



Transforming Injustice



Welcome

- Acknowledgement of Country
- Prayer
- Bathrooms, breaks and bushfires
- Moodle
- Post-reading
- Assignments
- Wifi: Guest of St Cuthbert's (no password required)

Summary

Discipleship

The Life of
Nonviolence



Nonviolent
Direct Action



Exodus 1: 15-19

¹⁵ The king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, ¹⁶ “When you act as midwives to the Hebrew women, and see them on the birthstool, if it is a boy, kill him; but if it is a girl, she shall live.” ¹⁷ But the midwives feared God; they did not do as the king of Egypt commanded them, but they let the boys live. ¹⁸ So the king of Egypt summoned the midwives and said to them, “Why have you done this, and allowed the boys to live?” ¹⁹ The midwives said to Pharaoh, “Because the Hebrew women are not like the Egyptian women; for they are vigorous and give birth before the midwife comes to them.”

Exodus 1: 22 – 2:4

²² Then Pharaoh commanded all his people, “Every boy that is born to the Hebrews you shall throw into the Nile, but you shall let every girl live.”

2 Now a man from the house of Levi went and married a Levite woman. ² The woman conceived and bore a son; and when she saw that he was a fine baby, she hid him three months. ³ When she could hide him no longer she got a papyrus basket for him, and plastered it with bitumen and pitch; she put the child in it and placed it among the reeds on the bank of the river. ⁴ His sister stood at a distance, to see what would happen to him.

Exodus 2:7

⁷ Then his sister said to Pharaoh's daughter, "Shall I go and get you a nurse from the Hebrew women to nurse the child for you?"

Midwives of Life and Liberation

Bithiah



Shiphrah

Miriam

Puah

Jochebed

1 Samuel 2: 1-10

Song Of Hannah

'My heart exults in the Lord;
my strength is exalted in my God.
My mouth derides my enemies,
because I rejoice in my victory.

'There is no Holy One like the Lord,
no one besides you;
there is no Rock like our God.
Talk no more so very proudly,
let not arrogance come from your mouth;
for the Lord is a God of knowledge,
and by him actions are weighed.
The bows of the mighty are broken,
but the feeble gird on strength.
Those who were full have hired themselves out for bread,
but those who were hungry are fat with spoil.
The barren has borne seven,
but she who has many children is forlorn.
The Lord kills and brings to life;
he brings down to Sheol and raises up.
The Lord makes poor and makes rich;
he brings low, he also exalts.
He raises up the poor from the dust;
he lifts the needy from the ash heap,
to make them sit with princes
and inherit a seat of honour.
For the pillars of the earth are the Lord's,
and on them he has set the world.

Luke 1: 46-55

Song of Mary

'My soul magnifies the Lord,
and my spirit rejoices in God my Saviour,
for he has looked with favour on the lowliness of his servant.
Surely, from now on all generations will call me blessed;
for the Mighty One has done great things for me,
and holy is his name.

His mercy is for those who fear him
from generation to generation.
He has shown strength with his arm;
he has scattered the proud in the thoughts of their hearts.
He has brought down the powerful from their thrones,
and lifted up the lowly;
he has filled the hungry with good things,
and sent the rich away empty.

He has helped his servant Israel,
in remembrance of his mercy,
according to the promise he made to our ancestors,
to Abraham and to his descendants for ever.'

Matthew 5: 38-48

³⁸ “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ ³⁹ **But I say to you, Do not resist an evildoer.** But if anyone strikes you on the right cheek, turn the other also; ⁴⁰ and if anyone wants to sue you and take your coat, give your cloak as well; ⁴¹ and if anyone forces you to go one mile, go also the second mile. ⁴² Give to everyone who begs from you, and do not refuse anyone who wants to borrow from you.

⁴³ “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ ⁴⁴ But I say to you, Love your enemies and pray for those who persecute you, ⁴⁵ so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. ⁴⁶ For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷ And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸ Be perfect, therefore, as your heavenly Father is perfect.

