God in Civil Society: Prophetic, Sapiential, and Pacific

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God in Civil Society:
Prophetic, Sapiential, and Pacific

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What a Wonderful World

I see trees of green, red roses, too,
I see them bloom for me and you,
And I think to myself, “What a wonderful world.”

Something quite wonderful happened last month, sisters and brothers! The Holy Spirit calls Christians, among other things, to notice “wonder” when it happens and to tend to it wherever it happens. Now, this wonderful thing happened in Geneva, Switzerland, and it is packed with all kinds of earthly good. So, how can we Christians tend God’s left hand of goodness in this event? Also, how are we to tend to the wonder of God’s providential goodness while remaining fully attuned, as was Louis Armstrong, to the reality of sin and evil? That is what we will explore.

In his Large Catechism Martin Luther instructs us to care about such happenings:

Although much that is good comes to us from human beings, nevertheless, anything received according to God’s command and ordinance in fact comes from God. Our parents and all authorities—as well as everyone who is a neighbor—have received the command to do us all kinds of good. So we receive our blessings not from them, but from God through them. Creatures are only the hands, channels, and means through which God bestows all blessings.

For this reason Luther’s “Talk” discussions by asking, “God is always up to all things new” (Rev 21:5; promise marks God’s identity, the Holy Spirit, Christians be the true and ultimate new Father’s creation yearns (2). Well, what exactly did is so new? The Palestinian organization, Magen David, mutual recognition. Further the Red Cross (ICRC) an addition to the Red Cross a the Red Crystal, which Israel international organizations supplement the Red Cross a something wonderful for wh ICRC holds a significant place and the international law of finally in the ICRC, which a global movement. Rather, w emerging global phenomena speak, of which the Red Cro one particular expression, a

People who study these for some time now that a p phenomenon has been emerg putting their finger on pers perspective we can say that discerning what good God in emerging global reality. The intimate family or friendship these intimate groups to do knows that. Also, those who
For this reason Luther routinely opened his evening “Table Talk” discussions by asking, “What’s new? What’s new in the land?” God is always up to new things: “Behold, I am making all things new” (Rev 21:5; cf. Isa 48:6). This remarkable promise marks God’s identity to a tee. Through the power of the Holy Spirit, Christians trust our crucified, living Messiah to be the true and ultimate new thing for which all the Heavenly Father’s creation yearns (2 Cor 5:17; Gal 6:15).

Well, what exactly did happen last month in Geneva that is so new? The Palestinian Red Crescent and Israel’s parallel organization, Magen David Adom, signed an agreement of mutual recognition. Furthermore, the International Committee of the Red Cross (ICRC) sanctioned a new official emblem in addition to the Red Cross and Red Crescent. Now, there is also the Red Crystal, which Israel’s Magen David Adom and other international organizations can use, either to replace or to supplement the Red Cross and Red Crescent.1 In itself this is something wonderful for which to thank God, because the ICRC holds a significant place within the Geneva Conventions and the international law of war. Still, our interest today is not finally in the ICRC, which is nearing its 150th anniversary as a global movement. Rather, we want to attend to the wider emerging global phenomenon, to the societal genotype, so to speak, of which the Red Cross, Crescent, and Crystal are but one particular expression, a phenotype.

People who study these kinds of things have been aware for some time now that a particular new type of global phenomenon has been emerging. Still, they’ve had trouble putting their finger on precisely what’s going on. From a faith perspective we can say that researchers have had trouble discerning what good God is bringing about through this emerging global reality. The Red Cross, for instance, is not an intimate family or friendship social entity, though in fact it aids these intimate groups to do what only they can do. Everybody knows that. Also, those who study these things have been quite
clear that organizations like the Red Cross are not about producing goods and services for our market economies. The Red Cross is decidedly “non-profit,” even though it does a world of good and surely serves many people. Furthermore, the Red Cross does not administer power in a manner that would fit neatly within the calling of a political government. The Red Cross is certainly “non-governmental.” In fact, people regularly identify the Red Cross as a “non-governmental organization,” an NGO or an INGO—an “international non-governmental organization.”

But how would you like to be known by what you are not? A non-someone or a non-something? A non-Lutheran or a non-white? A not-for-profit or a not-government? Negative identities do display a kind of adolescent strength, but overall they lack purpose and publicity. Theologically speaking, negative identities make it difficult to discern and tend to the good that God is up to through them. Negative identities cloud the clarity of calling.

