

<https://www.facebook.com/groups/pocdiscourse/permalink/1889907251275551/>

David Eisenstein

July 18 at 12:15pm

So ... my thoughts about 'killing.'

It never ceases to amaze me how many times and ways that mankind comes up with to co-opt commands from our creator.

"Thou shall not kill."

~~S~~ It is amazing to me how religions can convince us to co-opt that clear command. How? Well, there are some people I know who seem very willing, out of duty to God, to get their panties all in a bunch about how horrible it is to kill an unborn fetus for any reason ... for, clearly, it is a human life, embryonic, but human.

'Thou shalt not kill.' What could be clearer?

Yet these same people who are so upset about killing an inconvenient fetus ... think that war is sometimes ~~ok~~ ~~ay~~. Religious Saints have come up with "just war" theory. So there are times and places where humans killing humans on a battlefield can be okay. Oh, really?

'Thou shalt not kill.'

~~e~~ And then there is the many thousands and millions of ways that people, religious or no, murder. Kill in big ~~S~~ ways and small ways. "Love thy neighbor as thyself." But then, forget about loving thyself? For if you hate ~~h~~ yourself, then loving neighbor as loving self means ... hating that bad ole neighbor also! No? I mean, does 'love thy neighbor as thyself' truly work when we walk around with logs in our eyes? Logs of self-hatred?

~~S~~ Self-hatred is a killer.

'Thou shalt not kill.'

~~m~~

~~b~~

Padraig O'Duffin Actually the Hebrew text more accurately means "Thou shalt not commit murder". Exodus 20:13 states the imperative to not kill is in the context of unlawful killing resulting in bloodguilt. Sorry friend, I think your exegesis is faulty.

July 18 at 12:21pm

~~r~~

David Eisenstein So there are times and ways that committing murder then is okay?

~~a~~ July 18 at 12:22pm

~~c~~

Padraig O'Duffin **David Eisenstein** Murder is a specific subset of killing, namely unlawful killing. Instances such as the retribution of the court, in war or in self-defence constitute lawful killing, a different subset.

~~t~~ Neither is to be desired but is a tolerable necessity in limited instances, but there is a qualitative difference.

~~i~~ July 19 at 9:01am · Edited

~~o~~

Grant Alcorn Padraig O'Duffin. Thanks for bringing that up quickly.

~~n~~

Many are not familiar with the translation issue.

July 18 at 1:50pm

Peggie Sue McClellan-Dygert I was always taught that it meant Do Not Murder. We kill animals for food and we kill a person to protect ourselves or family from harm. Killing in that sense was not wrong but murder always is wrong. And yes, I believe abortion is murder.

July 18 at 12:22pm

~~J~~

~~'~~

~~,~~

David Eisenstein Oh well. lol Never did claim that I was not a fool. Back to the drawing board.....

July 18 at 12:24pm

Odigiseme Thee Is war murder?

July 18 at 12:25pm

David Eisenstein Is war not?

July 18 at 12:25pm

Odigiseme Thee Well, I think it is but I'm not asking myself, lol

July 18 at 12:27pm

Anna Wollenkamp Unfortunately war can be murder when innocent people are killed. We are not perfect.

July 18 at 2:50pm

David Eisenstein I like to cite this talk by William Sloane Coffin: "Who Is The Enemy?"

<http://twinkie.homedns.org/twinkie/growth/enemy.html>

Who Is the Enemy?

TWINKIE.HOMEDNS.ORG

July 18 at 12:26pm

Gregory DeVore I am confessionally bound as a Lutheran to just war theory. However I sincerely doubt our country has ever been in one.

July 18 at 12:41pm · Edited

David Eisenstein "Just war" theory is written in the by-laws of Lutheranism?

July 18 at 12:43pm

Gregory DeVore It is in the Augsburg Confession.

July 18 at 12:44pm

John Beattie Our country was never in a just war really? WWII was an unjust war? Defeating Japan and Germany was unjust?

July 18 at 12:45pm

Gregory DeVore Just war theory involves avoiding civilian deaths. Modern warfare including world war two involved lots of non military targets. Yes I think nuking Japan was unjust.

July 18 at 12:47pm

John Beattie **Gregory DeVore** So allowing the war to continue for another year or more and at a cost of another million people (mostly Japanese) and tens of thousands of American soldiers would have been the "just" thing? Remember the Germans and the Japanese started the war. They instituted the bombing of civilians and indiscriminate murder of millions of people and the enslavement of millions. I think your thinking regarding this is very naive. So no nuking Japan was necessary because they refused to end the war that they started.

July 18 at 1:00pm

Gregory DeVore Many historians believe that Japan would have accepted a conditional surrender. Is the killing of so many civilians justified just so we can remove their emperor? There is also the school of thought that says we forced Japan to hit us by cutting off their oil.

July 18 at 1:04pm · Edited

John Beattie [Gregory DeVore](#) What "many" historians believe and the reality that the President had to deal with are two different things. One has the luxury of "believing" in retrospect and thus guessing and the other (the President) had the reality of deciding what to do to end the most horrific war in history. The Japanese empire was invading all of Asia and expanding their power. Oil was not the issue at all.

July 18 at 1:50pm

Gregory DeVore Hiroshima and Nagasaki were Christian centers in Japan. Christianity in Japan was severely damaged by this presidential decision.

July 18 at 1:55pm

John Beattie [Gregory DeVore](#) So what are you implying? That the President targeted them because they had Christians there? WWII was a just war. War is always ugly and undesirable. But when attacked a country has the right to defend itself.

July 19 at 6:43am

David Eisenstein Some people preface something they say with, "I hate to ask, but" Now, if they really hated to ask, why did they go ahead to ask in the first place??

If war is always ugly and undesirable, then isn't doing peace work to make war a thing of the past then a desirable thing to do? Isn't peace work a Christian thing to do, loving one's neighbor and loving one's enemy?

Hating and warring on an enemy who has a hard heart will only harden the heart and the enemy's resolve to win against you. Loving an enemy might have a chance (even if very small) to soften an enemy's heart? Isn't the institution of ambassadorship an institution for understanding and reconciliation? Or am I wrong about all of this?

This Internet-connected age today might seem to hold a key to putting war to rest, once and for all. Because it in theory allows Internet users from one country to quickly and efficiently communicate with Internet users from other countries, forming friendships (perhaps lasting ones) among the common peoples of one nation with another nation, using such tools as this Facebook thingy I am typing on.

Having friends in another nation might be a tremendous disincentive for a citizen in one nation to approve that nation's desire to make war with the friend's nation? But ... that fact of course assumes that a common citizen in a given nation has any kind of voice with that nation's government, which may have a different agenda in warmaking than that government's citizens might have. Example: North Korea: If people there were not subject to an authoritarian dictatorship and the likely event of much government-generated anti-western propaganda fomenting hatred there, and if North Korea had open access to the Internet for its people to talk with our people (on Facebook, say) and see that we are all "just plain folks" in both nations, in this world together, brothers and sisters in Christ (for those who are Christian anyway), that might have some vanishingly small possibility of convincing the people in power to stop trying to rattle nuclear-weapon sabers at us all of the time, and work for peaceful resolutions of perceived conflicts rather than warlike solutions. But totalitarianism there probably prevents that.

