

War: Ungodly or Unavoidable?



1A. Introduction:

1b. The Definition of War:

"A state of usually open and declared armed hostile conflict between states or nations."

2b. The Deplorability of War:

1c. It entails irreparable loss of life and property.

2c. It offers irresistible temptations.

3c. It awakens iniquitous passions.

4c. It engenders inimical habits.

(Latin, *inimicus* = enemy, thus harmful)

2A. The Attitudes toward War:

1b. Pacifism:

1c. The position: It is never right to participate in war.

2c. The propositions:

1d. Biblical arguments:

1e. Intentional life-taking is wrong: Ex. 20:13

2e. Physical force in resisting evil is wrong: Mt. 5:29;
Deut. 32:35

3e. Evil is to be overcome with good: Rom. 12:19-21; Mt. 5:44;
1 Jn. 3:15; 1 Pet. 2:21-23

2d. Historical arguments:

1e. The early church exhibits many pacifists.

2e. The modern church evinces Christian pacifism:
Waldensians, Mennonites, Quakers, Jehovah's Witnesses, Grace
Brethren

3d. Social arguments:

1e. War is instigated by sin: a lust for power, territory,
money: James 4:1-2

2e. War issues in many evils, e.g. Zech. 14:1-2

3e. War involves more war.

3c. The Problems:

THE FAR SIDE



"Hey! C'mon! Hold it! Hold it! ... Or someone's gonna get hurt!"

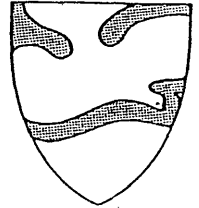


Prof. Manfred E. Kober, Th.D.
Faith Baptist Bible College & Seminary
Ankeny, Iowa



Communist Anti-Nato
Emblem

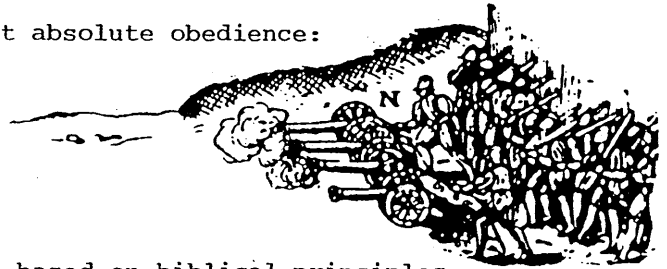
- 1d. The pacifist exempts himself from the responsibility of society.
 - 2d. The pacifist fails to account for the political and military activities in the Bible: e.g. Abraham, Joshua, Daniel, David Nehemiah, etc.
 - 3d. The pacifist undermines the concept of biblical ethics, implying there is moral development in God.
 - 4d. The pacifist fails to protect the innocent: James 4:17
 - 5d. The pacifist misinterprets biblical passages: Mt. 5:39, 44 (turning the other cheek is relevant for the kingdom)
- 2b. Activism:



- 1c. The position: It is always right to participate in a war.
- 2c. The propositions:

1d. Biblical arguments:

- 1e. God ordained governments: Gen. 9:5-6; Dan. 2,7 cf. 4:25.
- 2e. Man owes to the government absolute obedience:
Rom. 13:1-7
1 Pet. 2:13-14
Tit. 3:1
Mt. 22:21



2d. National arguments:

- 1e. We are a Christian nation based on biblical principles.
- 2e. American involvement in any war is just for it serves God's purpose.
- 3e. Refusal to participate in war would be sin and would lead to chaos.

3d. Philosophical arguments:

- 1e. The government is man's parent.
- 2e. The government is man's educator.
- 3e. The government is man's partner.

3c. The problems:

- 1d. In most wars both parties claim to be right and yet the activist must admit that only one side is right.
- 2d. Total and unlimited submission leads to horrible crimes such as Hitler's atrocities.
- 3d. Total submission to the state is a form of idolatry, substituting loyalty to God by allegiance to country.
- 4d. Activism ignores the fact that while the government is divinely ordained, its commandments may not be divinely sanctioned.

