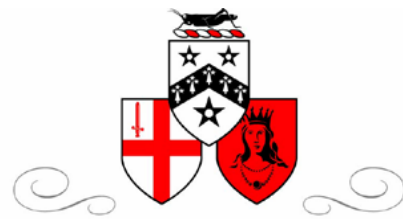


- **IV Practical stage: today's ethical dilemmas**

- *3 Sorts of questions/issues to consider:*

- *iii) Economic systems:*

- shift from Roman empire, subsistence in Dark Ages; mediaeval feudalism;
- socialism and communism; rise of capitalism,
- Adam Smith, laissez-faire v regulated;
- Thatcherism and Reagonomics,
- latest crash; responsibility of bankers?



- **IV Practical stage: today's ethical dilemmas**
- *3 Sorts of questions/issues to consider:*

Ethical investment:

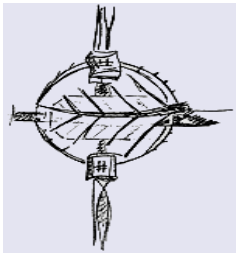
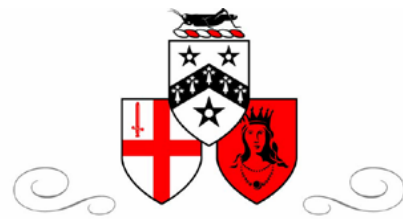
RAB as Deputy Chair of the Ethical Investment Advisory Group which advises the National Investing Bodies (NIBs) of the Church: the Commissioners, Pensions Board & CBF Church of England Funds (managed by CCLA) - combined assets of some £10bn; policies:

Negative (defence, alcohol, etc)

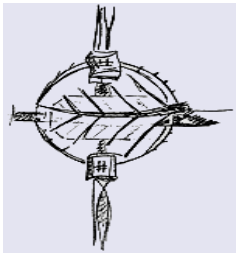
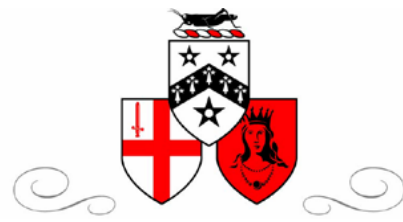
Positive (climate change, mining)

Ensuring Christian theological basis



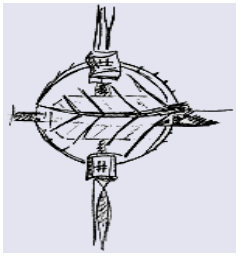


- **IV Practical stage: today's ethical dilemmas**
- *3 Sorts of questions/issues to consider:*
- *iv) Global context & implications for North-South development issues: debt, trade, raw materials;*
- Aid & international taxes?;
- Millennium Development Goals;
- Role of multi-national companies?
- Current financial crisis? Any effect of Occupy protests?
- Advice for Theresa May? Brexit



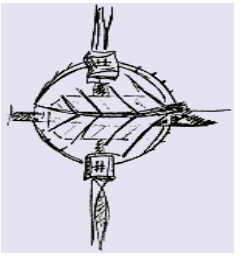
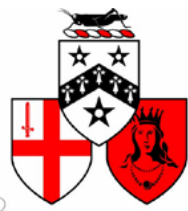
Money - summary

- a) Clear direction from Jesus' teachings of lack of concern for money, give wealth away, lives as wandering ascetic, renouncing it all; includes tax collectors and wealthy women in group.
- b) Matthew trying to handle it in daily life, yet retains the emphasis, while Luke amplifies it; Paul also warning about wealth, collection; rest of NT likewise; yet evidence of mixed congregations in Paul and use of richer houses in Acts.



Money - summary

- c) Commands to sell all; clear principle about not trusting in wealth but in God; appeals to Jesus' own example; backed up by symbolic biblical overview. Same message in all genres.
- d) Church has always struggled to apply this to 'real life'; development of religious orders to keep the teaching while rest of us live in the world; later acceptance of usury and interest;
- Yet Jesus' words and deeds still pose an enormous challenge to contemporary ethical challenges in this area.



The Root Of All Evil, Or Our Salvation?



MONEY

Bernard's Inn Hall
1-2pm
Thursday
November 8th
2018