July 20 at 3:33am

David Eisenstein (As I thought.... "Internet access is available in the Democratic People's Republic of Korea (North Korea), but only permitted with special authorization and primarily used for government purposes and by foreigners. The country has some broadband infrastructure, including fiber optic links between major institutions.[1] However, online services for most individuals and institutions are provided through a free domestic-only network known as Kwangmyong, with access to the global Internet limited to a much smaller group.[2]." from Wikipedia.)

July 20 at 3:39am

Eric Phillips [Gregory](#), the claim that our country has never prosecuted a war with complete justice, and the claim that our country has never fought a just war, are very different claims.

July 21 at 4:36am

Bill Thurmeier The human body does not have absolute value, the soul has more value, in fact only God has more value than the human soul. The reason murder is wrong is because it terminates the formation of the soul. That's the reason that self defence is justified. Killing a body is justified if it protects the formation of a soul that would otherwise be terminated against God's will. That is why Saint Paul can say in I Cor 5:5: hand this man over to Satan for the destruction of the flesh, so that his spirit may be saved on the day of the Lord. God desires that souls become holy. Everything else is secondary to that. Wars are never started so that people may become holy. Wars may be stopped to prevent people from becoming more bestial. If it is necessary to use violence to stop a war (unjust aggression) then violence is required to prevent further destruction of holiness among people which war always causes.

July 18 at 2:21pm · Edited

Robert Lewis Only God has absolute value

July 18 at 1:45pm

Bill Thurmeier Robert Lewis Yes Robert, you are right that only God has absolute value. I should have worded it differently. The soul has eternal value and only God Himself has more value. I will change my post.

July 18 at 2:20pm

David Eisenstein Is life sacred? If God valued the soul so very highly above all (and we humans are to value the soul above all as well), then why might God have bothered to form the clay and breathe life into Adam in the first place?

July 19 at 7:57am · Edited

Gregory DeVore Generally self defense has been permitted. And by extension the use of violence to defend others.

July 18 at 12:43pm

Gregory DeVore To be completely non violent one must be anti government because all governments are founded as means of violent coercion.

July 18 at 12:44pm

David Eisenstein

[https://en.wikipedia.org/wiki/Civil_Disobedience_\(Thoreau\)](https://en.wikipedia.org/wiki/Civil_Disobedience_(Thoreau))



Civil Disobedience (Thoreau) – Wikipedia

Resistance to Civil Government (Civil...

EN.WIKIPEDIA.ORG

July 18 at 12:45pm

Odigiseme Thee You mean like the monks and nuns who turn away from the world? While they do not break the laws of society, they choose to live in a place with its own laws.

July 18 at 12:46pm

Odigiseme Thee David Eisenstein I think the issue is to argue for a non-violent position from within the Christian framework. I think it's there, this is what Jesus' life was all about but...

July 18 at 12:47pm

David Eisenstein Odigiseme. Hm. Okay. Citing Thoreau is not in scope here? And, I agree. Jesus is all about stuff like this. Why else should he be proclaimed as the Prince of Peace?

July 18 at 12:52pm · Edited

David Eisenstein For I am just itching to cite Gandhi as well, but ... oh well! 😊:)
July 18 at 12:49pm

Gregory DeVore Monks and Nuns and Amish live consistent non violent lives. To be involved with Government to even vote is to embrace violent coercion.
July 18 at 12:49pm

Odigiseme Thee David Eisenstein well... he wasn't exactly Christian. The question is: can we articulate and support and sustain non-violence from within the Christian framework? We have the lives of saints who like Jesus, went to their deaths rather than lift a weapon and fight for their "freedom". Can we articulate a non-violence approach to the world and sustain it theologically, for the/on the societal level?
July 18 at 12:53pm

Gregory DeVore On the individual level yes, but societies have violence as an inevitable undercurrent.
July 18 at 12:55pm

Odigiseme Thee I think we cannot, btw. We can do so on the level of the individual, his/her choice, but we cannot require this of others... ahhh... one of the paradoxes of Christianity.
July 18 at 12:55pm

Gregory DeVore Crossed in cyberspace again.
Haha
July 18 at 12:56pm

Odigiseme Thee And so we are back to "be in the world but do not be of the world".
July 18 at 12:56pm

Odigiseme Thee Do not conform to the world, be of a peaceful mind and this way you will save others.
July 18 at 12:59pm



David Eisenstein Odigiseme Thee is that a quote?
July 19 at 8:00am

Gregory DeVore The orthodox have a cool quote about if you attain peace of mind thousands around you will repent.
July 19 at 8:02am

David Eisenstein What about "loving self"? Anyone care to treat this question? Is this something that God wants of us?
July 18 at 1:13pm

Gregory DeVore It depends on what one means by the self. However we should love all that God loves that includes ourselves. There is a sense in which the term self is used of the false self that Jesus calls us to deny. To deny the self and to hate ones own life in this sense is to practice true self love.

July 18 at 1:18pm

David Eisenstein Gregory, hate is a strong word, like love is. Is 'hating one's own life' truly a holy endeavor??

July 18 at 1:20pm

David Eisenstein I have come across some relatively recent theologies, in a "Word of Faith" school of theology. Joel Osteen. Norman Vincent Peale(?). Others... trying to claim something like, "If you want something bad enough, and merely have enough true faith, then God will also want it for you and will see to it that it happens." Yet there is also the theology of self-denial. Am I right in sensing there is a fundamental conflict between these two theologies?

July 18 at 1:23pm

Gregory DeVore David I am using the word hate in the sense of Luke 14:26 which as I said is true self love.

July 18 at 2:11pm

Bill Thurmeier To love oneself is to seek one's own salvation and that of others as the highest priority. To arrive at salvation means to love God above everyone else and above all things. To do that means to die to 'oneself' and to the world. It means a complete kenosis.

July 18 at 2:33pm

David Eisenstein So Norman Vincent Peale's "The Power of Positive Thinking" is theologically *wrong*?

July 18 at 2:35pm

Odigiseme Thee If one wants things of this world, things of the flesh, and they live their life according to these, they are rejecting God, for God's things are of far greater goodness and promise and only God's things are eternal. Christianity 101.

July 18 at 2:37pm

Bill Thurmeier Did you mean that with tongue in cheek or seriously? I have not read Dr. Peale's book. It never much interested me, although I have studied some psychology and sociology. There is a big difference between faith in God's providential care to lead us in the path of salvation and faith in ourselves to achieve our goals and find happiness. Jesus never promised us happiness. It is not a fundamental Christian objective. In fact, Jesus promised us the cross and He went first! No, in this life we must first live faithfulness and then happiness can follow in the next. Of course, there is a peace and spiritual joy in knowing that we are doing God's will, but not necessarily happiness. for that reason, please excuse me, this is a little political, I believe one of the tenants of the American constitution gives the right to the pursuit of happiness but I think this would be better expressed as the right to pursue goodness or virtue. The pursuit of happiness can lead to a society where the rich get richer and the poor get poorer because the rich have greater means at their disposal to pursue happiness and they generally do it at the expense of the poor.

