

Quote of Day

“THY SHOES SHALL BE IRON AND BRASS”

Deuteronomy 33:24-25 - C. H. Spurgeon, *The Metropolitan Tabernacle Pulpit* (Vol. 35, 1889),
“Shoes of Iron, and Strength Sufficient,” Thursday evening, March 29, 1888), 4.

Asher is made rich and iron and copper lying beneath his feet. Are saints ever made rich with treasures under their feet? Undoubtedly they are. The Word of God has mines in it. Even the surface of it is rich, and it brings forth food for us.... There are treasures upon the surface of the Word which we may pick up very readily ... but the Word of God yields most to the digger. He that can study hard, and press into the inner meaning — he is the man that shall be enriched with riches current in heavenly places. Every Bible student will know that God has put under his feet great treasures of precious teaching, and he will by meditation sink shafts into the deep places of revelation.

The Real Impact of Shariah Law in America

A Heritage Foundation Article, www.Heritage.org

September 2nd, 2010 – slightly edited by Maness

In *S.D. v. M.J.R.*, the plaintiff, a Moroccan Muslim woman, lived with her Moroccan Muslim husband in New Jersey. She was repeatedly beaten. The police took photos at the hospital of many cuts and bruises. She sought a permanent restraining order. Evidence at trial established, among other things, that the husband told his wife, “You must do whatever I tell you to do. I want to hurt your flesh” and “this is according to our religion. You are my wife, I c[an] do anything to you.” The police detective testified about her findings, and some of the photographs were entered into evidence. The “trial judge found as a fact that defendant committed conduct that constituted a sexual assault” but did *not* hold the defendant liable because the defendant believed he was exercising his rights over the victim. Fortunately, a New Jersey appellate court reversed the trial judge. But make no mistake about it: this is no isolated incident. We will see more cases here in the United States where others attempt to impose Sharia law, under the guise of First Amendment protections, as a defense against crimes and other civil violations.

John Kerry to question Pakistani leaders on Osama bin Laden

By [JENNIFER EPSTEIN](#) | 5/16/11 6:16 AM EDT

www.Politico.com/news/stories/0511/55028.html#ixzz1MYEWNqWr

Sen. John Kerry is set to question Pakistani leaders on Monday about how Osama bin Laden hid undetected in their country for years, building on a list U.S. demands he presented to the nation’s top general on Sunday.



Wikipedia: On May 2, 2011, bin Laden was shot and killed inside a private residential compound in Abbottabad, Pakistan, by U.S. Navy SEALs and CIA operatives in a covert operation ordered by U.S. President Barack Obama. Shortly after his death, bin Laden's body was buried at sea. Al-Qaeda acknowledged his death on May 6, 2011, vowing to retaliate.

Following clipped from end of Maness’ Association Message on the Biblical View of Peace and War (including the *Baptist Faith and Message* Articles of both 1963 and 2000 versions), Chester Baptist Church, July 2006

Quotes from Arthur F. Holmes’ *War and Christian Ethics*

Holmes said, “*Just cause*: the only morally legitimate reason for going to war is self-defense. If this rule were universally followed there would be no aggressors and no wars.... *Just intent*: the only morally legitimate goal in war is the restoration of peace, with justice for both friend and foe.” (p5)

James Johnson said, “Peace, then, is more than not having war: it is the final ideal that results from the prior achievement of two other ideals, right order and justice.” (p353)

The tension is not so much between pacifism and just war. For Christians, Duane Friesen said, “This is the tension between the kingdom of God—God’s rule and sovereignty over the entire creation, which in some sense has ‘already’ come—and the reality of a sinful world ‘not yet’ transformed into the kingdom of God.” (p367)

The fog of war in Leo Tolstoy’s *War and Peace*. George Weigel said, “Thus moral muteness in a time of war *is* a moral stance: it can be a stance born of fear; it can be a stance born of indifference; it can be a stance born of cynicism about the human capacity to promote justice, freedom, and order, all of which are moral goods. But whatever its psychological, spiritual, or intellectual origins, moral muteness in wartime is a form of moral judgment—a deficient and dangerous form of moral judgment.

“That is why the venerable just war tradition—a form of moral reasoning that traces its origins to St. Augustine in fifth-century North Africa—is such an important *public* resource.... allowed men and women to avoid the trap of moral muteness, to think through the tangle of problems.... Indeed, in the national debate launched by the war against terrorism and the threat of outlaw states armed with weapons of mass destruction, we can hear echoes of the moral reasoning of Augustine and his successors:

“What is the just cause that would justify putting our armed forces ... in harm’s way? Who has the authority to wage war? The President? The President and Congress...? Is it every right to use armed force first? Can going first ever be, not just morally permissible, but morally imperative? How can the use of armed force contribute to the pursuit of justice, freedom, and order in world affairs?” (p.374)

Augustine’s *tranquillitas ordinis* = *peace of order*. George Weigel said, this is the “order created by just political community and mediated through law.... is composed of justice and freedom. The peace of order is not the eerily quiet and sullen ‘peace’ of a well-run authoritarian regime; it is a peace built on foundations of constitutional, commutative, and social justice. It is a peace in which freedom, especially religious freedom, flourishes. The defense of basic human rights is thus an integral component of ‘work for peace.’” (p382).

Conclusion – Biblical Views on Peace and War

What does the Baptist statement say? The statement leans too close to pacifism for most Baptists and Christians. Is peace the most important element of Christian faith? No. The Great Commands to Love God and others, and the Golden Rule are more important than peace or war. Peace is a Christian value, sometimes secured by war.

Is pacifism biblical? Where is pacifism in the Bible? You’re not a 100% pacifist if you would spank your child? Is war always wrong? Not to God. What is the most important element of the Christian faith? Love God! But we *cannot* ever enforce Love, and we should never legislate Love God. Love is best served from a willing heart. What does the Bible say about peace and war? We are to be peacemakers, sometimes supporting the waging of war to protect our freedom to live and worship. Jesus indicated there *would* be war this side of heaven. We’re to be peacemakers, not pacifists or crusaders.

In just-war theory, many fulcrum concepts magnify complexity. Would you have sanctioned the assassination of Hitler? SBC Ethics Scholar Richard Land would. In a nuclear age, how far do we assert foreign diplomacy? Most importantly, what conditions need to exist to use violence and even lethal force? At least, I think, we would all agree that force and lethal force is justified to prevent a danger to human health, life, and liberty—especially to those we Love.

Holmes, Arthur F., ed.. *War and Christian Ethics, 2nd Ed.: Classic and Contemporary Readings on the Morality of War*. Grand Rapids: Baker Academic, 2005 (1st 1975); 404p.

Wayne G. Boulton, Thomas D. Kennedy, and Allen Verhey, eds. *From Christ to the World: Introductory Readings in Christian Ethics*. William B. Eerdmans, 1994.

News on Ethics—Have You Heard Something?

Have you seen something in the news or on the internet relating to Christian ethics and values? You can forward it to me, and I will put it in my grab bag for inclusion here.

E-mail me at Maness3@att.net – cheers and have a great day. ☺

BGCT Texas Christian Life Commission, www.ChristianLifeCommission.org & www.BGCT.org, 888-332-5870 — **Baptist Joint Committee**, Washington, DC — www.BJCPA.org — **SBC Ethics and Religious Liberty Commission**, www.ERLC.com — **James White**, Representative, Texas House District 12 – Capitol: 512-463-0490; District: 936-634-9786
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