3b. Selectivism:

1c. The position: It is right to participate in some wars.

2c. The propositions:

1d. Selectivism develops a synthetic approach between pacifism and activism.

1e. Selectivism rejects some wars as unjust.

1f. There are biblical illustrations of disobedience to governmental decrees:

The Egyptian midwives: Ex. 1

Daniel: Dan. 1,6

Peter: Acts 5:29

2f. There are historical imperatives for disobedience to governmental decrees:

Hitler and the Jews

Stalin and the death camps

2d. Selectivism defines the criteria of a just war:

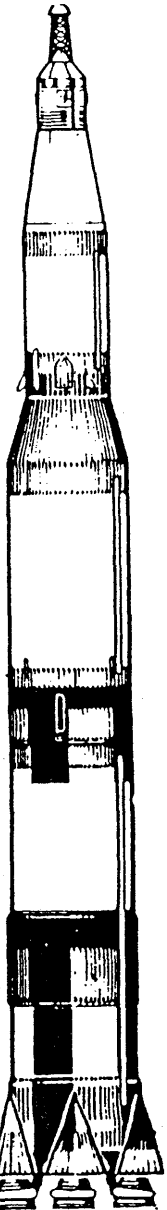
1e. It must be waged by a government with legitimate authority.

2e. It must be waged against an enemy who has deserved punishment.

3e. It must be waged with the intention that good be promoted and evil prevented.

These are the criteria of Thomas Aquinas. Martin Luther defines war for the sake of war as sin but war for the sake of defense as a duty.

Until the time of Cicero (106-43 B.C.) war was war. Wars were generally predatory wars or wars of conquest and expansion. No particular justification for war existed and protests against war were short and spasmodic. In his work, De Officiis, Cicero tried to work out a rationale for war and spoke of "a righteous ground for going to war" (I, 38). He made other stipulations for right grounds for going to war and condemned wars of covetousness as unjust wars. Augustine enlarged on the theory of a just war. He lamented that wars do have a terrible aspect but conceded that sometimes good men have to go to war to obtain civic righteousness (Reply to Faustus, XXII, 74). In the same work he maintains that wars are righteous when undertaken for righteous reasons. Such reasons are: war for self-defense, war for the cause of civilization, war to inflict punishment, and war to secure reparations. As such, war is for national justice and is not a particularly Christian virtue (Letter, 138). Unjust wars are the predatory wars of the barbarians which excite the worst of human passions. The real reason or justifiable reason for war is peace: "Peace should be



NUCLEAR ETHICS

A CHRISTIAN
MORAL ARGUMENT

David Hellenbach, S.J.

the object of your desire; war should be waged only as a necessity, and waged only that God may by it deliver men from necessity and preserve them in peace. For peace is not sought in order to be the kindling of war, but war is waged in order that peace may be obtained" (Letter, 189). Augustine then lists some of the rules of a just war. Ramm, The Right, the Good and the Happy, pp. 140-141.

3d. Selectivism displays a balanced view of biblical practice and principles.

1e. It recognizes that war is an undesirable state as a result of sin.

2e. It realizes that war is undeniably an instrument used by God.

3e. It rejects wars which are obviously unjust.

3A. The Authority for War:

1b. The Patterns of the Old Testament.

1c. The inferences from the character of God.

1d. He is revealed as "the Lord of Hosts": Mal. 4:1, 3

2d. He is called a God of War: Ex. 15:3

3d. He is seen as the God of the armies of Israel: 1 Sam. 17:45

2c. The institution of civil authority.

1d. The sword of war was given to Noah: Gen. 9:6-7

2d. The sword of war was used by Abraham: Gen. 14

1e. This is the first mention of war.

2e. He resisted unjust national aggression, although the people delivered were wicked.

3e. God blessed Abraham through His servant Melchizedek as a result of it.

3d. The sword of war was employed by Israel.

3c. The instructions concerning war by God.

1d. Instructions to David in the art of warfare:

Ps. 18:34 - "He teacheth my hands to war, so that a bow of steel is broken by mine arms."