July 18 at 2:46pm

Gregory DeVore David Eisenstein. Never in my life have I considered Peal theologically right.

Wow

July 18 at 3:09pm

David Eisenstein Gregory DeVore maybe that's why I never really have felt much attraction to those subscriptions people have given me to Peale's publication, "Guideposts." Too many people writing, crowing about how "faith" they have has led them to some other plane (happiness? self-fulfillment? hmmm....) Trying to read "Guideposts" magazines whilst being depressed and having little belief in the goodness or the world or self does not really edify, in my experience.

July 18 at 3:44pm

David Eisenstein Bill Thurmeier Kerosis. Does that mean that if one has personal desires in one's heart, all such personal desires are to be deleted, voided? For God's sake?

July 19 at 8:04am

Gregory DeVore David if you look at Bill Thurmeier second response it would seem that he is talking about desiring the good and the virtuous and that the emptying or kenosis which he refers to is to empty of those desires which conflict with that desire.

July 19 at 8:09am

Bill Thurmeier Gregory has it correct. If we look at the life of Jesus, and what better life can we look at?, He constantly made his will to correspond with that of his Father, nothing more, nothing less. That is perfect human holiness. That also requires complete self emptying and complete maturity. It also brings complete peace and inner joy. Having said that, for us fallen brothers of Christ, knowing what God's will is can be difficult and that is where a good spiritual director, or someone of that nature can be invaluable to discern the will of God. If we have desires, dreams, hopes and plans, that is not a bad thing, that is human. They may, in fact, represent an inspiration from the Holy Spirit. But as St. Paul teachers, the spirits should be tested. I can't go into a theses on spiritual discernment here, you probably know the basics, ten commandments, pursuit of the virtues, fidelity to our duties in life and state of life, etc. It sounds like you are suffering from some depression. If so, that can be a great cross. Offer it to God in union with the sufferings of your Lord. By doing so, you can obtain many graces by his merits for those you love. If you don't have a good spiritual director, you should try to find one. God bless you [David Eisenstein](#).

[Like](#)

July 23 at 7:09pm

Robert Lewis The Hebrew word is "murder". The Noahic Covenant commands shedding the blood of a person who sheds the blood of innocents.

July 18 at 1:46pm

Don Noska I just have to say...discussions like this one make my day! Thoughtful and thought-provoking, applying theory to daily living. These discussions make Facebook rise above the usual cesspool and become--even if temporarily--something useful and giving glory to God.

[Like](#)

July 18 at 3:12pm

David Eisenstein <https://www.youtube.com/watch?v=dpNdMIAnKko>



Roberta Flack - Killing Me Softly With His Song

Live at Atlantic Records' 40th...

YOUTUBE.COM

July 18 at 3:37pm

Grant Alcorn Like and Double like

July 18 at 3:47pm

Frankie Dunleavy The same God who said 'thou shalt not kill' is also called the 'lord of hosts' (i.e. armies) and commanded the Israelites to slaughter any number of people. So either God is contradicting himself, or you're misunderstanding him.

July 18 at 9:44pm

Richard Garza Even St Paul says, "But if you do wrong, be afraid, for he [Caesar] does not bear the sword in vain."

Even in the NT Capital Punishment is NOT condemned.

July 18 at 11:02pm

Gregory DeVore Capital punishment was necessary in the ancient world. Some question if it is still necessary in the modern world.

July 18 at 11:26pm

Richard Garza Granted. The Popes since St JPII agree.

July 18 at 11:46pm · Edited

Robert Lewis Rotherham. It is still necessary

July 19 at 2:25am

Eric Phillips *Gregory*, Gen. 9:6 says "Whoever sheds the blood of man, by man shall his blood be shed," not because the state lacked resources to keep murderers indefinitely out of circulation any other way, but "for God made man in his own image." There is more to this than considerations of public safety.

July 21 at 4:28am

David Eisenstein *Eric Phillips*, I kind of thought Jesus was of the New Covenant, and that He changed all that.

"[38] "You have heard that it was said, 'Eye for eye, and tooth for tooth.'* [39] 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. [40] And if anyone wants to sue you and take your shirt, hand over your coat as well. [41] If anyone forces you to go one mile, go with them two miles. [42] Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

"Love for Enemies

"[43] "You have heard that it was said, 'Love your neighbor* and hate your enemy.' [44] But I tell you, love your enemies and pray for those who persecute you, [45] that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. [46] If you love those who love you, what reward will you get? Are not even the tax collectors doing that? [47] And if you greet only your own people, what are you doing more than others? Do not even pagans do that? [48] Be perfect, therefore, as your heavenly Father is perfect. ... " -- Matthew 5:38-48 (NIV)

A life for a life? An eye for an eye? Or are we given new ways? Any fool can practice retribution....

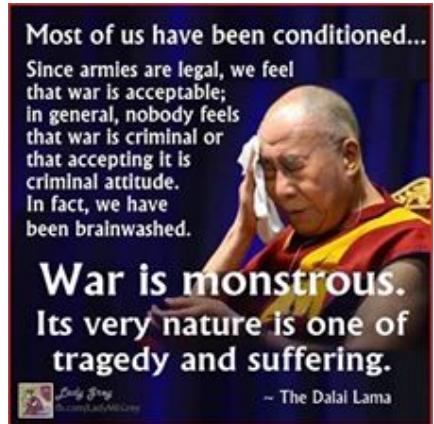
Just now · Edited

Howard Currie Jeremiah says the heart is deceitful above all things, and desperately wicked, who can know it? I agree with you David, it is mind-boggling to think how ingenious man is in his rebellion against God's commandments.

uly 19 at 7:26am

Scott Risser Some one needs a context sandwich with a side of read the whole thing.
July 19 at 8:37am

David Eisenstein



July 19 at 8:12pm

David Eisenstein Rape is monstrous. Pedophilia acts are monstrous. Murder is monstrous. And all three are criminal. Why not war actions too? Is it merely that the legal system has not gotten with it, so that the human definition of "criminality" would also include acts of war? If not, why not?

Not classifying war as a form of armed criminal action seems pretty arbitrary. I mean, I do get it that God in the Old Testament sent His people to war. Or at least, this is how the authors wrote that history. At the same time, Jesus Christ, the promised Messiah, is heralded as the "Prince of Peace." With his coming, even the first time, not to mention some second coming, should not that have put the issue of humans doing war to rest??

And then humankind invents, explodes, deploys nuclear arms starting in the 1940's. Arms races ensue. Suddenly we have now (for over 50 years), MAD ("Mutually Assured Destruction") as a viable tactic in war. Viable? MAD is nothing less than omnicide -- killing all life on this planet. You think really that God gave us this planet to live on for us to self-destruct?? *This* is what God created his image to do??

Pardon me while I go puke....
July 19 at 10:48pm

to be sure, an argument can be made that in the new covenant War is forbidden; that pacifism is expected of all Christians or some such; but then even Christ became violent when driving people out of the temple; and there is also the story of Ananias and Sapphira, which shows that God has no issue taking lives of sinners even in the new covenant. Whether this permits what was permitted in the old testament is unclear; but what is clear at least is war was not merely permitted, but ordered of Israel as a nation.

