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## 後期オリエンテーション

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## &lt;前回&gt;経済神学と聖書

## (1) 宗教と経済、問いの所在

1. 宗教と経済は、宗教思想にとって、いわば隠れた問いである。「欲望」という問題。

・近代キリスト教思想の前提→宗教の内面化・精神化＝私事化

聖と俗の二分法：宗教と経済を分離する暗黙の思考法

・現実の宗教を批判的に分析する際に、この二分法には、限界がある。

↓

経済・富・欲望は、キリスト教にとって、常に隠れた争点として存在した。

2. Sallie McFague, "God's Household: Christianity, Economics, and Planetary Living," in: Paul F. Knitter & Chandra Muzaffar (eds.), *Subverting Greed. Religious Perspectives on the Global Economy*, Orbis Books, 2002.**Abstract**

Religions help us from the basic assumptions about what we are and how we should act in the world. Presently, two worldviews with accompanying economic rules for planetary living vie for our loyalty. One is the neoclassical market model with its ideology of greed and its goal of

growth: the consumer society. The other is the ecological economic model with its creed of interdependence and its goal of planetary sustainability: the just society. Many Christians, particularly middle-class North Americans, are presently captive to the first model. Christianity should, however, advocate the second model --- the one that sees the good of all beings, including human beings, as dependent on a sustainable planet where resources are justly distributed. The ecological economic model is not Christian economics; rather, it is an economic model that faintly resembles the radical inclusiveness and open table of Jesus' Kingdom of God. It is better than the market model for human beings and the planet. It is also a more appropriate one for Christians to support. (119)

### 3. マクフェイグに対して

- ・エコロジカルな経済学の内実あるいは詳細は？
- ・エコロジカルな経済モデルを支える人間理解は、現代の自由主義対共同体主義という論争において共同体主義の立場に立つことになるのか？
- ・問題のグローバルな性格と多元的な取り組みという構図を描くことは可能か？ どこに多角的な諸立場がコミュニケーション可能になる地平を見出しうるのか？（自然神学？）
- ・単一の聖書的経済学ではなく、諸経済学の共有する方向性？ バルト的？

### (2) 聖書の宗教と経済との多様な関連性

4. 聖書から特定の政治システムを一義的に導出できない。経済・富の問題も同様である。富者批判という基調と祝福としての富理解まで。

### 5. 富者批判：

- (1) 預言者の富者批判・弱者の視点、正義＝神の下の平等
- (2) 黙示文学：富める者の不正はこの世界の悪の支配の徴。神の国ではこの秩序は逆転。
- (3) イエスの富者批判。
- (4) マリアの讃歌。
- (5) 初期キリスト教会と愛の共産主義（財産の共有）。

6. 物質的な豊かさは神の祝福。→ 因果応報と核とする慣習的共同体的な知恵！

7. 聖書における富の問題の多様性について

Ben Witherington III, *Jesus and Money. A Guide for Times of Financial Crisis*, Brazos Press, 2010)

Sondra Wheeler

### 8. 現代の思想的文脈

富の問題は、キリスト教をその現実性に即して問う場合に避けて通ることができない。

### 9. Witherington

Why a book on money, and why now? Because our economy is in a free fall. We have worked our way into at least a recession. ... we now have to learn to live with less. ... Maybe now is a good time --- even a necessary time --- to reconsider what money means to us and how we use it (and are used by it), and especially to look anew at what Jesus and his earliest followers really taught about wealth and possessions. (7)

10. 「聖書における富の問題に関して、まず確認すべき点は、聖書には富に対する統一見解など存在しないということである。旧約聖書においては、一方に、富を神からの祝福と

する考えがあり——知恵文学には、不正な富の獲得は別にして、富自体を肯定的に捉える言葉が散見される——、他方、預言書や黙示文学では、貧富の格差や不正との関連における富あるいは富者への強烈の批判が見られる。新約聖書においても、旧約聖書の富者批判を受け継いだ議論（福音書、ヤコブ書、ヨハネ黙示録）から、富自体よりも富に固執する欲望へと批判の論点を移す議論（パウロ書簡、牧会書簡）まで、様々な見解が存在する。