Exploration and study will assist us to move from noticing wonder and praising God for it to tending to the wonderful goodness that God has in store. People studying phenomena like the Red Cross have finally agreed in the last decade or so to identify this emerging reality by the term “civil society.” Reformation Christians explore such penultimate things under the doctrines of creation, vocation, and the first use of the law, teachings well known by those of you attending this Mid-Winter Convocation. Exploring, studying, and tending to God’s creation and law and to our vocations helps to “prepare the way,” to use Dietrich Bonhoeffer’s apt phrase, even for the new creation centered in the crucified Messiah and called into existence by the Holy Spirit.

Our assignment is to consider God in civil society. We will do this by pondering three biblical traditions—the prophetic, the sapiential, and the pacific—and by developing a civil society imagination. In this first address our reflections will take three turns. First, we will orient ourselves around Isaiah’s prophetic imagination. Second, we will develop a civil vocation of solidarity and, finally, enter God’s pacific imagination. Bible’s sapiential tradition is central to explore in our second address.

Isaiah addresses the masses in ancient Israel:

I reared children, but people do not understand me; they have despised me, estranged from me. They were sickly from birth; there was no health in their bones. They went wild like bulls; strayed and strayed, and none gathered them. They were no more a herd, no more a flock. They went down into Egypt like wild beasts; the enemy overtook them there. Many devoured them like locusts; they devoured them and devoured them, and they held no check. They emptied themselves, and there was no one to rescue them; no one said, “What have I done to them?” They were estranged as sheep gone wild; they were scattered over the mountains like lambs bought for no price. (Isa 1:2-6)

Ancient Israel’s failure and distortion. Israel distorted the way that God shares all the world. Isaiah notes how, for with Israel as parents share natures, nurturing, and fut
Isaiah's prophetic imagination of God's relation to public life. Second, we will develop a civil society imagination and suggest a vocation of solidarity and publicity. Third, we will employ the Bible's sapiential tradition in order to think about civil society and the vocation of public companions, which we will continue to explore in our second address, "Church as Public Companion: Entering God's Pacific Mandate."

**Isaiah's Prophetic Imagination for Public Life**

Isaiah addresses the massive failure of theological imagination in ancient Israel:

I reared children..., but Israel does not know, my people do not understand...[They] have forsaken [me], [they] have despised [me], [they] are utterly estranged [from me]...[Your] whole head is sick...[your] whole heart is faint. From the sole of the foot even to the head, there is no soundness in it....[You are a] sinful nation, people laden with iniquity. (Isa 1:2-6)

Ancient Israel's failure went far beyond a mere lack of imagination. Their imagination was systematically distorted and corrupting. Israel distorted the very identity of Yahweh and the way that God shares all kinds of good with the created world. Isaiah notes how, for generations, God had shared life with Israel as parents share everything they have in the nurturing, nurturing, and futuring of their children.
This unmitigated, full communion of parents with children opens, sustains, and extends the roominess of God's hospitality throughout the world. From that perspective Isaiah addresses Jerusalem as “rulers of Sodom” and “people of Gomorrah” (Isa 1:10), those ancient prototypes of desolate, death-dealing inhospitality. In Sodom and Gomorrah, which can be called cities only as a cruel joke, orphans roam the streets homeless, widows beg for bread hopeless, and aliens get exploited until they are lifeless. If Israel is to “cease to do evil, learn to do good,” and “seek justice,” it will have to “defend the orphan, plead for the widow,” and “rescue the oppressed” (Isa 1:17).

If such evil inhospitality were not bad enough in itself, Israel in Isaiah’s time heaped injury upon injury by distorting the very reputation of God among the nations. Israel imagined that it could publicly claim and bear Yahweh’s name in its “solemn assemblies” all the while manifestly living the form of Sodom and Gomorrah. Such systematic distortion is blasphemy in the precise sense. The Second Commandment emphatically forbids invoking God’s name and reputation in order to cloak a Sodom-and-Gomorrah-like society: “You shall not make wrong use of the name of the Lord your God, for the Lord will not acquit anyone who misuses his name” (Exod 20:7). God's name dare not be invoked in order to cover up an un-Yahweh, indeed, an anti-Yahweh daily life. Defamation of God's character leads to all-around public death. The gods of inhospitality ought not form the public life that flows from the solemn assemblies where God’s name is invoked. When Jesus gave the church “Hallowed be Thy name” as its first petition, he accentuated how routine our blasphemy really is. Only God's characteristic form of life, indelibly inscribed in the divine name, promises real public life rather than public death.