So again, perhaps the law of Grace forbids war; there is a fair and difficult question as to whether war is inherently unloving, or whether it can be Just (and if so, under what conditions); but the old law at the very least did not (to my knowledge) explicitly forbid it, and if it were implicitly forbidden, it must have been conditional; else God's own command's listed above would themselves be inherently immoral. Perhaps war is only permissible when God commands it, perhaps not, but War must under some conditions be Just, if one is to pair the old testament with the new testament.

July 19 at 11:24pm

David Eisenstein In joking with my friend [Richard Garza](#), I suggested to him that Jesus getting angry in the temple was actually His doing "tough love." Rather like what a parent might do when spanking an unruly child (does law allow that anymore?). No one was killed, though, nor even really hurt, to my understanding, in Jesus' confrontation with the money-changers in the temple.

War is a completely different animal than upbraiding or disciplining.

July 19 at 11:30pm

Frankie Dunleavy David Eisenstein I understand that, the violence of Christ was simply a point that might be made in the general direction of a Just war theory; I wouldn't base the whole thing on it. My argument against the inherent immorality of war under Christianity, is based more in old testament points than new testament ones. War may be immoral under certain conditions (and perhaps most all wars that have ever occurred were immoral) but whether it's inherently immoral is not so clear to me.

July 19 at 11:33pm · Edited

David Eisenstein My thesis is rather that the commandment "Thou shalt not kill," along with Jesus Christ's visit to the earth, invalidates war as an acceptable practice among Christ's people. I think Quakers feel that too. And I rather feel that there is much truth in Mahatma Gandhi's methods of peaceful resistance, as an alternative to violence. Practicing Alternatives to Violence in times of conflict, to me, is a much preferred means to settle human conflict than war. And government provide court systems as an alternative to violent feuding among civilians.

https://en.wikipedia.org/wiki/Alternatives_to_Violence_Project

Alternatives to Violence Project - Wikipedia

The Alternatives to Violence Project (AVP) is a volunteer-run conflict transformation program. Teams of trained AVP facilitators conduct experiential workshops to develop participants' abilities to resolve conflicts without resorting to manipulation, coercion, or violence. Typically, each workshop l...

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July 19 at 11:36pm

Gregory DeVore Frankie Dunleavy I don't think you meant that comment for me but for David as I did not describe war as criminal.

uly 19 at 11:39pm

Frankie Dunleavy [Gregory DeVore](#) Sorry about that :|

July 19 at 11:40pm

Frankie Dunleavy David Eisenstein Would you take the view that War is immoral after Christ came, or that Christ's coming shows that war is always immoral? If the latter, then how do you account for old testament cases of God commanding war?

July 19 at 11:42pm

David Eisenstein Frankie Dunleavy: Probably by thinking heretical thoughts that I hesitate to voice. 😊
:) Sometimes I do wonder if the occurrence of prophets in mankind's history necessarily has to have been only in the times of the Old Testament? And if not ... then are there teachings from more modern prophets, consonant with all previous scripture, that need to be recognized by people? I rather am thinking of one thing that I understand is called the "magisterium," in Roman Catholic ... an understanding that Biblical understanding can be updated with teachings ("dogma?") from the church(es) that result from mankind's further insight into the true nature of God. "God is love," is said in the New Testament. War is not love. God is not War. God, in my thoughts, doesn't even come close to being a deity in favor of war. But for all I know, that is just personal prejudice -- nothing Biblical.

In our modern age, we have had a veritable explosion in advancement in understanding human nature through the sciences (arts?) of psychology, psychiatry, sociology, etc. Medicine has exploded too, affording humans who had to be locked up in asylums centuries ago the opportunity to live a more normal and productive, happy lives. But the Bible's understanding of human nature ... as deep and wise as it is ... shouldn't that understanding also be allowed to be updated with our better understanding of psychology, the brain and its function, the amygdala and what it does and cannot do, etc. etc.?? I am no Bible scholar, just a fan of it and hoping to grow in understanding of scripture. I have a lot to learn. But I just hope that the Bible was meant to be read and interpreted by open minds, not closed ones. My personal belief is that the loving-kindly nature of God never intended for mankind to murder, rape, or go at war with each other ... but to live with one another in as much harmony and peace and nonviolent methods of resolving disputes as possible. BUT, Ecclesiastes DOES say, "a time for war...."

So I am probably wrong. Oh well.

July 19 at 11:57pm

David Eisenstein I imagine we do have and always will have spiritual warfare. Lots of souls out there who follow ideologies or "religions" of the love of money and such....

July 20 at 12:07am

Frankie Dunleavy David Eisenstein How can you love something without hating that which stands against it? And if loving something is to wish for its goodness and growth (and surely that's at least part of love, even if not the whole of it) then hating something is surely wishing for its decay and destruction. If God loves himself, then he hates that which stands against him (i.e. sin) and if he loves his creation , then he hates that which would harm us.

Think of that quote from Deuteronomy 20:16-18 I posted. God gave his reason for commanding the slaughter; "as the Lord your God has commanded, *that they may not teach you to do according to all their abominable practices that they have done for their gods, and so you sin against the Lord your God* " You see that God commands this because he foresees the evil that will come about from the continued existence of these tribes. That if they are not destroyed, then their ideas will spread and corrupt Israel. God loves Israel and wishes for its growth, and so hates all that which would damage it; and so he commands Israel to slaughter those that would harm them. (at least that's one interpretation; I too am not a biblical scholar, and don't want to get to ahead of myself)

In my first post I was careful to note that an argument may be made that in the new covenant War is no longer permitted. While I'm not persuaded by the pacifist view given Christ's own violence, I think that one may take something like the 'time for peace' idea and say that after the new covenant, 'war' is no longer allowed. Again, I'm not persuaded by this, but I can respect those who hold the position. My point is merely that war 'in and of itself' is not immoral, and this must be true given the old testament. But I have no problem with seeing war as immoral under some (and even most) conditions.

I understand the difficulty in trying to match this with God being love; but that's where my first paragraph comes in. Part of loving something, is hating that which stands against it. I feel you presuppose that love and hate are opposed; when they are in fact two sides of the same coin. God himself is said to hate sin and even sinners; but if God is love, then that means love hates. The question is why he hates these things, and how that matches it with his love. But if my first paragraph is right, then this is obvious; he hates them because they stand against the goodness of all he loves; himself and his own creation. This is all the more evidenced by that point in Dueteronomy; God commands what he does so that Israel will not be lead to sin. He commands so out of love for himself (as all sin stands against him) and love for israel (so that he need not punish them for future sins; as he woefully and inevitably does due to their Idol worship, for failing to irradicate the caananites)

God is Love, but he is also Just; and so he must punish sin. Sin destroys, and therefore sin must be destroyed. If God has a special beloved group; such as Israel or the church; then surely he will do his best to prevent them from being harmed, either by themselves or others. And so God, in his love for Israel, has her destroy that which would harm her. And perhaps now, in his love of the church, God may permit similar such wars. but it has to be understood at all times that these actions are always acts of love; the hated is harmed not merely because it is hated; as the hated thing is not hated without reason; but rather because it stands against the beloved. The beloved is loved in itself, freely and unconditionally.

