

SELF-AFFIRMING NONVIOLENCE

Jesus' Call to Dignity, Worth, and Human Value

Judas Rebellion (Augustus)
Sepphoris 4 BCE & the Roman Governor in Syria, Varus
(Josephus; Jewish Antiquities 17:295 - 2000 crucified in Jerusalem)

Jewish and Roman War 66-69 CE
Jerusalem 70 CE

Bar Kokhba revolt (Third Jewish Revolt; 132-136 CE)
580,000 Jews perished in the war and many more of hunger and disease, many were sold into slavery. The Jewish communities of Judea were devastated to an extent which some scholars describe as a genocide.

26 CE - The Standards (Ensigns) Incident (War 2:175-203)

40 CE - The Statue of Gaius Caligula in the Temple Episode (Antiquities 18:261-309)

Gesturing with the Left Hand (Dead Sea Scrolls, 1 QS 7)

Exodus 22.25-27—"If you lend money to one of my people among you who is needy, do not treat it like a business deal; charge no interest. If you take your neighbor's cloak as a pledge, return it by sunset, because that cloak is the only covering your neighbor has. What else can they sleep in? When they cry out to me, I will hear, for I am compassionate.

Deuteronomy 24.10-17—"When you make a loan of any kind to your neighbor, do not go into their house to get what is offered to you as a pledge. Stay outside and let the neighbor to whom you are making the loan bring the pledge out to you ... Do not deprive the foreigner or the fatherless of justice, or take the cloak of the widow as a pledge.

Genesis 9.22-23—"... Their faces were turned the other way so that they would not see their father naked.

Matthew 6.13—And lead us not into temptation [time of trial], but deliver [liberate] us from evil.

Josephus—At this the Jews as though by agreement fell to the ground in a body and bent their necks, shouting that they were ready to be killed rather than transgress the Law. (War 2:175-203)

Josephus—"On no account would we fight," they said, "but we will die sooner than violate our laws." (Antiquities 18:261-309)

Philo—"When the Jews at large got to know of the scheme, they staged mass demonstrations of protest before Petronius, who by then was in Phoenicia with an army." (Legatio ad Gaium)

Matthew 5.38-44—You have heard that it was said, 'Eye for eye, and tooth for tooth.' But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if any- one wants to sue you and take your shirt, hand over your coat as well. If anyone forces you to go one mile, go with them two miles.

Joanne Carlson Brown and Rebecca Parker, God So Loved The World?—"It is not acceptance of suffering that gives life; it is commitment to life that gives life. The question, moreover, is not, Am I willing to suffer? but Do I desire fully to live? This distinction is subtle and, to some, specious, but in the end it makes a great difference in how people interpret and respond to suffering. If you believe that acceptance of suffering gives life, then your resources for confronting perpetrators of violence and abuse will be numbed." (Christianity, Patriarchy, and Abuse, pp. 1-30)

Barbara Deming; Revolution and Equilibrium—"With one hand we say to one who is angry, or to an oppressor, or to an unjust system, 'Stop what you are doing. I refuse to honor the role you are choosing to play. I refuse to obey you. I refuse to cooperate with your demands. I refuse to build the walls and the bombs. I refuse to pay for the guns. With this hand I will even interfere with the wrong you are doing. I want to disrupt the easy pattern of your life.' But then the advocate of nonviolence raises the other hand. It is raised outstretched - maybe with love and sympathy, maybe not - but always outstretched . . . With this hand we say, 'I won't let go of you or cast you out of the human race. I have faith that you can make a better choice than you are making now, and I'll be here when you are ready. Like it or not, we are part of one another.'"

All Texts Quoted from the NIV Unless Otherwise Noted

Get RHM's FREE monthly newsletter at www.renewedheartministries.com. Click "Sign Up!"

Luke 6.20-28— . . . Blessed are you when people hate you, and when they exclude you, revile you, and defame you . . . But I say to you that listen, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you.

Dr. Martin Luther King, Jr.—“There was a time when the church was very powerful—in the time when the early Christians rejoiced at being deemed worthy to suffer for what they believed. In those days the church was not merely a thermometer that recorded the ideas and principles of popular opinion; it was a thermostat that transformed the mores of society. Whenever the early Christians entered a town, the people in power became disturbed and immediately sought to convict the Christians for being “disturbers of the peace” and “outside agitators.” Letter from Birmingham Jail

Matthew 5.9—Blessed are the peacemakers, for they will be called children of God.

Matthew 10.34-38—Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword.

Jon Sobrino—“First, Jesus' practice and teaching demand absolutely the unmasking of and a resolute struggle against the form of violence that is the worst and most generative of others because it is the most inhuman and the historical principle at the origin of all dehumanization: structural injustice in the form of institutionalized violence. It follows that we have to unmask the frequent attitude of being scandalized at revolutionary violence and the victims it produces without having been scandalized first and more deeply at its causes.” (Jesus the Liberator)

Dr. Martin Luther King, Jr.—“...I think America must see that riots do not develop out of thin air. Certain conditions continue to exist in our society which must be condemned as vigorously as we condemn riots. But in the final analysis, a riot is the language of the unheard . . . in a real sense our nation's summers of riots are caused by our nation's winters of delay. And as long as America postpones justice, we stand in the position of having these recurrences of violence and riots over and over again. Social justice and progress are the absolute guarantors of riot prevention.” (1968; “The Other America”)

John F. Kennedy —“Those who make peaceful revolution impossible will make violent revolution inevitable.” (Remarks on the first anniversary of the Alliance for Progress, 13 March 1962)

Herb Montgomery
Renewed Heart Ministries
PO Box 1211 | Lewisburg, WV 24901 | 304.520.0030
herb@renewedheartministries.com
www.renewedheartministries.com

Matthew 26.41, NRSV—Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.”

Matthew 26.41, NIV— “Watch and pray so that you will not fall into temptation [test]. The spirit is willing, but the flesh is weak.”

Matthew 26.51-52, 55—With that, one of Jesus' companions reached for his sword, drew it out and struck the servant of the high priest, cutting off his ear. “Put your sword back in its place,” Jesus said to him, “for all who draw the sword will die by the sword . . . In that hour Jesus said to the crowd, “Am I leading a rebellion, that you have come out with swords and clubs to capture me? Every day I sat in the temple courts teaching, and you did not arrest me.”

Mark 11.11—Jesus entered Jerusalem and went into the temple courts. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

Luke 22.35,36—Then Jesus asked them, “When I sent you without purse, bag or sandals, did you lack anything?” “Nothing,” they answered. He said to them, “But now if you have a purse, take it, and also a bag; and if you don't have a sword, sell your cloak and buy one.

Luke 22.37-38—It is written: ‘And he was numbered with the transgressors’ ; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment.” The disciples said, “See, Lord, here are two swords.” “That is enough,” he replied.

Luke 22.49-52—When Jesus' followers saw what was going to happen, they said, “Lord, should we strike with our swords?” And one of them struck the servant of the high priest, cutting off his right ear. But Jesus answered, “No more of this!”

Mark 8.34-38—Then he called the crowd to him along with his disciples and said: “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. What good is it for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul? If anyone is ashamed of me and my words in this adulterous and sinful generation, the Son of Man will be ashamed of them when he comes in his Father's glory with the holy angels.”

