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The Relation of the Christian To Civil Government and War: 2nd Edition

Glenn E. Green

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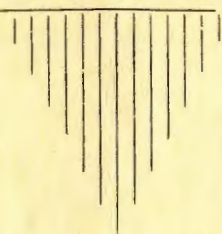
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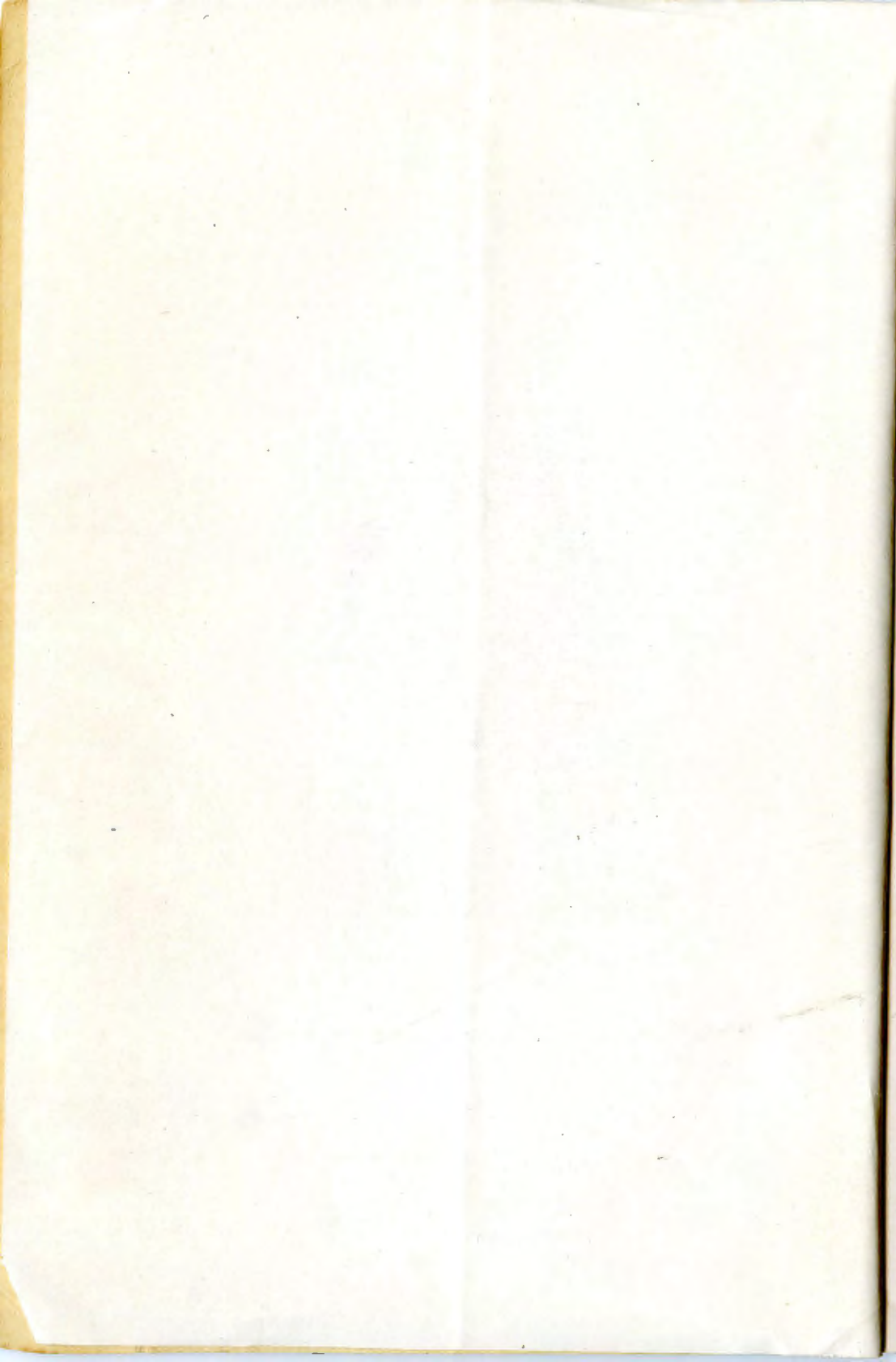
VF GREEN, Glenn E.
CENTER FOR DOCUMENTATION STUDIES
ANDERSON CHRISTIAN UNIVERSITY

The Relation of the Christian
To Civil Government
and War



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GLENN E. GREEN



The Relation of the Christian To Civil Government and War

(Second Edition, 1944)



GLENN E. GREEN
Minister of the Church of Christ

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Vernon, Texas

FOREWORD

SECOND EDITION

(1944)

Since the original supply of my booklet, "The Relation of the Christian to Civil Government and War," became exhausted over a year ago, I have had numerous calls for it, and feeling that its circulation has done much, for the truth upon this question, I decided to bring out another edition.

