

# A PATH TOWARD COMPASSION & JUSTICE

## *Deliverance from the Time of Trial*

**Matthew 6.13**—And lead us not into temptation, but deliver us from the evil one.

**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)

**Mark 14.38, NRSV**—Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.

**Mark 14.38, NIV**—Watch and pray so that you will not fall into temptation [test]. The spirit is willing, but the flesh is weak.”

**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.”

**Mark 14.47-48**—But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them, “Have you come out with swords and clubs to arrest me as though I were an insurrectionist?”

**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.

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. And what is it that America has failed to hear? It has failed to hear that the plight of the Negro poor has worsened over the last few years. It has failed to hear that the promises of freedom and justice have not been met. And it has failed to hear that large segments of white society are more concerned about tranquility and the status quo than about justice, equality, and humanity. And so 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)

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 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.”

**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!” And he touched the man’s ear and healed him. Then Jesus said to the chief priests, the officers of the temple guard, and the elders, who had come for him, “Am I leading a rebellion, that you have come with swords and clubs?”

**John 18.10-11**—Then Simon Peter, who had a sword, drew it and struck the high priest’s servant, cutting off his right ear. (The servant’s name was Malchus.) Jesus commanded Peter, “Put your sword away!”

**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.’”

**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)

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