Ancient Israel’s collapse reached its climax as it imagined that God could not or would not see through the cloak of presumed solemn assemblies. Isaiah declares that God will not tolerate deceitful blasphemy and the resulting social death, which most often first affects vulnerable residents:

Come now, let us argue says the Lord: though your sins are like the snow though they are red if they shall be like white If you are willing and you shall eat the good but if you refuse and you shall be devoted for the mouth of the wolf (Isa 1:18-20)

The prophet’s criticism to share life and all kinds of creation. Thus, God expects the social character of all nations imagination entails sociology of God’s justice and of God takes up this prophetic ini...

The primary question anywhere, now that we alone and isn’t ever ago all everything is going to whether, contrariwise, our separate prejudice are going to be able, i.e., law, anthropology, or a principled lives they e

Discerning God’s good communities lead principle
of parents with children

...the Community

dead, which most often first visits a community's most vulnerable residents:

Come now, let us argue it out,
says the Lord:
though your sins are like scarlet,
they shall be white as snow;
though they are red like crimson,
they shall be like wool.
If you are willing and obedient,
you shall eat the good of the land;
but if you refuse and rebel,
you shall be devoured by the sword;
for the mouth of the Lord has spoken.
(Isa 1:18-20)

The prophet's criticism rests on the fact that God desires to share life and all kinds of good indiscriminately throughout creation. Thus, God expects this divine characteristic to form the social character of all nations. In other words, theological imagination entails sociological imagination. This is true both of God's justice and of God's mercy. Each age, each context, takes up this prophetic inquiry. As Clifford Geertz notes:

The primary question for any cultural institution anywhere, now that nobody is leaving anyone else alone and isn't ever again going to, is not whether everything is going to come seamlessly together, or whether, contrariwise, we are all going to persist in our separate prejudices. It is whether human beings are going to be able, in Java or Connecticut, through law, anthropology, or anything else, to imagine principled lives they can practically lead [together].

Discerning God's goodness in civil society will help our communities lead principled lives together.
Civil society is that vast, spontaneously emergent, ever dynamic plurality of networks, associations, institutions, and movements for the prevention and promotion of this, that, and the other thing. The term "civil society" refers to a sociological location, not to a society that behaves itself civilly with civil speech and the like. Now civility is welcome, even necessary, but the category "civil society" is not reducible to "civility." Civil society has gradually emerged since the eighteenth century as a critical component of the overall architecture or landscape of Western civilization. Furthermore, it now appears to be emerging increasingly within other great civilizations around the world, leading to a possible "global civil society."

A very basic sociological map will help (figures 1-3). Our sociological map will help us to understand the vocational place of civil society within Western civilization and thereby assist church communities to participate critically in our time according to Isaiah's prophetic imagination.

We start our map (figure 1) with the political state within Western experiences, remembering that within the West there always remain important contextual differences from country to country.

We can represent the political state (figure 1). Generally, there are three branches: an executive, a legislative, and a judicial—though again, there are variations. The primary medium is power, administrative power. There is another megasystem, and a medium is money. These are come to dominate the landscape. The differentiations, autonomy systems vary from place to place, therefore, always empirical matters for interpretation and...
Civil Society
A "Western" Map

Civilly emergent, ever associations, institutions, and promotion of this, that, civil society refers to a city that behaves itself civilly. Civility is welcome, even society is not reducible to an emerged since the component of the overall civilization. Furthermore, arising within other great systems to a possible "global civil society"

will help (figures 1-3). Our understand the vocational place- lization and thereby assist critically in our time ngation. With the political state within that within the West there differences from country to

Figure 1

![Political State and Market Economy Map](image)

We can represent the political system as a giant sphere. Generally, there are three branches—an executive, a legislative, and a judicial—though again there are important national variations. The primary medium of the political system is power, administrative power. In addition to the political state, there is another megasystem, the market economy. Here the medium is money. These are the two great systems that have come to dominate the landscapes of Western countries. The differentiations, autonomy, and overlap between these great systems vary from place to place and time to time and are, therefore, always empirical matters for inquiry and deliberative matters for interpretation and decision.