I have followed the plan of reproducing the old book in its entirety and adding such material as will, in my judgment, help to understand the subject.

The circumstance that some unknown youngsters rush into print with what purports to be a refutation, proves nothing. You have only to, "sink your teeth" in their "apples of wisdom," to know they are green and immature. But little effort is made in this work, directly or indirectly to refute a refutation that refutes nothing, except a few representative arguments.

I also notice some objections which have come to my attention, because they are natural to such a controverted subject, and our purpose is as far as we are able, to aid the reader in arriving at a true and just decision.

It is certain, no one can charge me with trying to get on the popular side of this question since Pearl Harbor, because I began to write, in both the Firm Foundation and the Gospel Advocate, on this subject, as far back as 1935 - 36, and from the "howls which then ascended," my side was not very popular. However, it is to the credit of any one, to change sides, when he is convinced he is on the wrong side.

I have never heard a non-resistant complain about somebody changing to his side, but if someone changes to the other side, their motives are questioned, or they are accused of being traitors to the truth. I have all confidence, that the same sense of truth in the brethren, which enables them to detect the errors of sectism, will, when this subject is thoroughly canvassed, enable them to discern the truth on it also. Therefore, to this end, this treatise is submitted in Christian charity.

The Relation of the Christian To Civil Government and War

BY GLENN E. GREEN

Vernon, Texas

It has been truly said a subject clearly defined is half argued. I lay it down as an axiom "That a Christian can only know what is right or wrong except, as GOD APPROVES or DISAPPROVES of a given thing." Now does God approve or disapprove of Civil Government? If it can be shown that God condemns it, then that is the end of the argument, but NO such proof exists, to the contrary in Rom. 13: 1-7, Paul confirms it. Therefore, I maintain that a Christian can do anything upon which God sets the Seal of Divine approval. If not, why not?

But to further clarify the issue there are four general views held on this subject:

- (a) That human government is inherently evil.
- (b) That it is approved of God, and right in itself, but can only be administered by sinners.
- (c) That it is right with the exception of the death power.
"The non resistant theory"

(d) The one I affirm: That Civil government is ordained of God, and the Civil sword may be used, internally and externally for the protection of the righteous, and punishment of all evil characters who resort to force for wicked purposes.

It is manifest if I can sustain the last position mentioned, the others are overthrown, so we proceed with the argument, and will note how it refutes the other positions as it develops.

I. The Apostles of Christ established Christianity among the peoples, subject to the Roman and Jewish Governments, both of which vigorously enforced capital punishment, and sustained themselves by force of arms. Therefore, under such circumstances how could the converts of Christ know that it was wrong for them to participate in government, bear arms as soldiers, unless they were plainly so COMMANDED then? If to be a "Christian now" I must be a "non resistant now," to be a "Christian then" meant being a "non resistant then." Where is such a command? There is none, those who

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so argue now, offer their inferences and deductions, but cannot bring one plain text that states their contention. Rome was a conquering power that allowed no trifling with her authority. For the Apostles to have taught against capital punishment, and soldiers not to be soldiers, would have been plain sedition. In Acts 24.5 it was charged that Paul was a "Mover of sedition," but in Verse 13 Paul denies it.

What Jesus Taught on This Subject Before Pentecost Luke 20:22-25

"Is it lawful for us to give tribute unto Caesar or not?" There can be no mistake here that the government question is up. What did Jesus say? "Show me a penny, whose image and superscription hath it? They answered and said Caesar's." "And he said unto them, render therefore unto Caesar the things which be Caesar's and unto God the things which be God's." These are the words of Christ squarely upon the issue involved, and he says; "that some things belong to Caesar," as certainly as "some things belong to God." Now what "things be Caesar's and what things be God's?" Let the scriptures answer. Caesar stands for the Civil government, and Rom. 13: 1-7 tells us plainly, that the civil ruler is "Ordained of God—" That whosoever resisteth the power resisteth the ordinance of God, and they that resist shall receive to themselves damnation," for Rulers are not a terror to good works but to evil"—The regulation therefore of all secular affairs, and the protection of the righteous against the wicked, is the function of government. What belongs to God? Supreme authority in religion (I Tim. 2:5; Heb. 1:1). God alone has the right to dictate man's religion, moral allegiance and worship, not Caesar. So taught all the Apostles all the time, and so ought we. When Casear stayed in his place, the Apostles obeyed him; when he told them they could not teach Christ, they disobeyed Caesar, and obeyed Christ, not because government in its proper sphere is wrong; but because it was trespassing upon the divine. I do not argue that Christians should obey Casear, if Casear is against God. But I do teach what Jesus taught, "that some things be Caesar's," and teach what Paul plainly taught WAS Caesar's. Rom. 13:4: "the sword in the hands of the Civil Ruler, to execute punishment on him that doeth evil."