Ps. 144:1 - "Blessed be the Lord my strength, which teacheth my hands to war, and my fingers to fight."

2d. Instructions to Israel for acts of war:

- 1e. God commanded war against the Canaanites:
Lev. 18:27-28; Deut. 20:16-17
- 2e. God sanctioned war against rebellious nations:
Deut. 20:10-17; 1 Sam. 30:8
- 3e. God approved of wars against aggressors of Israel:
2 Chron. 13:15-16; 20:29
- 4e. God occasioned the strategy and success of Israel's wars.
- 5e. God ordained wars as punishment against Israel:
Deut. 28:25ff; Dan. 1:1-2; 4:17; Is. 44:28
- 6e. God urged humane treatments for victims of wars:
Deut. 20:13
Deut. 20:19
Deut. 21:10-14

2b. The Principles of the New Testament.

- 1c. The purpose of government: Rom. 13:1-7
 - 1d. To protect good citizens: Rom 13:4
 - 2d. To punish evil doers: Rom. 13:4
 - 3d. To promote internal order: 1 Tim. 2:2

2c. The primacy of obedience:

- 1d. The imperative of obedience:
 - 1e. Government is ordained by God: Rom. 13:1
 - 2e. Government resistance is resistance to God: Rom. 13:2
 - 3e. Government opposes evil: Rom. 13:4
 - 4e. Government punishes offenders: Rom. 13:3
 - 5e. Government tells us to obey: Rom. 13:5
- 2d. The implications of obedience:
 - 1e. The government has the responsibility to resist evil, to retain order, and to raise armed forces.
 - 2e. The government has the right to use the sword of war.
 - 3e. A person who serves in the armed forces actually serves God:
Rom. 13:1
 - 4e. Since it is a government's right and duty to promote and preserve law and order and it has the authority to use the sword, sufficient justification is given for the employing of force to restrain enemies from without (the armed forces) and for subduing the enemies from within (the police force).



This divine function of government also legitimizes the use of intelligence gathering operations such as the FBI for the keeping of law and order within the country and the CIA and NSA for gathering of intelligence concerning the enemy from without.

3c. The provision for war.

1d. Soldiers are nowhere rebuked:

Luke 3:14
Matt. 8:5
Acts 10

2d. Warfare is nowhere repealed.

1e. Christ advised the disciples to buy swords: Luke 22:36

Yet, in response to dangers from robbers and brigands, or peril from the civil disorder, a degree of weapon-carrying and of self defense is authorized by Jesus. A comparison of Luke 22:35-36 with 9:3-6 and parallels makes this interpretation of Jesus' words about buying a sword hardly avoidable. The presence of two swords already among the apostolic company, who, presumably as other Jews, bore arms as they made the paschal journey through dangerous districts, hardly warrants the strict defenseless pacifism frequently attributed to Jesus' doctrine. Culver, Toward a Biblical View of Civil Government, p. 270.

2e. Paul accepted the protection of the Roman army: Acts 22:25-29

3e. Paul asked the Roman army to protect him from a murderous mob.

4A. The Abolition of War:

1b. The prominence of peace in the Scriptures: Gen. 14:18-19; cf. Heb. 7:1-22; Matt. 5:9.

2b. The prediction of peace for the world.

1c. War would persist unto the end of this age: Dan. 9:26

2c. Peace should be sought by every believer: Rom 12:18

3c. Peace ultimately will have no end: Isa. 9:7

3b. The prerequisites for peace on earth.

1c. The redemption of individuals: Rom. 3:10, 15-17; Jn. 14:27; 16:33; Eph. 2:14.

2c. The return of the Prince of Peace: Luke 2:14.