見解の多様性を認めた上で、聖書全体に関しては次の点が指摘できる。(1)不正義や過剰な欲望と結びつく富は否定される。(2)富あるいは富者についての論評は、共同体（たとえば教会）が置かれた社会的文脈と相関的である。共同体が社会の経済的政治的な権力構造との関わりを深めるについて、富自体への否定的見解は後退する傾向が見られる。」

（「富」『キリスト教平和学事典』教文館、2009年）

#### <文献補足>

1. Max L. Stackhouse, *Public Theology and Political Economy. Christian Stewardship in Modern Society*, University Press of American, 1991.  
（『公共神学と経済』聖学院大学出版会、2004年。）
2. 山本栄一『問いかける聖書と経済 経済と経済学を聖書によって読み解く』  
関西学院大学出版会、2007年。
3. Wolfhart Pannenberg, *Anthropologie in theologischer Perspektive*,  
Vandenhoeck & Ruprecht, 1983.（『人間学 神学的考察』教文館、2008年。）

## 4－3：聖書と経済思想

### 2：契約思想の射程

#### (1) 契約思想の多様な文脈

- ・ 聖書の契約思想
- ・ キリスト教思想における契約、特にカルヴィニズムの契約神学あるいは倫理思想
- ・ 政治思想：社会契約説からロールズ

1. Max L. Stackhouse, *Covenant & Commitments. Faith, Family, and Economic Life*,  
Westminster / John Knox Press, 1997.

#### Introduction

1. Sex and Marriage: An Intense Debate
2. Household and Work: On Sex, Economics, and Power
3. Home and Religion: Sharing and Home Life
4. Welfare and Children: The Family in State and Society
5. Covenant and Love: What Have We Done?

2. Paul Tillich, *Love, Power, and Justice. Ontological Analyses and Ethical Applications*, 1954,  
in: Paul Tillich. *Main Works* 3, pp.583-650.

愛の多様な現象形態：アガペー、エロース、フォリア、エプチュミア

愛の現実化のための形式＝規範としての正義→アガペー

## (2) 聖書の契約思想から経済へ

Richard A. Horsley, *Covenant Economics. A Biblical Vision of Justice for All*, Westminster/John Knox Press, 2009.

### **Introduction: "All People Are Endowed by Their Creator ..."**

Many Americans understand themselves as a biblical people. Historically politicians as well as preachers have boldly claimed that the United States is God's New Israel, a chosen people with a destiny to embody "justice and liberty for all."

a special calling

new covenant communities (ix)

the Constitution of the United States, the foundation of the people's self-government, was understood as a new Covenant.

The Constitution, like the Covenant, is focused on the protection of people's rights, as articulated explicitly in the first ten amendments, usually called the Bill of Rights.

law as derived ultimately from a higher source, God or Nature. In Jefferson's terms, law is ultimately the "law of nature and of nature's God."

While declaring that all people are "endowed by their Creator with certain unalienable Rights," they systematically denied the rights and the very humanity of the Africans whom they enslaved.

Attended by the inconsistency and hypocrisy involved in its adaptation to North American democracy, the Covenant continued to play a prominent role in political life. (x)

the Constitution was finally amended to extend civil rights to the descendants of former slaves and to extend the franchise to women.

In the 1770s and 1780s the driving concern was to assert independence from the English monarchy and to establish self-government. Political rights were again the principal concern

The biblical Covenant, however, like the exodus with which it is linked, is focused as much on economic rights as on political rights. The hard bondage under Pharaoh in Egypt that the Hebrews escaped in the exodus was not only political subjugation but economic oppression. (xi)

This ideology of freedom as pursuit of self-interest reinforced and shaped the strong sense of individualism in U.S. society. The ideology of individual self-interests gave license to entrepreneurs in nascent capitalist enterprises.

The marriage of capitalist corporations with industrialization and international trade brought about a complete transformation of the economy in the United States

Workers became dependent on the owners and management. Fewer and fewer people came to own and control more and more of the wealth and resources.

Capitalism, which requires an economic return on capital invested, thus became the economic system, with no effective challenge and little serious criticism. (xii)

the equivalent principle was not applied to economic relations.

Until recently little objection was made that executives make a hundred or a thousand times as much as workers, and that the big investors have billions while millions of workers have barely

enough to live on. It is even accepted that , since capitalism is a dynamic system, it must grow. Each corporation must grow, and every national GNP must grow, whatever the effects on people or the environment.