PEACE MAKERS

Matt. 5:9: "Blessed are the peacemakers for they shall be called the children of God." This is moral teaching showing what is right and ideal. I believe and try to practice every word of it. But what about the thieves, hijackers, kidnappers and murderers? Are they Blessed too? No! Christ through Paul (Rom. 13:4) condemns them under the civil sword.—"for he beareth not the sword in vain: for he

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is the minister of God, a revenger to execute wrath upon him that doeth evil." This is the penalty for NOT keeping the peace.

One writer quotes this, and then says: "The sermon on the mount is an exposition of his mind on the subject of war." He quotes "Love your enemies, bless them that curse you—" and then paints the picture of one with gun in hand who had taken the life of an enemy, and bombed his women and children, and asks: "Can this meet the approval of Christ?" Certainly not! for this is the picture of a wicked AGGRESSOR engaged in slaughter of the innocent. Let it be clearly understood for once and all, that a Christian can never be the "aggressor" in any violence. He always chooses "right and reason." The trus issue is, can the innocent Christian resist force when assaulted by brute force. When the murderer sneaks upon his innocent victim, and assaults him with a deadly weapon, has the victim any choice? If the innocent victim resists, and in the fight ensuing, both are killed, this theory says, "the victim is a murderer, like the foul criminal who deliberately assaulted him." Believe it who can. This breaks down all distinction between right and wrong, good and evil. If the guilty are not guilty, then the innocent are not innocent. What is true between the individual, and wicked brutality, is true between nations.

Paul seems not to be blessed with such a horrible imagination; for he draws a picture of the civil ruler with "sword in hand," and says he is the "minister of God," the revenger to execute wrath upon the evil doer." It was Jesus who said "Render to Caesar that which be Caesar's, as well as to God that which be God's."

JOHN 18:36

"My Kingdom is not of this world, if my Kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my Kingdom not from hence."

In this as in all else, Jesus ordered his acts to fit his mission to earth: to save man from sin and set up a purely spiritual Kingdom. Certainly no force can be employed in a moral realm. Hence Jesus submitted to death rather than fight, or allow his servants to fight for his spiritual Kingdom. But as he had already commanded them to "render to Caesar the things which be Caesar's." He informed Pontius Pilate, that "if His Kingdom were of this world, (a political government) his servants would fight." It only remains to settle whether Christ recognizes the right of civil government to exist, and then we have his word for it. That they may fight. Rom. 13:1-7 settles this, "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God."

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MATT. 26:52

"Put up again thy sword into its place; for all they that take sword shall perish by the sword." Jesus was arrested by the Jewish government, and put to death by the Roman. He was never charged with being a thief or murderer, but because he claimed to be the son of God. The issue was not a question of punishing a criminal, but religious. Peter was no officer, constable or police. He was taking up the sword against the constituted authorities, and Jesus said put it up, "all they that take the sword (against government) shall perish by the sword." What sword? Sword of spirit? No! Paul tells us, Rom. 13:4, "Sword of the Civil Ruler." As certain as Peter's sword was RULED OUT, the civil sword is RULED IN.

I do not propose to use the carnal sword to perpetuate Christianity. If this government commanded us not to set the Lord's Supper, made the issue religious, we should set it, and take the consequences, as did the Apostles; to do otherwise would be to put the CHURCH AS SUCH into carnal warfare.

But as a citizen of the Divinely recognized government, I can help maintain that political institution, which protects my physical life while I practice Christianity. A person must be blind indeed, who cannot see the difference between wielding the sword to perpetuate Christianity, and self DEFENSE of physical life.

"TURN THE OTHER CHEEK"

Matt. 5:39: "But I say unto you that we resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also."

This is also moral teaching enforced by physical examples, like; "if the eye offend thee pluck it out," "Let the dead bury the dead" and others. Not a rule thumb to be applied literally. If so then the next verses are literal also. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

I have yet to see the "non resistant" who would literally apply this passage to himself; but according to this reasoning, one Christian could approach another, and take away all his property, strip him of his clothing by merely asking for it; and then of course, he could immediately ask it back again, for he would have the same authority to ask, and the possessor would be under the same obligation to give, as the original owner! If not, why not?