Just as a parent would not give their child a stone when asked for a fish, so too a parent would not do their darest to heal their child of wounds, and get justice against those who harmed him. True love demands Justice, and so when great harm is done by a nation; it may be that the only way to carry out Justice is through War.

July 20 at 4:42am · Edited

Frankie Dunleavy I want to add that I may be going a bit to far with this; my goal is to show how love and hate are related; but in doing so I may have used language which bolstered my position to a degree I don't really hold. It should also be noted that Christ expects one to love their enemies; to forgive 70x7 times, to turn the other cheek, and so on and so forth. As love and hate must be compared, so too must Justice and Mercy. My diatribe above may be seen as blotting out Christian forgiveness; and I don't want to do that.

So see the above as more an attempt to, in part, poetically emphasize how love and hate relate; and any language which seems to blot out forgiveness and mercy should simply be seen as a byproduct of that poetic endeavour, and not part of the content of what I'm saying.

July 20 at 12:40am

David Eisenstein Pretty deep stuff. I imagine greater minds than yours or mine have struggled with issues like you bring up here. Will think about your posts and get back with you.

July 20 at 4:38am

Peggie Sue McClellan-Dygert Just a quick note on love and hate. I often think that in this time hate is just as strong if not stronger passion than love. Reason is we take love for granted but we have to feed and nurture hate to keep it going.

July 20 at 6:40am

Frankie Dunleavy **Peggie Sue McClellan-Dygert** sorry, accidentally pressed enter when I didn't mean to, discard the last comment if you received it within a minute or two of this one.

July 20 at 6:44am

Peggie Sue McClellan-Dygert Frankie, you were successful as no comment visible.

July 20 at 6:46am

Frankie Dunleavy **Peggie Sue McClellan-Dygert** I feel we have to be wary of confusing anger or wrath with hate; they're similar and related, but not the same. Anger is the thing which needs to be fed; and the bible is clear that it's wrong to do so:

"You have heard that it was said to the people long ago, 'You shall not murder,[a] and anyone who murders will be subject to judgment.' But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell.

"Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.

"Settle matters quickly with your adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. Truly I tell you, you will not get out until you have paid the last penny."
- Mathew 5:21-26

"In your anger do not sin": Do not let the sun go down while you are still angry, and do not give the devil a foothold."
- Ephesians 4:26-27

" See to it that no one fails to obtain the grace of God; that no "root of bitterness" springs up and causes trouble, and by it many become defiled"
-12:15

when I speak of 'hate' I mean broadly, the wish for the decay and destruction of something; the wish for something to be out of our sight, to disappear, to cease to exist or occur; to be annihilated. However, this in my mind is a disposition of the will and not a mere emotion. It's a choice. Further, one can hate something without feeling deep animosity toward it at a given time. Similar to how you can love someone without, at a given moment, feeling deep affection for them. In fact, you can be quite annoyed at someone you love; and similarly, you can perhaps feel pity for something you hate (the great 'woes' throughout the bible)

Anger has to be fed, and perhaps has its source in hate; but one shouldn't be 'bitter' as it were. This is why I said to [David](#) that you do not hate the thing in itself. Hate should always be seen as derivative and secondary. God is by nature love, but he is not by nature hate; it just so happens that when something which is against God comes to be, God loathes that thing; not because he loathes it by nature, but because he loves himself and so by extension hates it. (that's my hypothesis at least; which naturally has a bunch of presuppositions which I'm not sure I can defend, so it's tentative more than anything)

So I agree that we feed anger, and I think that, at least according to the bible, this is immoral. I think there is biblical reason to hate that which God hates; but biblically, we also expect us to do what God commands, and among which is to not let anger take us over, and to not even go to sleep angry. Love always comes first; love of God with all one has, and secondly, loving oneself and one's neighbor equally. Hate and anger only have their place when sin and injustice have been done; but even then we are exhorted to forgive.

Paul puts it best:

"Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in love. Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with the Lord's people who are in need. Practice hospitality.

Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.

Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everyone. If it is possible, as far as it depends on you, live at peace with everyone. Do not take revenge, my dear friends, but leave room for God's wrath, for it is written: "It is mine to avenge; I will repay," says the Lord. On the contrary:

"If your enemy is hungry, feed him;
if he is thirsty, give him something to drink.
In doing this, you will heap burning coals on his head."

Do not be overcome by evil, but overcome evil with good."

- Romans 12:9-21

July 20 at 7:06am

Eric Phillips David, "Or at least, this is how the authors wrote that history." If you need to question God's Word, to make your argument, you are not making a Christian argument.

July 21 at 4:30am

Eric Phillips To start an unjustified war is indeed a monstrous act. This is why we have Just War Theory.

July 21 at 4:32am · Edited

Craig Harmon The same God who wrote that Commandment, also ordered his people to execute murderers and to do what today we would call genocide so yes, one has to understand the commandment in light of those facts.

Obviously, there are justifiable causes for taking the life of another human being in God's eyes.

July 19 at 11:47pm

Craig Harmon Also Paul speaks of governing authorities not bearing the sword in vain. The sword is symbol of executing justice and power to defend its borders and people from attack. This, decades after Jesus's ascension.

July 19 at 11:57pm

David Eisenstein Yes, [Craig Harmon](#), but there are also scriptures that talk about pounding swords into plowshares... such scriptures give me hope.

July 20 at 12:01am

Craig Harmon My tradition takes those passages spiritually and in Christ. That is, Christ breaks down the barrierS which divide nations and people and creates a fellowship of unity as members in the body of Chrest. And his giving his life to reconcile us to God moves us to sacrifice our pride and self-seeking to forgive others their offenses against us and, in humility, seek forgiveness of those we offend. Also, of course, there will be peace in heaven. I know others take those verses to refer to a literal thousand year reign of Christ here on earth but we Lutherans are not millennialistS.

July 20 at 12:57am

David Eisenstein My girlfriend accuses me of living with "rose colored glasses." I have essential hope that an unfair world can be made fairer. A violent world which teaches love of money, love of power and domination over others, can unlearn such things and that the Love of Power can be converted into the Power of Love. But I tend to forget that there are bad people, there are prisons, and there are people who truly belong locked up behind bars to keep people safer from crime. That being said, people can come into power in our governments who themselves are criminal: Adolf Hitler I believe is a prime example of that, a man driven by passionate hatreds of so many things it is a wonder that he didn't hate himself also?

Dreaming of having a fairer world, more in line with an what an imagined kingdom (or democracy?) of God would be like, is a goal . But such a future may merely be yet another Utopia destined like Marx's dystopia Socialism to only make things worse for people here in the end....

Can mankind ever evolve above base, instinctual desire for power and control and money and such things?

July 20 at 12:17am

Robert Lewis Not until the Parousia

July 20 at 1:20am

Howard Currie According to Jeremiah 17:19, the heart is deceitful above all things and beyond cure. Who can understand it? Jeremiah lived about 2,600 years ago in Israel and was a servant of God. Jeremiah does talk about man getting a new heart in Jeremiah 24:7 and that comes through faith in Jesus. Without Jesus, mankind is beyond reform.

July 20 at 2:51am

Eric Phillips David, that cannot happen through evolution. Only through re-creation. And re-creation involves death and judgment.