There is a third sphere that sociologists call the lifeworld (figure 2).
The lifeworld is where our personal lives unfold, where our culture and values are formed, and where personal friendships develop. In our map the lifeworld appears flattened and squashed. Is that not too often how we feel about our personal lives and personal values? The kind of values and culture that we desire in the lifeworld of our families and friends do not seem to be nearly as strong, vital, and determinative as do the two great systems with their respective media that often drive and steer Western civilization. When this happens and to the extent that this happens—which again is always an empirical question—we experience the domination and colonization of the lifeworld by the economy and the state. A colonized lifeworld generates and engenders injustices, diminished well-being, meaninglessness, suffering, oppression, and a host of serious unpleasant things.

In our everyday lifeworld we long to revel in our cultural heritages, to coordinate our actions as groups according to mutually reached and recognized norms, and to develop individual and social identities. These key features of the lifeworld—cultural embodiment, social integration, and personal identity formation, symbolic or linguistic dimension. As the everyday extend themselves, they over overlapping lifeworlds there institutional dimension of the society. This public space or dimension of the everyday life.

In such contexts civil possibilities for Western cw emphasize, however, that the about civil society's emancipation.

We can situate civil society's way:

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**Figure 2**

POLITICAL STATE (Power)

MARKET ECONOMY (Money)

Executive Legislative Judicial

LIFEWORLD (Personal Life & Values: Family: Friends)

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**Figure 3**

POLITICAL STATE (Power)

Civil (Solid)

LIFEWORLD (Personal Life & Values: Family: Friends)

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*Living Out Our Callings in the Community*
personal identity formation and fulfillment—have both a symbolic or linguistic dimension and an institutional dimension. As the everyday lifeworlds of many different peoples extend themselves, they overlap with each other. These overlapping lifeworlds thereby take on an emerging, public institutional dimension of their own, which is now called "civil society." This public space of civil society is the institutional dimension of the everyday lifeworld.

In such contexts civil society offers hopeful, emancipatory possibilities for Western civilization and beyond. I want to emphasize, however, that there is no historical inevitability about civil society's emancipatory calling.

We can situate civil society in our map in the following way:

Figure 3
Figures 1 and 2 presented a descriptive account accompanied by a critical aspect. Figure 3 flaunts, we might say, a normative hopefulness regarding civil society, which civil society advocates harbor. From here on I will exploit the normative aspects, which do have empirical roots within already existing Western experiences.

The core medium of civil society is social solidarity—publicity. We can imagine two sides to civil society. These two sides correspond to the positioning of civil society in reference to the everyday lifeworld on the one side and the great systems of the state and the economy on the other hand. The side of civil society's solidarity that is turned toward the lifeworld is its *sleuthing* aspect, and the side turned toward the state and the economy is its public *sluicing* aspect (figure 4).

![A Sociological Map](image)

Sleuths, like their can have their eyes, ears, and on with civil society solidarity lifeworld. Civil society's movements for the prevent the other thing regularly a economic, and political *pro* resonate in the private arena exists. As a sleuth, civil society: research into causative fact. Civil society organizations, distill, and frame critical in a moral language and culture manifests itself through pr for moral and cultural form. The purpose is to alleviate, disruptions, and injustices.

Civil society also ans publicity with its sluicing and the market economy. These sluices facilitate the Civil society does something transmits its critical intellect energy about lifeworld public opinion. Public opinion the public spheres for democracy. In its work of sluicing, civil public voice. More accurate voices that channel lifeworld political proposals to the state and judicial deliberation, d implementation. By sluicing associations, institutions, it vigilantly assess the politic.
Sleuths, like their canine sleuthhound forebears, always have their eyes, ears, and noses close to the ground, and so it is with civil society solidarity in its relation to the everyday lifeworld. Civil society's networks, associations, institutions, and movements for the prevention and promotion of this, that, and the other thing regularly attune themselves to the way cultural, economic, and political problems, disruptions, and injustices resonate in the private arenas of everyday life as it actually exists. As a sleuth, civil society solidarity takes the form of research into causative factors of domestic violence, for instance. Civil society organizations, networks, and movements identify, distill, and frame critical issues. They give these critical matters a moral language and cultural energy. Often such solidarity manifests itself through proposals, programs, and practices for moral and cultural formation or critical reformation.