If it be replied, "No Christians would do such a silly thing;" then I ask, "why make Christ teach it?" Incidentally, the sinner would have the advantage over the Christian, as he could ask him naked, keep what he got, and then compel the poor fellow to go with him two miles in January!

The truth of the matter is, this passage has no bearing whatever

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on the question of a Christian's right to defend himself against a murderer, or the government's right to put a criminal to death. To smite on the right cheek, and leave the smitten one able to "turn the other," is certainly less than mortal assault: for then the victim wouldn't be able to turn the other also! Men can be assaulted by words, and deeds of hate, and evil speakings, slanders and lies, the Christian is not to reply in kind. These passages teach, and forcibly emphasize the principles of non retaliation in kind, and generous service and living in the ordinary connections of life.

MORAL AND PENAL LAW

Without attempting to note every passage from the moral teaching of the New Testament, quoted as being against violence of any kind or degrees, let me say at this juncture, that it is not only freely admitted, but positively affirmed that the moral teaching of Christ and the Apostles excluded recourse to all violence, because Christ held up love right and reason only, as the positive standard of life and conduct. "The Gospel is the power of God unto salvation" not a sword or cannon. You can not force men to do right in any degree, moral persuasion only is the Christian ideal. There is absolutely no argument here. THIS is not the issue. The issue is, with reference to the man, who will NOT OBEY the right, who willfully violates his moral laws, and resorts to brutal violence against those who are doing right! I say, what does he teach shall be done, to and with, these violent characters? Anything? "Rightly divide the word of truth." Doesn't the command to Timothy, apply here as well as to faith and baptism?

This is an important principle we now point out: That all law is of three kinds; positive, moral and penal. Positive law, is that which rests solely upon the arbitrary authority of God, moral law, that which is derived from the nature of things, and sets out what is right between man and man. Penal law, that which defines the punishment due the character violating the others. Failure to make these distinctions can result in nothing but confusion. A thing can be morally right, and yet not permissible under the positive law. For instance, morally right to burn candles and incense at home; but wrong to burn them as an act of worship in the church. Why? Because worship comes under the head of positive, not moral law. Likewise a thing may be condemned under the moral law, but a similar act authorized under the penal law, for instance: Moses says in the Ten Commandments, "Thou shalt not kill," and then later appoints the death penalty for several infractions of the moral code. Is there any contradiction here? None if you properly "divide the word," plenty if you don't. You make him violate his own law. With respect

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to the moral and penal law this principle is always true; the penal is never applied until the moral is broken.

When a man violates the moral law, he FORFEITS all rights under it, and then he comes subject to the penal law until he reforms. To quote the moral law, and apply it to the man under penal condemnation, is to confuse and destroy both. Yet nine-tenth of all the argument made against the position I am maintaining consists in this very thing: Supposing that the moral law of Christ is to be applied to the law violator of the vilest hue. Not so Paul. I Tim. 1-9, "knowing this the Law (What Law? penal of course) is not made for a righteous man, but for the lawless, and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of mothers, for manslayers, etc." Civil government has to deal with these characters in its punitive capacity with respect to actual crime and in meting out punishment to them, instead of violating the moral teachings of Christ, is doing exactly what Christ wants done. Under his penal teaching, Christ warns all sinners, he will make their punishment eternal after death if they don't repent.

There is a sentimentalism which says no murderer should be executed. Put them into prison for life! Yes, but how are you to get them in prison? Just advertise you have a nice comfortable jail, and please Mister criminal come in and be locked up. It will take force to put them in jail, and force to keep them there. Now where do you get your force to do this? You locate it, and I will show it carries the death penalty too. Rom. 13:4. "The civil sword in the hands of government," and sword in a death instrument. Because it is admitted force is foreign to the moral ideal teaching of Christ, which commands love, right and reason as the standard of conduct, some have jumped to the conclusion, force is not permitted in any relationship of life. Because you can't spank a man to make him obey the gospel, does it follow I can't spank my child to make him behave? Wonderful logic, this! Because I am to cultivate love, goodness, kindness, longsuffering, forbearance as a Christian, in all my dealings with men in the ordinary relationships of life, does it follow I can not protect myself against the criminal population of this world? It does not. We need, and advocate no force against any, except those who first employ it against others, and then only to the extent necessary for protection.

