

Introduction: Luke 10:30-37

*What if vs 30 and vd 33 took place at the same time? What should the good Samaritan do?

TERMS

1. War – armed conflict between or among nations or other groups of people
2. Just War – a war that satisfies both *Jus ad bellum* (reasons to go to war) and *Jus in bello* (what is ok within war) criteria.
**Christians may support and participate in some wars – those waged for a moral defensible cause.*
3. Preventive War – someone else is about to attack us. Strike first before they strike us.
4. Crusade – conditions within another nation are intolerably evil.
5. Pacifism – view that it is wrong to participate in war, whatever the cause.
6. Technological pacifism – Just war theories and criteria are valid, but modern weapons and warfare don't allow for the war to be found in a morally acceptable way (*Jus in bello*).

Jewish Tradition

1. During their times as an independent nation – three types of war:
 - a. *War of conquest*
 - b. *Mandated War*
 - c. *Zealous Rebellion*
2. Summary – Jus War was legitimate based upon Divine command.

Modern views

1. Non-resistance – do nothing physically violent. Just pray.
2. Non-violent resistance (ML King, Ghandi) – resist but non-violently.
 - protests
 - sit-ins
3. Violence within Deontological (ethical theory concerned with duty and right)
 - There is duty involved (eye for an eye)
 - There are restraints on the duty – do enough to stop the attack
4. Violence limited by proportionality
 - define your goal ahead of time and you are allowed to do whatever is necessary to reach the goal.
5. Unlimited warfare (against people like Hitler, Hussein, Hiroshima, Nagasaki)

Do whatever it takes to stop aggression.

Just War

1. The initial moral presumption is against armed force because of the duty not to injure or kill others.
2. This duty can be overridden by other “prima facie” duties.
 - a. for example – to protect the innocent
 - b. This leads to a listing of the conditions under which such overriding is considered legitimate
 - *Jus ad bellum* (reasons to go to war)
3. The prima facie duty not to injure or kill leaves “moral traces” even when it is overridden.
 - a. These moral traces as well as other moral duties work to set moral constraints on what may be done even in a just war.
 - b. *Jus ad bello* – (what is ok within war)

Scripture and War

A. Against War

- Ex. 20:13 "Thou Shalt Not Kill"
- Matt. 5:9 "Blessed are the Peacemakers"
- Matt. 5:21-22 "Anger and Murder"
- Matt. 5:38-39 "Turn the Other Cheek"

War involves sin.

War was opposed by the early church until Constantine in 313.

Psalm 118:8-9 - Trust God rather than weapons

B. For War

Deut. 7:1-6

Joshua 6:21 Jericho

Joshua 8:24-25

Joshua 10:2-40

Joshua 11:11-23

Exodus 17:8-16

- Deuteronomy 20

God not only permitted war, He often commanded it.

Is there any problem with using Israel as an example?

- Israel was a theocracy (the people of God as a nation)
- No nation is the people of God today (although God is not through with Israel) but the church is the people of God.
- While passages to Israel show war was not prohibited, it does not give warrant to a Christian group or nation to apply this passage directly to itself to warrant its initiating war.
- This was a special command and situation where God broke into human history.
- However, we can take a principle from these verses: War itself is not always ruled out as contrary to God's will.

New Testament

A. Jesus -

Matt. 10:34

John 2:15-16 - Jesus drove out the money changers

Matt 8:10 - Jesus gave high praise to the soldier but never told him to stop being a soldier.

But Jesus said, 'turn the other cheek.'

Matt. 5:38-39

John 18: 22-23 - Jesus didn't offer the other cheek either

Revelation 19 - Jesus makes war

B. Paul

Acts 23:3 - didn't turn the other cheek

Romans 12:17-21

Romans 13:8-10

Question: What does "if it is possible" imply?

Question: Are these verses instruction for how we act individually? We are to not avenge ourselves but let God handle it. We are to love our neighbor.

Question: Does that rule out war by the government and Christians participating in war by the government?

Romans 13:1-6

Police are given the right to kill if necessary to save lives.

C. "Love your neighbor"

Pacifists - never do any harm to your neighbor

Just war view - to love your neighbor can mean correcting him and it is neighborly love to the one you are saving.

Just War Criteria: *Jus ad Bellum* - (Justify going to War)

1. Right or legitimate authority - why is our cause right and theirs is not.

EXAMPLE: Is it a terrorist?

2. Just cause - do we have a just cause? What is the reason for doing this?

3. Last resort – Is there any alternative?
4. Reasonable chance of success – can I compel the nation to go?
5. Proportionality – the probable benefits outweigh the probable costs.
6. Right Intention – not only do I have a just cause but I ultimately want the just cause to be the reason I am going; not because of revenge.

All 6 must be there for "just war."

Just War criteria: *Jus in Bello* - (Just behavior in war)

This concerns the justification of particular acts within war and the method of prosecuting the war.

1. Proportionality – the probable benefits of any particular course of action within war must outweigh the probable costs.
2. Discrimination – this asks the question, "who may be attacked and how and when?"

A. Who – Non combatant Immunity (who should be left out?)

1. Prohibition on the direct and intentional killing of noncombatants.
2. 4 Classifications
 - combatants with a gun, tank, plane, etc (munitions factory)
 - noncombatants – not involved at any time
 - ex-combatants – they were in the war but not now – (POW, Injured)
 - unprivileged belligerents – spies

B. How and When

1. Rules of engagement – moral principles that bind conduct in war. Ex. Women, children, no rape, biological weapons, nuclear weapons, human shields, hiding tanks in churches, etc.

2. Collateral damage and the Rule of Double Effect – the attempt to deal with situations in which the agent (s) foresee, but not intend an evil which will result from pursuing a good effect.

- the foreseen evil effect must not be intended or approved, merely permitted.

- there must be a proportionality serious reason for exercising the cause and allowing the evil effect.