The purpose is to alleviate, heal, liberate, and prevent problems, disruptions, and injustices. In short, to mend and make whole!

Civil society also answers the vocation of solidarity and publicity with its sluicing side turned toward the political state and the market economy. Think about how a network of sluices with gates and canals connects uneven segments of a waterway. These sluices facilitate the flow of goods across uneven terrain. Civil society does something similar. It regularly transforms and transmits its critical intelligence, moral discourse, and cultural energy about lifeworld problems into amplified forms of public opinion. Public opinion then works its way into the political public spheres for democratic deliberation and processing.

In its work of sluicing, civil society solidarity becomes a political public voice. More accurately, civil society is a constellation of voices that channel lifeworld dynamics and form public will and political proposals to the state for legislative, administrative, and judicial deliberation, decision-making, and implementation. By sluicing, civil society networks, associations, institutions, and movements constantly and vigilantly assess the political state and its political processes.
In this way civil society provides the crucial sociological space for ongoing, across the board accountability or publicity.

Civil society also informs the market economy. At this time, the sluicing processes relative to the market economy remain less institutionalized and thereby less effective than its sluicing processes relative to the state. Civil society offers its critical normative assets to the market economy with the goal of forming corporate citizenship and responsibility for just and sustainable economies rooted in a more context-specific stakeholder ethos. These public dynamics represent the publicity feature of civil society. Solidarity and publicity represent the normative vocation of civil society.

The Sapiential Imagination and Civil Society Public Companions

Historically, Reformation traditions have thought about God's relation to the public world through the concept of political vocation coupled with the prophetic imagination concerning justice. Biblical wisdom traditions also contribute to the moral content of worldly good. In this way the Bible’s sapiential imagination helps us discern God’s goodness mediated through civil society’s vocation of solidarity and publicity. It is not just coincidence that biblical scholarship is retrieving the sapiential imagination at the same time that a global civil society is emerging. Consider the voice of wisdom in Prov 8:

Does not wisdom call, and does not understanding

"To you, O people, I cry and my cry is to all
O simple ones, learn to acquire intelligence.
Hear, for I will speak and from my lips will go
Take my instruction and knowledge rather
for wisdom is better than sleep and all that you may with her....
By me kings reign, and rulers decree what
by me rulers rule, and nobles, all who
The Lord created me at the first of his acts.
Ages ago I was set up, at the first, before the earth.
And now, my children, happy are those who
Hear instruction and do not neglect it
Happy is the one who watches daily at me
waiting beside my entrance.
For whoever finds me finds life and obtains favor in all
Those who miss me are those who miss
all who hate me lov
Does not wisdom call,  
and does not understanding raise her voice?....

"To you, O people, I call,  
and my cry is to all that live.

O simple ones, learn prudence;  
acquire intelligence, you who lack it.

Hear, for I will speak noble things,  
and from my lips will come what is right....

Take my instruction instead of silver,  
and knowledge rather than choice gold;  
for wisdom is better than jewels,  
and all that you may desire cannot compare with her....

By me kings reign,  
and rulers decree what is just;

by me rulers rule,  
and nobles, all who govern rightly....

The Lord created me at the beginning of his work,  
the first of his acts of long ago.

Ages ago I was set up,  
at the first, before the beginning of the earth....

And now, my children, listen to me:  
happy are those who keep my ways.

Hear instruction and be wise,  
and do not neglect it.

Happy is the one who listens to me,  
watching daily at my gates,  
waiting beside my doors.

For whoever finds me finds life  
and obtains favor from the Lord;  
but those who miss me injure themselves;  
all who hate me love death.
Proverbs 8 highlights at least seven features of the sapiential imagination that resonate with the vocation of civil society solidarity and publicity. First, wisdom personifies God’s creation-wide orientation. God communicates social moral wisdom worldwide, which of course includes Israel and the church, yet is not confined to either. God’s moral wisdom, therefore, has cosmopolitan scope. Second, God communicates social moral wisdom on the level of lived human experience. The sapiential imagination emerges thoroughly rooted in daily experience and situated contextually. It stipulates a rooted cosmopolitan reality. Third, social moral wisdom is integral for a holistic form of personal, social, and environmental well-being and beauty. Fourth, social moral wisdom searches out not only the highways but also the byways, the alley ways, and the country roads with wisdom’s invitation to learn equity, justice, and righteousness. This resonates with the sleuthing task of civil society. Fifth, social moral wisdom is open-ended and future-oriented, as well as inductively accessible and egalitarian. Sixth, social moral wisdom is singularly valuable for political authority and rule. Social moral wisdom can sustain conventional ways of life, and equally it can launch emergent and innovative ways. In a self-reflexive way civil society’s medium of moral solidarity and publicity regularly develops sapiential intuitions into genuine insights and embodies these insights publicly in institutional forms fit for the twenty-first century—thus, civil society’s sluicing task. Seventh, social moral wisdom is a this-worldly matter of life and death. In the sapiential imagination there is a mutual love affair between moral wisdom and human life, indeed, for the sake of planetary life. Furthermore, the Bible testifies that this affair is God’s doing.