July 21 at 4:38am

Bill Thurmeier Every generation, even person must learn those things and change by God's grace to mature in holiness. Some choose to, some do not. Mankind as a whole has grown in knowledge of good and evil, largely because of God's revelation through the centuries, but without his Grace, mankind is pretty helpless to really be good.

July 21 at 3:16pm

Howard Currie I'm a Christian David. Within the Christian tradition there is a lot of ignorance or maybe I should say confusion, about the relationship between the church and the state and that results in not understanding the relationship between the individual and that state. And the source of this ignorance is a lack of teaching in the Christian church on the relationship between the Old Testament (the Jewish Holy Book) and the New Testament (the Christian Holy Book). Christians adopt the Old Testament and add the New Testament to it to make up their entire Holy Book.

Here's where the confusion lies. God has empowered the state to perform duties that individuals are not permitted to inflict. The commandment says you shall not murder/kill. That applies to the individual but it doesn't apply to the state. Here in the states (I'm British and try and keep up with the issues in Europe) the government ought to see itself at war with the Islamic State and fight the Islamic state with all the force modern day Israel uses to defend itself against it's enemies. As an individual Christian I can pray for peace and love my enemy as an individual and there is no conflict between the 2 things even if there is an apparent contradiction. Putting 2 passages of scripture together has helped me to see that in at least one respect, the 2 Testaments agree with each other.

Proverbs 25:21-2 says (from the Jewish Bible) If your enemy is hungry, give him bread to eat; And if he is thirsty, give him water to drink; For so you will heap coals of fire on his head, And the Lord will reward you.

Romans 12:20 says (from the Christian New Testament) If your enemy is hungry, feed him; If he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head." Do not be overcome by evil, but overcome evil with good.

It is in the very next sentence in Romans that deal with the subject of the state punishing wickedness and reward righteousness.

July 20 at 7:43am

David Eisenstein But it occurs to me, that Jesus' commandment, "Love thy enemy..." What if we were to fight our wars by loving our enemy to death? Or even ... to life?? Hateful activities such as battlefield engagement with intent to kill an enemy ... will such activities as that or lobbing Minuteman missiles or (even worse) lobbing nuclear armaments at an enemy make the enemy anything more than a more entrenched enemy?

But ... conquering through love? Doing good to those that hate you? Perhaps ISIS or whatever over there is not equipped to be able to see lovingkindness as something to be responded to by other than scorn and further terrorist attacks? Or ... perhaps not? Are the enemy people so entrenched in being our enemy that they cease being human beings first? Children of God (or Allah)? People who may actually have human hearts capable of love and of responding to lovingkindness?

Fighting war with war is like fighting fire with fire is like fighting hate with hatred. Nothing gets cooled down, everything gets heated up, engagements get more and more furious, people get killed and want revenge ... yada yada yada.

I asked a clerical friend the other day: If God in Jesus Christ commands us to love our enemies, would He be

so hypocritical as to not love His? My clerical friend allowed that he believed that God indeed loves Satan, always has, always will. That Satan is in a hell of his own creation, his own separation from God. God, who commands His children to forgive one another seventy times seven times, would He not also do the same things in His dealings? I mean, God I suppose is inscrutable. But He is portrayed, is he not, as fair?

I honestly believe that Mahatma Gandhi had something with his approach to overcoming. We here in the United States fought valiantly and (I'm told) won the Revolutionary War by losing all the battles. But India gained their independence in a different way. A way that, incidentally, inspired Martin Luther King, Jr., in his ways and means of trying to make a change for the better for people here in the United States.

I believe there are always alternatives to violence. Maybe that's just me. We live in a culture of violences in many ways. Are there ways of overcoming these? Making the world a better place for all, not just for some? Can the "pursuit of happiness" truly mean finding a state of peaceful living, abundant living as Christ exemplifies and teaches about? With out all kinds of hegemonies, power trips, dominations, etc. etc.? I believe that God wants the best for us. So shouldn't we also want the best for us?

July 20 at 3:41pm

Howard Currie David Eisenstein The principle behind your challenge for love to win is the doctrine of the goodness of man. I think it is a difficult doctrine to find in the Bible. All sorts of Liberal Christians have tried, but in my judgment the attempts have been unsuccessful. Now I should add this. If someone is not a Christian, then by default he or she believes in some form of the doctrine of the goodness of man.

Love

July 20 at 7:54pm

David Eisenstein Goodness of man? Yet man is fallen, from Original Sin on? God is good. But man??

July 21 at 12:55am

Howard Currie David, the apparent paradox in man amounts to this. He is made in the image of God and was intended for glory. He has fallen from that high estate and follows the foolish desires of a "messed up" heart. Yet, in spite of his perversity, he still bares the image of God within him.

July 21 at 4:10am

Howard Currie David, you wrote: My thesis is rather that the commandment "Thou shalt not kill," along with Jesus Christ's visit to the earth, invalidates war as an acceptable practice among Christ's people. I think Quakers feel that too. And I rather feel that there is much truth in Mahatma Gandhi's methods of peaceful resistance, as an alternative to violence. Practicing Alternatives to Violence in times of conflict, to me, is a much preferred means to settle human conflict than war. And government provide court systems as an alternative to violent feuding among civilians. https://en.wikipedia.org/.../Alternatives_to_Violence....

Howard:

David, The difficulty you have and the difficulty the Quakers have, is a question of Biblical interpretation. I've been a clergyman for 30+years now. Here is a phenomenon I've come across: all sorts of people from all sorts of backgrounds go to the Bible and get support for their position from the Bible. How can they do that? The Bible is a very large book with all sorts of teachings in it. To go to the Bible and extract from it what I want to get to support my agenda is easy. The more difficult task is to see what the teaching of the whole book says and fit each passage and teaching into the whole. That's an admittedly difficult task for 2 reasons: (1) the material to study is vast and (2) we all have prejudices and want to find teachings that fit into our prejudices. What my advice to my new found Facebook friend? Don't short change yourself and take the easy route. Blessings from North Jersey, USA.

July 20 at 10:43am · Edited

Robert Lewis Peaceful resistance only seems to work against guilt-ridden Anglos in Britain and America. I'd like to see Ghandi's strategy employed against the ISIS savages

July 20 at 2:17pm

Howard Currie Robert Lewis Robert, I think the "peaceful resistance" doctrine is a theory and not a reality. It only exists because there are those willing to fight for freedom.

July 20 at 2:34pm

David Eisenstein Some believe that if Gandhi were to have lived in Nazi Germany and tried his methods then and there, that he would have been toast. But then again, Hitler ended up toast in the end. Was it worth it, Adolf?

July 20 at 3:52pm

David Eisenstein Robert Lewis Where is it documented that peaceful resistance only work for English derived nations? Also, have you (or you, Howard Currie) ever attended an Alternatives to Violence workshop, such as are hosted by Quakers? Have you come to understand the underlying theory and practice of alternatives to violence ways and means? If you haven't yet done so, I would challenge you to give it a try. It may not change your mind, but it couldn't hurt, if you truly wish to understand.