PEACE



APPENDIX I

GENESIS 14

- 1A. The Antagonists in Conflict: 1-4
 - 1b. The rivals in the conflict: 1-3
 - 2b. The reason for the conflict: 4
- 2A. The Arena of the Conflict: 5-12
 - 1b. The route of the invaders: 5-7
 - 2b. The routing of the inhabitants: 8-14
- 3A. The Alliance Against the Conquerors: 13-16
 - 1b. The strength of Abraham: 13-14
 - 2b. The strategy of Abraham: 15
 - 3b. The success of Abraham: 16
- 4A. The Aftermath of the Conflict: 17-24
 - 1b. The happiness of the godless people: 17
 - 2b. The honor from the godly priest: 20a
 - 3b. The humility of the gracious patriarch: 20b-24
 - 1c. His tithe:
 - 2c. His testimony:
 - 3c. His tokens:
- 5A. The Application From the Conflict:
 - 1b. Abraham was protectively aligned: 13,24
 - 2b. Abraham was militarily prepared: 14
 - 3b. Abraham was personally involved: 13-14
 - 4b. Abraham was suitably armed: 14
 - 5b. Abraham was altruistically motivated: 14a
 - 6b. Abraham was strategically superior: 15
 - 7b. Abraham was divinely blessed: 18-19

Abraham was engaged in a conflict for a just cause for which he was blessed of God. Though Abraham was not directly affected by the war, it involved his nephew Lot and prompted him in an altruistic fashion to pursue after his enemies. The wars the

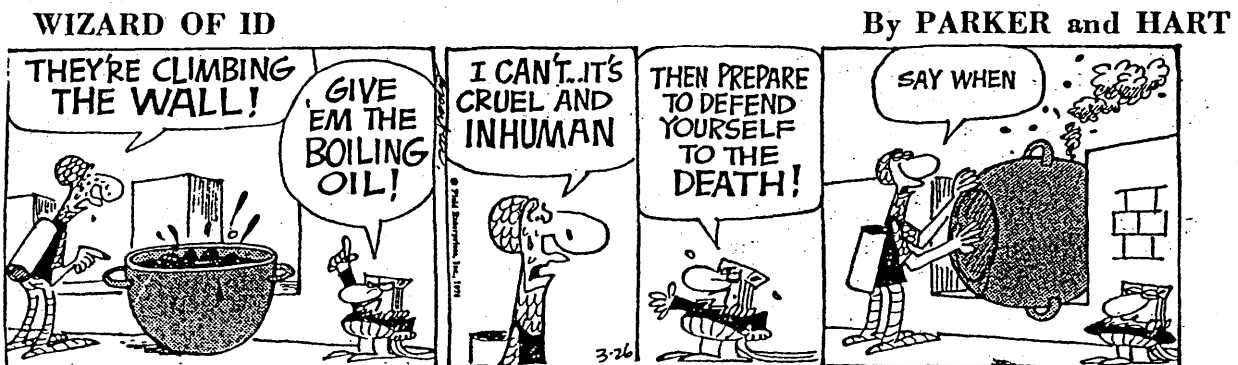
United States has waged of late have been altruistic, e.g. WW I, II, our conflict in Viet Nam, our intervention in the Dominican Republic as well as our present military assistance in crisis areas of the world, such as Central America. Altruistic wars are the most noble kind of wars. On a personal level, greater love has no man than when he lays down his life for his brother. That is even more true on a national level when a nation is willing to sacrifice its own in behalf of a weaker nation in mortal danger. Some things are worth fighting and dying for and primary among them is an attack on one's own country as well as an unprovoked and unjustified attack on a neighboring or friendly nation which is helpless and certain to be destroyed. God is pleased with such selfless love. That is the lesson of Abraham's fight in behalf of Lot. He honored Abraham for his compassionate conflict. And he honors the United States for our moral concern for and military commitment to other, weaker nations.

Abram wird von Melchisedek gesegnet.