Given these seven features, I suggest that we imagine civil society as God’s preferential location for discerning, discovering, innovating, communicating, and enacting social moral wisdom in the contemporary global situation. This also sets the table for imagining our church community’s public companions with the dynamic networks, associating the prevention and promoting that make up civil society. In the prophetic and sapiential God’s peacemaking. Civil society companions it can muster.

1. "What a Wonderful World" by David Weiss.
6. Jesus’ petition against bribery in Ezek 36:16-25. Martin Buber point up precisely in his

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imagining our church communities as prophetic and sapiential public companions with the vast, spontaneously emergent, ever dynamic networks, associations, institutions, and movements for the prevention and promotion of this, that, and the other thing that make up civil society. In our next address we will see how the prophetic and sapiential find their point in the pacific, in God's peacemaking. Civil society surely needs all the public companions it can muster.

5 In past times researchers often located organizations like the Red Cross within the “third sector” or the “voluntary sector,” as distinct from the political and economic sectors.
7 Jesus’ petition against blasphemy finds its biblical precedent in Ezek 36:16-25. Martin Luther, for instance, picked this point up precisely in his *Large Catechism*, 392-396.


We can imagine God's creative presence and agency mediated through political vocation grounded in a vigorous dialectic between Rom 13:1 ("Let every person be subject to the governing authorities; for there is no authority except from God") and Acts 5:29 ("We must obey God rather than any human authority"). For a Lutheran interpretation of this dialectic, see Gary M. Simpson, "Toward a Lutheran 'Delight in the Law of the Lord': Church and State in the Context of Civil Society," in Church and State: Lutheran Perspectives, ed. John Stumme and Robert Tuttle (Minneapolis: Fortress, 2003) 20-50.

1. Martin Luther, in his Labyrinth, says that "the hands, chest, God bestows all blessings direct people who say, 'If Where do we look for God in Civil Society:"

2. "Civil society," says Simpson, "networks, associations, prevention and promotion. What are some of these participate in or contribute to? Have you thought about it?"

3. The institutions of civil society, seeking out the and economic trouble and organizations with which and congregations have a relationship. Have you been a part of a group? Why is it important to be involved in such efforts?"

4. Read together Prov 8, describing the world through "wisdom"'s insight, common sense, or preferring the ways of God. What is its purpose? How does God's wisdom in the world relate to our community?"
Study Questions

1. Martin Luther, in his *Large Catechism*, wrote that human beings are "the hands, channels, and means through which God bestows all blessings." If this is true, where might we direct people who say, "If there is a God, why doesn’t he...?" Where do we look for God in the world?

2. "Civil society," says Simpson, is made up of the various "networks, associations, institutions, and movements for the prevention and promotion of this, that, and the other thing." What are some of these networks or institutions that you participate in or contribute to? Why do you do that? Have you thought about these as the work of God?

3. The institutions of civil society are "sleuths," according to Simpson, seeking out the causes of familial, social, political, and economic trouble and unrest. How does that work in organizations with which you are familiar? Do churches and congregations have a role in these efforts?

4. The institutions of civil society are "sluices," says Simpson, channeling their learnings and proposals for improvement to the power centers of government and the economy. Have you been a part of such efforts, as an individual or part of a group? Why is it important for people of faith to be involved in such efforts?

5. Read together Prov 8, describing how God works in the world through "wisdom"—which might include knowledge, insight, common sense, order, seeing things clearly, morality, preferring the ways of God. How do we learn God's wisdom? What is its purpose? How might we become channels of God's wisdom in the world?