I have attended at least two AVP workshops in Columbia, Missouri. A number of my friends have gone into prisons and led such workshops for prisoners who want to attend. Prisoners then end up themselves becoming teachers of nonviolent methods. (I haven't yet led prison workshops, but give me time.) it all begins with a little bit of love. People's lives are changed, and with the help of God, changed for the better.

July 20 at 4:00pm · Edited

Robert Lewis I want to know of there are any places where peaceful resistance worked

July 20 at 7:17pm

Robert Lewis I can understand interpersonal relationships and communities being transformed by nonviolence but in the face of a marauding aggressor, i can't see it

July 20 at 7:23pm

Howard Currie David Eisenstein David, I am not opposed to doing everything possible to avoid violence. Who in his right mind thinks violence is a good thing? In the 4th and 5th century Augustine developed the doctrine of a just war. Violence is to be avoided at all costs. But when reason and discussion are exhausted and the person or persons doing wickedness persists in wickedness, what is the right thing, the moral thing to do? Use force to prevent wickedness. Do people and nations react impulsively, impatiently, and for a host of wrong reasons? Yes. But Augustine dealt with the matter in principle. Is there such a thing as a just war? Are there times when force ought to be used? The answer to that question is yes.

July 20 at 7:49pm

David Eisenstein I see your point. Wishing that the insanity of warlike emotions or goals does not exist does not make it so. Nevertheless, there have been such things as "velvet revolutions," without bloodbath. Trying to assist the world to make it a better place is not without complications.... Thank you, Howard Currie, for your patience and your time.

July 21 at 12:51am · Edited

David Eisenstein Robert Lewis, you were wondering if there were any places where peaceful resistance worked? Here: "Mohandas Karamchand Gandhi (/ˈgɑːndi, 'gæn-/; [3] Hindustani: ['mo:hənd̪a:s 'kərəmtʃənd̪, 'ga:nd̪hi]; 2 October 1869 – 30 January 1948) was the leader of the Indian independence movement against British rule. Employing nonviolent civil disobedience, Gandhi led India to independence and inspired movements for civil rights and freedom across the world." -- https://en.wikipedia.org/wiki/Mahatma_Gandhi



Mahatma Gandhi - Wikipedia

Mohandas Karamchand Gandhi (/ˈgɑːndi, 'gæn-/; [3] Hindustani: ['mo:hənd̪a:s...

EN.WIKIPEDIA.ORG

July 22 at 12:00am

Robert Lewis "Peaceful resistance only seems to work against guilt-ridden Anglos in Britain and America. I'd like to see Ghandi's strategy employed against the ISIS savages" English people ruled India. English people are Anglos.

Outside of Ghandi or MLK, where has it worked?

July 22 at 12:02am

Robert Lewis Did Christian martyrdom beat Diocletian or did Constantine's armies? Did Orthodox monks beat Bolshevism or did it self-destruct?

July 22 at 12:04am · Edited

David Eisenstein Well, here is another place something peaceful seemed to work, called "Velvet Revolution":https://en.wikipedia.org/wiki/Velvet_Revolution

Cited in that Wikipedia article is this work: Williams, Kieran, 'Civil Resistance in Czechoslovakia: From Soviet Invasion to "Velvet Revolution", 1968–89,' in Adam Roberts and Timothy Garton Ash (eds.), Civil Resistance and Power Politics: The Experience of Non-violent Action from Gandhi to the Present. Oxford & New York: Oxford University Press, 2009. ISBN 978-0-19-955201-6.



Velvet Revolution - Wikipedia

The Velvet Revolution (Czech: sametová revoluce) or Gentle Revolution (Slovak:....

EN.WIKIPEDIA.ORG

July 22 at 12:06am

Robert Lewis I understand protesting governments. But what about peacefully protesting an invading army?

July 22 at 12:07am

David Eisenstein Well, as (I think) I said elsewhere, I allowed that a Mahatma Gandhi would have been toast in Nazi Germany, likely.

Here is an opinion I just found by Googling around: "What Gandhi failed to realize is that when dealing with moral or at least somewhat humane governments, nonviolent resistance has its place. But when dealing with murderous barbarians such as ISIS or the Nazis, no level of nonviolent resistance will ever change their minds. Gandhi's philosophy would only guarantee that they take over the world." --
from <http://www.jpost.com/.../Repudiating-Gandhian-pacifism-in...>

I also had thought of an example of my own: Say there were a fellow in a crowded street who takes out a machine-gun and starts spraying the crowd with bullets. What would I hope would happen? That the insanity of that machine-gunner would be quickly brought to an end to save as many lives as possible. Calmly walking up to such a man and saying to him, "Jesus loves you," would not do the trick.

Still, I have to wonder -- for each crazed soldier in ISIS, is there possibly some less-crazed, maybe even loving, wife at home, who might be able to reach that guy's heart somehow? Perhaps extremism keeps hearts fully hardened, however, untouchable by humane ideologies.

Regarding the book I cited above, [Amazon.com](#) has this (among other things) to say about it: "This book

addresses the complex interrelationship between civil resistance and other dimensions of power. It explores the question of whether civil resistance should be seen as potentially replacing violence completely, or as a phenomenon that operates in conjunction with, and modification of, power politics. It looks at cases where campaigns were repressed, including China in 1989 and Burma in 2007. It notes that in several instances, including Northern Ireland, Kosovo and Georgia, civil resistance movements were followed by the outbreak of armed conflict. It also includes a chapter with new material from Russian archives showing how the Soviet leadership responded to civil resistance, and a comprehensive bibliographical essay. "

Anyway, I think perhaps I am wrong, and you are right. Robert Lewis. As much as I would like to believe that there is never any excuse for pursuing war-like action (as Gandhi seemed to believe), there may well be cases where humans being violent to one another is the only way to halt yet further violence, or even mass-slaughter. There are some ugly tendencies that can live in the human heart, along with wonderful ones. My prayer is that with most people, the loving behaviors of loving hearts out-maneuvers the hating behaviors of hating hearts.



Repudiating Gandhian pacifism in the face of mass murder

In Gandhi's philosophy, when some evil...

[JPOST.COM](#)

July 22 at 12:30am

David Eisenstein Even so, Robert Lewis, I truly believe War is Monstrous, and hope that good-hearted people in the world can work towards making war obsolete. Also, I continue my challenge to you to find and attend an Alternatives to Violence workshop in your area to acquaint yourself with their goals and methods. It is quite a wonderful program. 😊:)

July 22 at 1:01am

Howard Currie Hi David. You wrote: I guess my problem is that it won't get through my thick skull the idea that there is indeed evil in our world..... Howard

You're not alone in resisting the notion there is evil in the world. There's an interesting case from England. C. E. M. Joad (1891-1953) was a Philosopher and rejected the notion of evil. Later on in his life he became a Christian and said, the Christian religion alone can account for the existence of evil in our world. I can't remember, but it may have been the Spanish civil war that tipped the scales for him. Anyway, if you have a thick skull, welcome to the club. I'm a clergyman by profession and once had an elder in a church I served tell me I was the most stubborn man he'd ever met. I'm working on softening but it's hard work.