The biblical Covenant and its concern for economic rights, however, had not disappeared. (xiii) Such reforms, of course, were only attempts to check abuses by those who wielded power in the system, not a fundamental change in the system it.

To avoid layoffs labor union had to give back wages, while CEOs' compensation escalated. Weakened unions could no longer defend worker' right to decent wages and job security, and transnational corporations could effectively ignore the rights of workers in developing countries. (xiv)

In recent years we have experienced the further erosion of economic rights. The profits of the huge corporations and the expense of their workers, ... The now globalized capitalist economy does not recognize the economic rights of its workers.

the people of the United States are now seeing their lives heavily determined by enormously powerful transnational corporations and their super-wealthy CEOs...

This situation bears a striking resemblance to that of the ancient Hebrews caught in hard bondage under Pharaoh, the enormously powerful head of the imperial economy in Egypt. (xv)

A broader survey of economics in the Bible will real that biblical economics more generally centers on the Covenant. We will discover in the biblical Covenant that the "unalienable rights" with which all people are "endowed by their Creator" include economic rights, rights necessary for "Life, Liberty, and the pursuit of Happiness." In the covenantal economics of the Bible, moreover, God-given economics rights are inseparably connected with public communal values. The erosion of these rights and values by the power of huge corporations is a fundamental violation of the Covenant that so informed the foundational events and documents of the United States.

The Bible might seem like the last place one would look for information and guidance on economics. Despite the prominent role that the exodus and Covenant played in the formative history of the United States, the assumption has grown during the last century that the Bible is religious literature about religious matters. This is reinforced by the modern separation, ... , of religion and politics and the belief that economics are and ought to remain independent of religious concerns.

economic concerns run throughout the Bible.

Economic concerns are central also in the teachings of Jesus. The petitions of the Lord's Prayer focus on enough food to eat each day and the cancellation of debts. (xvi)

Despite the prominence of economic issues throughout the Bible, the field of biblical studies has generally neglected economics. In recent years, however, a few scholars have given special attention to the economic system assumed in biblical books and/or to economic concerns evident in particular texts.

investigation of the political-economic context in which Jesus and his movement emerged has enabled us to hear previously undetected economic implications in his teachings.

Drawing on these recent studies we can formulate a provisional picture of the economic structures and dynamics in which the ancient Israelites lived and we can gain a sense of the economic concerns of the prophets and of Jesus and the Gospels. (xvii)

This book will be mainly an exercise in historical investigation of biblical texts, examining the relations between the physical environment (land and water), social structure, and culture (religious beliefs, laws, etc.). Often this will mean looking at what biblical texts say that social-economic relations ought to be (or ought not to be) and how that affected or did not affect economic behavior and development. (xviii)

## **Part 1: Economic Justice and the Common Good**

### **1. Serving the Sacred Forces of Imperial Civilization**

The Ancient Near East, High civilization

the high civilization were sacred, the sacred *economic* structure of Egyptian and Mesopotamian civilizations (1)

Study of economics in ancient Near Eastern societies tends to focus on the plethora of documents ... that have been unearthed in the last century or so. Little attention has been given to broad patterns of economic structure and relationships. Interpreters tend to apply concept and categories derived from modern capitalist economics, such as "the market" and "private property." But a market economy did not become dominant in any society until modern times.

in contrast to modern society, there was no separation between economics, politics, and (2) religion. In most cases there were no words and concepts for what we think of as particular functions or roles.

The economic and politics were thus always sacred.

The basic unit of production and consumption was the family. (3)

Equally or perhaps even more important as a motivating factor making the economic system work was the religious-cultural dimension. (9)

The starting point is to note again that religion and political-economy were inseparable. The "household of the gods," which we call "temples," were also centers of political-economic power. We commonly think of ancient Egyptian and Mesopotamian religions as polytheism, in contrast with the monotheism that emerged with the Israelites. But this is simply a pious platitude. It is not even clear that the ancient Near Easterners had a generic concept of the gods.

There were the personified forces that determined the people's lives. Most of them were natural forces.

The forces, moreover, were Superhuman Persons who could provide or withhold fertility and productivity. (10)

While it may seem ironic to us, with our critical distance, a key aspect of this sacred economic system was that the Forces that the people feared and appeased with their tithes and offerings were in large part the products of the people's labor and produce.

the imperial monarchy was utterly dependent on the produce of the people to support the military

## 2. Covenant Society and Economic Rights

The Covenant that God made with the people of Israel on Mount Sinai, mediated by Moses, stands at the center of the Hebrew Bible.