BIBLIOGRAPHY

- Bainton, Roland H. Christian Attitude Toward War and Peace. New York: Abingdon Press, 1960, 299 pp.
- Boettner, Loraine. The Christian Attitude Toward War. Grand Rapids, Michigan: William B. Eerdmans Co., 1940, 119 pp. Presbyterian and Reformed, 1986, 91 pp.
- Clouse, Robert G., Robert D. Linder and Richard V. Pierard, The Cross and The Flag, Carol Stream, Illinois: Creation House, 1972.
- Clouse, Robert G., ed. War: For Christian Views, Downers Grove, Illinois: InterVarsity Press, 1981, 210 pp.
- Culver, Robert Duncan, Toward A Biblical View of Civil Government, Chicago, Illinois: Moody Press, 1974, 308 pp.
- Geisler, Norman L. Ethics, Alternatives and Issues, "Christian and War," pp. 158-177, Grand Rapids, Michigan: Zondervan Publishing House, 1971.
- Lindsell, Harold. The World, The Flesh and The Devil. "Killing," pp. 82-84, Washington D.C.: Canon Press, 1973.
- Perry, Richard L. Sources of Our Liberties, "Declaration of the Causes and Necessity of Taking Up Arms, 1775," New York: McGraw-Hill Co., 1959.
- Ramm, Bernard L. The Right, the Good and the Happy, Waco, Texas: Word Books, Publisher, 1971, 188 pp.



Any Apology Should Come From the Japanese Side

By JIM EDWARDS

TEXAN KERMIT Beahan doesn't think he owes the Japanese an apology for dropping the atomic bomb on Nagasaki.

Good for him.

Beahan, the bombardier on the B-29 which raided Nagasaki on Aug. 9, 1945, was excluded from the list of U.S. dignitaries who gathered in Hiroshima and Nagasaki to commemorate the 40th anniversaries of the atomic bomb attacks.

THE CALCULATED snub was delivered by Teruaki Oobo, who is in charge of relief to war victims.

"If he wants to apologize to the victims," says Oobo, "We hope he will come personally and visit the cemetery."

No way, retorts Beahan, who "never entertained the idea of apologizing for dropping that bomb." Adds the much-decorated flier, "I was a professional soldier doing my job."

QUITE SO.

Beahan is also right on target when he insists that the A-bombing of Nagasaki, which left up to 74,000 civilians dead, actually saved lives by ending the war before the Allies were forced to invade the Japanese mainland. It is conservatively estimated that such an invasion would have taken at least one million Japanese lives, and God knows how many Allied soldiers would have perished.

There was a great deal of handwringing and revisionist nonsense spoken about the alleged barbarity of the bombings. The war, we were told by the bleeding hearts, could have been ended without recourse to the ultimate horror of The Bomb.

BUT THOSE SUBSCRIBING to that now fashionable viewpoint are ignorant of the wartime character of the Japanese people, who were imbued with a fanatical determination to fight to the last for the emperor. To surrender was considered the ultimate dishonor, witness the ghastly mass suicides which took place when islands close to the mainland fell to the invading Americans. On Saipan, for example, even battle-hardened U.S. troops were sickened by what they witnessed.

One of the witnesses was a 20-year-old bosun's mate by the name of Earle H. Anderson, now The Enterprise's business-office manager. During mopping-up operations, Anderson

was coxwain on a landing craft ferrying replacements from the U.S.S. Rocky Mount to the beach.

"**THE BAY WAS FULL** of bodies," Anderson grimly recalls. "I had to steer around them. Not just our Marines, but Japanese, too. I watched the Jap soldiers throw their wives and children off the cliffs into the sea, and then jump off themselves."

GIVEN THE FANATICISM displayed on Saipan and elsewhere, it is not hard to visualize the kind of bloodbath that would have ensued once Allied soldiers set foot on the sacred soil of Japan itself.

Nobody is more aware of that than the Japanese who are old enough to remember how it was in the waning days of the war. Their views have been summed up by Masamichi Inoki, the 72-year-old director of Japan's Institute of Peace and Security.

"**THE JAPANESE** hate atomic bombs but they realize that it was thanks to the atomic bomb that Japan surrendered (and) Japan was saved from itself," Inoki says in reference to the Imperial Army's decree that the civilian population would fight to the last man, woman and child.