[Like](#)

July 21 at 3:43pm

David Eisenstein Although I'd not read this book (cited in the Wikipedia article about the Velvet Revolution), it looks very interesting: "Civil Resistance and Power Politics: The Experience of Non-violent Action from Gandhi to the Present". Looking it up on [Amazon.com](#) yielded a review that may further answer your questions, Robert Lewis. Here is a link to a review of this book:

https://www.amazon.com/review/R31ZXDF9FBDSNU/ref=cm_cr_rdp_perm?ie=UTF8&ASIN=0199691452

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Customer Review

struggle for Indian independence and the U.S. civil rights movement - as well as those that did not such as in Northern Ireland from 1967 to 1972 or the Tiananmen Square demonstrations in the People's Republic of China. The authors of the essays identify some of the more typical non-violent tactics, strategies and concepts which I will overly simplify into three areas.

First there is non-violence as a deeply felt commitment, as good itself and something to strive for no matter what the outcome. Gandhi in British India and Martin Luther King in the United States are two of the most obvious examples. Both men understood that the power of the repressive state rests on the obedience of their citizens (or subjects) and that the active withdrawal of this consent will cause increasing instability in the regime. The "Saffron Revolution" led by Buddhist monks in Burma may be the purest example: Theravada Buddhism, followed by 90% of the Burmese population, permits only a non-violent approach to problem-solving. Monks are instructed that any word they speak and any action they take not only does no harm to others but also can bring about a positive change in reaction in even the most implacable enemies.

Secondly is non-violence as a tactic that had to be adopted due to a precarious military, economic or political situation. Lech Walesa in Poland understood that surrounded by Warsaw Pact troops and with the 1968 intervention into Czechoslovakia fresh in memories throughout eastern and central Europe that he and the strikers at the Lenin shipyard in Gdansk had to walk a very fine line to keep the tanks on the other side of the Polish border. They succeeded although they had to endure the imposition of martial law by Polish general Wojciech Jaruzelski which resulted in the extra-judicial incarceration of many Solidarity leaders and cadres but which a majority of people in Poland still think was the only way to stop intervention by surrounding troops. Northern Ireland in the years prior to the 1969 decision to send the British Army into Derry and Belfast was a very different story. Inspired by the U.S. civil rights movement the non-IRA resistance in Northern Ireland tried marches, demonstration, sit-ins and strikes but the fierce opposition of the entrenched establishment to any change and that of the Provisional IRA to anything other than immediate and complete change meant they would fail. The numbers tell the story: in 1967 no one was killed in Ulster as a result of political violence; 497 people were killed in 1972 in the conflict.

The third reason for non-violent resistance to an oppressive regime is as part of establishing a moral basis for a new society. This takes an even longer view than the first two, projecting past the end of the oppressive government to its replacement with a more just society with guarantees

of individual rights. Chile from 1983 to 1988 is a good example. Chile has been committed to the rule of law and a robust, independent civil society since independence in 1830 with elected civilian governments interrupted only twice--from 1927 to 1931 and then in 1973 when Pinochet overthrew the socialist government. The Communist Party and the Socialist Party put aside their differences in the face of the extreme repression and terror from the Pinochet military rulers when the economy shuddered to a halt in 1982. They mobilized their constituencies among workers, students and professionals while working with grassroots organizations created by the Catholic Church during the worst of the security crackdowns following the coup, creating a very broad base for elections which the government called and that, to its dismay, lost. The coalitions that were built during the underground and then open organizing were the basis of a policy of truth and justice for crimes committed during the Pinochet administration for the elected governments that came after the end of the dictatorship.

These three sets of concepts and strategies of non-violent resistance are not, of course, exhaustive or mutually exclusive but are methods and reasons for opposition to repression that were identified by the authors of the essays in "Civil Resistance and Power Politics". It is a book well worth owning for its breadth of coverage, hitting not only the most famous rebellions but others that we can learn from such as the Carnation Revolution in Portugal of 1975 that ended several decades of fascist rule or the unusual intersection of ethnic nationalism and peaceful protest in the Baltic nations during the breakup of the Soviet Union.

July 22 at 1:52am

Craig Harmon Well, passive resistance against England, whose Empire the British viewed as benign and for the good of those they ruled was one thing. How would passive resistance have stopped Hitler & Co? Not quite the same thing. Sure, hiding Jewish persons and others who were subject to NAZI atrocities was a form of passive resistance that saved many lives but Hitler wouldn't have been phased by it. He'd have gone on conquering until he ruled the world and, if it took a thousand years, there'd be no people of the Jewish faith left on earth.

Passive resistance worked with Britain because it turned them into monsters that they could no longer bear to be seen as by the rest of the world. Hitler was a monster before he'd ever risen to power and he didn't care how monstrous he was viewed by the rest of the world.

July 22 at 7:27am

David Eisenstein **Craig:** I believe that war is a most horrible, unloving thing for humans to do. I believe that non-violence is what Jesus prescribes for us ("turning the other cheek," Luke 6:29).

But I don't disagree with you.

Said this above, but maybe you missed it: As much as I would like to believe that there is never any excuse for pursuing war-like action (as Gandhi seemed to believe), there may well be cases where humans being violent to one another is the only way to halt yet further violence, or even mass-slaughter. There are some ugly tendencies that can live in the human heart, along with wonderful ones. My prayer is that with most people, the loving behaviors of loving hearts out-maneuvers the hating behaviors of hating hearts.

July 22 at 7:42am

Bill Thurmeier Everything possible should be done to avoid war. Hitler got to power because the allies were destroying Germany as a punishment for WWI. If the allies had instead done more to form international trade with Germany and to foster interrelationships with German businesses, Hitler may never have gotten into power. Wars don't spring up on their own, there are always underlying currents of injustice, misinformation, etc. As for ISIS, we need to be students of history. Muslim invaders tried to conquer Europe several times in history and succeeded in Spain and some Slavic areas but were pushed back by European armies and so never conquered the greater parts of Europe. They did conquer all of North Africa and 10's of thousands of Christians and Jews either lost their lives or 'converted'. Many were enslaved. Churches were turned into barns or mosques, depending on the army general's whims. The tomb of Jesus was utterly destroyed (they thought it was idolatry) ISIS has these great days of Islam in their imaginations. I hate war, but I also hate to see innocent people harmed and Jesus loved ones torn away from him by force. He spoke about (Matthew 11:12) "And from the days of John the Baptist until now the kingdom of heaven suffers violence, and violent men take it by force." ON the other hand, during the Crusades in Jerusalem, Saint Francis went to Egypt and met with the Sultan. He spent some time there and they became friends. " Stories of the time told about the change in the Sultan after his encounter with Francis. He placed Francis under his personal security and provided safe-conduct through Muslim states. From then on, several accounts relate that he treated Christian prisoners of war with unprecedented kindness and generosity.

Francis lives out the core of the Christian mandate: to love one's enemies, to reach out in respect to those of other religions and cultures.

Meeting the sultan confirmed to Francis that we are all brothers and sisters. Neither converted the other and yet they met each other as men of God.

<https://darvish.wordpress.com/2008/12/23/st-francis-meets-sultan-malik-al-kamil/>



St. Francis meets Sultan Malik al-Kamil

Salaam and Greetings of Peace: St. Francis di Bernadone, born in 1182 in Northern Italy, is...

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^W**Love**

July 22 at 9:46am

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