God's promise to Abraham

the covenantal laws and teachings in these books cover not only religious observances but most aspects of social, political, and economic life as well.

The Mosaic Covenant is also the central theme in the books of the Deuteronomistic History, from Joshua through 2 Kings. (17)

In modern societies, Christians and Jews have usually understood the Bible as concerned with religious life. ... The Bible, however, is concerned with all of life. In ancient Israel religion and political-economic life were inseparable. God was concerned with all aspects of life.

Declaration of Independence

the Declaration included the economic aspect. ... they focused on political rights.

the exodus of the Hebrews ... the very prototype of a people gaining its independence (18)

The ten commandments

The overall structure of the Mosaic Covenant as it stands now in the books of Exodus, Deuteronomy, and Joshua may have been a secondary development. (19)

The broader structure of the Mosaic Covenant in the biblical texts is parallel to that of international treaties that may have been known to early Israel and were certainly known by the time of the prophets. (20)

The most striking feature of the Covenant is that it establishes a relationship between the people and Yahaweh that is inseparably political-economic and (almost by definition) religious.

the king who gives the "treaty" is the transcendent God, Yahaweh.

the Covenant is a direct relationship between God and the people. (23)

the deliverance

This is their prime motivation to keep the commandments God gives them. In theological terms, Gospel precedes Law.

This relationship is economic as well as political. (24)

The point of the second commandment

the Israelites were not to revert to serving such gods. There is no implication that those gods do not exist. On the contrary, it is necessary to prohibit reverting to serving them precisely because the people would want the feeling of security provided by the forces that generated productivity (fertility).

The Commandment to observe the Sabbath day has a similar economic focus, to relieve the people of the unrelenting labor usually required in service of the gods of ancient Near Eastern civilizations.

The commandments to "honor your father and mother" and "not commit adultery" protect the integrity and continuity of the family within and without

the land was allotted to families as their ancestral inheritance from which they derived their loving. The family was the fundamental unit of production, reproduction, and socialization, as well as the fundamental unit in the relation of the people with Yahweh. (25)

"You shall not steal" pertained to actions, even inadvertent acts, that could ruin neighbor family economically. (28)

### **3. Mutual Support and the Protection of Economic Rights**

This economy is moral insofar as all village families are guaranteed an economic subsistence, so long as the villagers themselves still control the resources to make it possible. (37)

Two principles lay at the basis of the moral economy of early Israelite village communities. First, the land belonged to Yahweh and was, in effect, leased to Israelite families for their use. (38)

The second principle underlying all of the principles developed to keep families viable was that the land allotted to each family was inalienable, could not be permanently sold or taken away. (39)

a family's land is part of the land allotted to a clan or a whole village. ... the jubilee year (47)

At the center of God's Covenant with Israel are principles that protect the people's economic as well as political rights. The Covenant as elaborated in the principal covenantal law code in the Pentateuch then includes a number of laws, arrangements, and mechanisms that worked to ensure the realization of those economic rights. Two fundamental principles underlay these laws and mechanisms that supported people's economic viability. One is that the land ultimately belongs to Yahweh and was given to Israelite families. That is, people had a God-given right to (and basis for) the economic resources for an adequate living. The second and closely related principle was that their family inheritance of land was inalienable. That is, the God-given resources for people's economic livelihood were inalienable. (48)

That is, in Israel's Covenant the society or body politic, in its constituent communities, is charged with responsibility for guaranteeing the economic (48) rights of the members of the society to an adequate living.

to supply a safety net for those who become needy because of various contingencies. (49)

### **4. The Monarchy and Economic Centralization**

### **5. Prophetic Codemnation of Economic Exploitation**

## **Part 2: The Renewal of Covenantal Community**

### **6. The Roman Imperial Economy in Jesus' Time**

### **7. Jesus' Renewal of the Covenant**

### **8. Covenant Renewal and Economic Justice in the Gospel of Mark**

### **9. The Assemblies of Christ in the Letters of Paul**

### **10. Covenantal Community in the Gospel of Matthew**

**Conclusion: "... With Certain Unalienable Rights"**