As for Teruaki Oobo's den and for an apology, it should be pointed out that the war in the Pacific was Japan's idea in the first place. Furthermore, if any apologies are forthcoming, it is hereby suggested that the Japanese apologize for torturing and beheading American and allied POWs during the infamous Bataan Death March and on the "Railroad of Death" in Burma and Thailand, where it is said that one Allied POW died for every railroad tie laid down by the enslaved prisoners.

SOMEWHERE ALONG the line it seems to have been forgotten that Japan was a savage and merciless enemy during World War II.

Even in these guilt-ridden times—when "enlightened" Americans seem to have a compunction to think the worst of their country—it is a bit much to expect us to apologize because young men once went to war in order that the present generation could live in freedom.

Jim Edwards is editor of the editorial page of The Enterprise of Brockton, Mass., and is a frequent contributor to this page.



June 15, 1982

The Ballad of a Peace Marcher

*I am a bold peace marcher,
My motives are the best,
So I will go and march for peace
And never seek to rest.*

*Our ranks are wholesome, clean-limbed, pure,
Men, woman, girl and boy,
As when we marched against Saigon
(Though not against Hanói.)*

*And now I see the hand of Fate
Is ticking on the clocks;
I oppose Europe's neutron bomb
(Though not the Eastern bloc's.)*

*For all can see the flight for peace
Is the transcendent fact,
And Nato must be once again
(Though not the Warsaw Pact.)*

*Nuclear tests we fought against,
Our anger ranging wide:*

*Britain, the US, France we fought
(Though not the other side.)*

*The fight for peace none can ignore,
Its cause enlists us all,
Nuclear power plants must be banned
(West of the Berlin Wall.)*

*For it transcends mere politics
And conscripts every man;
We must protest El Salvador
(Though not Afghanistan.)*

*Our forces all spontaneous
Spring full-grown from the ground
(And somehow by some miracle
The money's always found.)*

*I am a bold peace marcher,
My motives are the best,
And always in the name of peace
I will attack the West.*

The Modest Rhymester

CAPTAIN'S CORNER

The Atomic Bomb



By C. A. Stevens

After reading many letters to the editor of various newspapers, and talking to many young people between the ages of 16 and 35, I'm convinced that the vast majority of this age group has very little knowledge as to why the atomic bomb was developed. This obvious lack of interest in World War II history has compelled me to give a short background as to why we can be thankful that the United States developed the atomic bomb first.

Thirty-seven years ago, on August 6th and 9th, the United States dropped the two atomic bombs on Hiroshima and Nagasaki, Japan. Since that time in history, the United States has been considered the culprit for using such a catastrophic weapon.

Great numbers of our youth, who were not born when the atomic bomb was first used and have not studied history, demonstrate throughout our country condemning our use of the atomic bomb to end World War II.

Let's take a look at history and see what led to the development of the atomic bomb.

It is incredible that the most intricate, integrated intelligence and secret operations during World War II was not completely released to the public until 1972. It was Britain that first foretold of the practical possibility of a bomb and the horrors it would bring. If Germany had conquered Britain, the way was clear for Germany to develop the atomic bomb, with which Hitler could have blackmailed the rest of the world. This is why Churchill made his famous statement: "Never in history have so many owed so much to so few."

In the months after Dunkirk, weathering the onslaughts of the Luftwaffe and bracing for a German invasion, Britain and her commonwealth nations stood alone. America watched as the Royal Air Force struggled through its finest hour. Some 240 pilots from the U.S.A. made their way to England as volunteers — many of them evading the FBI to get there. Many became leading aces of the RAF and then with the U.S. Army Air Corps. Many died in serving the cause of freedom by helping keep Britain alive.

Their units became known as the Eagle Squadrons, and in quick time they were embraced by their fellow RAF pilots and the entire free world as heroes and symbols of young American courage, skill and dedication.

There were three Eagle Squadrons composed of American pilots in the British Royal Air Force prior to the U.S. entry into World War II.