ἀντιστῆναι ~ *antistēnai*

anti = against

histemi – verb form of *stasis* = violent rebellion, armed revolt

Therefore:

mē antistēnai tō ponērō =

do not react violently against the one who is evil

FILM OR
FLIGHT

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Mark 11:1-11

When they were approaching Jerusalem, at Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples ² and said to them, “Go into the village ahead of you, and immediately as you enter it, you will find tied there a colt that has never been ridden; untie it and bring it. ³ If anyone says to you, ‘Why are you doing this?’ just say this, ‘The Lord needs it and will send it back here immediately.’” ⁴ They went away and found a colt tied near a door, outside in the street. As they were untying it, ⁵ some of the bystanders said to them, “What are you doing, untying the colt?” ⁶ They told them what Jesus had said; and they allowed them to take it. ⁷ Then they brought the colt to Jesus and threw their cloaks on it; and he sat on it. ⁸ Many people spread their cloaks on the road, and others spread leafy branches that they had cut in the fields. ⁹ Then those who went ahead and those who followed were shouting,

“Hosanna!

Blessed is the one who comes in the name of the Lord!

¹⁰ Blessed is the coming kingdom of our ancestor David!
Hosanna in the highest heaven!”

¹¹ Then he entered Jerusalem and went into the temple; and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

“Jesus’ procession deliberately countered what was happening on the other side of the city. Pilate’s procession embodied the power, glory and violence of the empire that ruled the world. Jesus’ procession embodied the alternative vision, the kingdom of God. This contrast - between the kingdom of God and the kingdom of Caesar – is central not only to the gospel of Mark, but to the story of Jesus and early Christianity”

Borg, M & Crossan, J: ‘The Last Week’

Romans 8:18-23

¹⁸ I consider that the sufferings of this present time are not worth comparing with the glory about to be revealed to us. ¹⁹ For the creation waits with eager longing for the revealing of the children of God; ²⁰ for the creation was subjected to futility, not of its own will but by the will of the one who subjected it, in hope ²¹ that the creation itself will be set free from its bondage to decay and will obtain the freedom of the glory of the children of God. ²² We know that the whole creation has been groaning in labor pains until now; ²³ and not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly while we wait for adoption, the redemption of our bodies.

“The narrow theologies which restrict God’s interest and salvation to individual humans do not help us. But Paul in chapter 8 of Romans helps us to see that we, as well as the land, are under the bondage of sin and suffering. Paul also affirms that the land aches for salvation and freedom, just as we do. We see Christ suffering in our people who have been separated from their land, who are paupers on the fringes of Australian society, and whose spirits continue to be crushed through the taunts and stereotypes of others... But then Paul goes further, he sees the pain as the birth pangs of a new beginning. Christ not only suffered; he also rose victorious over pain and evil and death”

Rainbow Spirit Elders, ‘Rainbow Spirit Theology’

Romans 13:1-3

Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. ² Therefore whoever **resists** authority **resists** what God has appointed, and those who **resist** will incur judgment. ³ For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval;

Application of Romans 13

- ‘We cannot use Romans 13 to legitimate our preferred governmental structure without, according to the same logic, accepting the implied divine legitimacy of dictatorships.’
- A clear implication of the gospel that Paul has discussed throughout Romans is the need to love everyone, even enemies, and the refusal to do evil. Who are these enemies that have persecuted the community and must be “overcome” with good? Since Paul seamlessly launches into Romans 13:1–7, with its discussion of the authorities, it is clear that the enemies in view are these authorities.
- Christians should certainly be subject to the authorities for the good ordering of society, but when those authorities step well outside the realm of God’s will there may be times when Christians must choose between obedience to God over obedience to Caesar.

Anslow, M. ‘Romans 13 and Civil Disobedience.’

Recap

- Midwives of Life and Liberation
- Songs of Mary and Hannah
- Sermon on the Mount
- Romans 8
- Romans 13

- Next week: The Life of Nonviolence

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