Number 71 Squadron produced the first American fighter ace of World War II — William Dunn. During one month, Number 71 Squadron destroyed more enemy aircraft in combat than any other of more than 100 squadrons of the RAF. After the United States entered the war, Bill Dunn transferred to the U.S. Army Air Corps and flew P-51 Mustang fighters and P-47 Thunderbolts. He is now a retired Colonel and lives in Colorado Springs, Colorado.

Number 121 Squadron pilots shot down 7 German Messerschmitts in one desperate air battle. Number 133 Squadron, which scored 6-0 against the German Luftwaffe

over the bloody invasion beach at Dieppe, was completely wiped out on its last combat mission — of 12 aircraft dispatched only one returned, only to crash on landing.

The aggressive, adventure-loving pilots, flying British Hurricanes and Spitfires, fought Hitler's Luftwaffe savagely alongside their comrades from the British Empire. All hoped for some miracle that would bring the U.S. into the war before England fell. The cost was high. One out of every three Americans was killed. But, the Eagles were the vanguard of the great American armadas to follow, that bombed out the heavy water installations in Norway (necessary for the development of the atomic bomb) and the German atomic research plants in Germany itself. This prevented Germany from developing the atomic bomb first.

It was Albert Einstein who first brought to the United States the news, in 1939, that the Germans were working on an atomic bomb, and suggested we had better build one first.

Japan had conducted her war in an incredibly savage way. And after the unconditional surrender of Germany, and the uncovering of the political cruelties and brutalities and genocide which had taken place within the borders of Germany, could anything less than unconditional surrender be accepted from Japan?

There had been every reason for Japan to surrender in late June or early July, 1945. She had lost the Philippines, then Iwo Jima, then Okinawa.

After the enormous cost of American ships and lives from the Kamikaze attacks at Okinawa, General LeMay was convinced he should go all out with the B-29 bombing of Japan.

Not too many people are aware, today, that B-29 Superfortresses, using conventional bombs, almost completely destroyed six major Japanese cities in May of 1945. 5.3 square miles of Tokyo was destroyed. Even a portion of the sacred Imperial Palace of the Emperor burned one night when fires ran out of control, although the Palace had deliberately never been a target. But still the Japanese refused to surrender. By this time the hardened old professional, General LeMay, was moved to compassion. Taking a serious chance of losing many B-29s, he began dropping leaflets on the cities before the raids. "CIVILIANS," they read, "EVACUATE AT ONCE!" On the backs

of them, they warned the local military of the coming raids and pointed out to the people that there was nothing that their military could do to protect them. And there wasn't. On August 1, 1945, for example, the city of Toyama with a population of 127,000 was almost totally burned out of existence.

At the palace the Emperor seemed powerless in the hands of the pro-war party, which wanted to continue the war.

At the Potsdam Conference, July 16, 1945, the Allies issued the Potsdam Proclamation calling for the "unconditional surrender" of Japan. The alternative would be "prompt and utter destruction." The Japanese refused. Not only did they refuse to surrender, but the refusal announcement by the Japanese Premier sounded contemptuous.

Militarily, there was never a doubt that the atomic bomb should have been used, if only in counting the casualties. Had the

*"There can be no
doubt about how
the atomic bomb
would have been
used had Germany
developed it
first. . . ."*

United States invaded Japan, there would have been at least one million United States casualties and four million Japanese, not including the destruction that would have taken place all over Japan.

Not until the second atom bomb was dropped did the Emperor finally come forward on the side of peace. Even then, some cabinet members wanted to go on fighting. A group of officers attempted to capture the Emperor to make him change his mind. Thirty American troops (a good friend of mine was one of them) parachuted into the Palace grounds and the officers were thwarted.

There can be no doubt about how the atomic bomb would have been used had Germany developed it first, or Japan. Or even Russia.

When one contemplates those possibilities and broods on them, it appears a lucky thing for the world and for humanity that America did develop it first.

We should all pray to God that the United States and the USSR can agree to a verifiable reduction of atomic weapons, and hope that sometime in the near future, atomic weapons will be completely eliminated from this world. ☺