I am asked how can I shoot at a man, and love him at the same time? I reply: How can you spank your child and love him at the same time? The difference is in degree and not in principle. I spanked mine, so they would be FIT to love, and to be able to live with them in peace. I would hate the idea having to shoot a man trying to murder me, but I ought to do it nevertheless to keep the

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peace, and protect other innocent people from a human gone beast. Now, if I missed him and he gave up, I would treat him as a friend. The Christian fights from PRINCIPLE in all things, NOT from personal hatred. How do you fight religious error brother? Those who talk this way, are generally long on personal hatred themselves, and short on principle, or else they could see how it can and is done.

"If thine enemy hunger feed him, if he thirst give him drink." Then it is asked, "how can the soldier do this when he is shooting at his enemy?" Now my good brother, let us see you do it under the same circumstances. You apply this to the soldier in battle, now apply it to yourself. Suppose your enemy is the kind who starts shooting at you. How will you fare carrying food and drink to him, and he drilling holes in you at every step? Most evidently this text doesn't apply to the mortal enemy, but the kind you have, short of physical assault, in the social contacts of life. The other kind will have to be stopped by force, before you can FEED AND WATER them. Another case of moral and penal law.

JOHN 2:13-16

Jesus did resort to force on one occasion when he expelled the traders from the temple. "And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;" Did Jesus act consistently with his own teachings? Certainly. Deut. 13:1-9, shows that every citizen was obligated to help enforce the law of Moses. This traffic was illegal, the regular officers did not stop it, and Jesus simply did what any courageous citizen could have legally attempted.

It alters not the case to say, "he didn't strike any of them," you do not know whether he did or not. It was force applied. When a robber holds a pistol on you, and takes your money, it is still robbery by force, even if he doesn't shoot you full of holes! If it was the "towering personality of Jesus," that "drove them all out, oxen and sheep" those animals must have been exceptionally intelligent, and this a "new type of table tipping!" This is not quoted to prove capital punishment, for a whip is not a death instrument, but it does prove that it is not contrary to the revealed character of Christ, to enforce the LAW of the land against those who violate it. He did it himself in this instance by FORCE.

WHAT THE APOSTLES TAUGHT AFTER PENTECOST

It is strange indeed that the "non resistant," will run to every place in the Bible where "rulers and subjects are not mentioned by name, to find our duty to the rulers, and ignore the passages where they are mentioned by name.

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This is parallel to those who run to the faith texts to define Baptism, instead of the Baptism texts.

Rom. 13:1-7: Paul clearly teaches on the question of the Christian's relation to civil government. "Let every soul be subject unto the higher Powers, for there is no power but of God. The Powers that be are ordained of God."

Jesus tells us, Luke 20:25, "Render unto Caesar the things which be Caesar's and unto God the things which be God's." These are the two supreme powers, I Pet. 2:13—"whether it be to the King as supreme" . . . The civil power which regulates all temporal things, and the Divine which regulates all spiritual things. These two comprehend all others, and are the "Higher Powers." Paul says: this arrangement is ORDAINED of God, Ver. 2: "Whosoever therefore resisteth the power, resisteth the ordinance of God," what happens to them? "They that resist shall receive to themselves damnation." There can be no mistake that the "power" of verse 2, is the Civil power, for verse 3 continues, "for rulers are not a terror to good works but to the evil, wilt not thou then be afraid of the power? The ruler in his official capacity—"do that which is good and thou shalt have praise of the same," for he (the Civil ruler) is the Minister of God to thee for good. But if thou do that which is evil be afraid; for he beareth not the SWORD in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil," language cannot make a thing clearer or stronger. Can a thing have a stronger seal of Divine approval than to be declared to be "Ordained of God," can a sword bearing ruler in his official capacity, receive higher sanction from God, than for God to proclaim him the "Minister of God" a revenger to execute wrath upon the evil doer?" He emphatically cannot. But Paul doesn't stop here, he goes on to give additional reasons why we should be subject "Not only for wrath, but also for conscience sake," he didn't say "be subject because you can't help yourself, but for conscience sake. Conscience has to do with right and wrong. Peter applies it: I Pet. 3:2-, to Baptism "the answer of a good conscience toward God."

Did God simply "suffer Baptism or command it." Ver. 6. "For this cause pay ye tribute also," for they (they who? The civil rulers) are God's ministers attending continually upon this very thing." When a non resistant" says you are to pay your taxes simply out of fear, he contradicts Paul, who says to do it because it is RIGHT, a matter of conscience also.

With this agrees I Peter 2:13-15. "Submit yourselves to every ordinance of man for the Lord's sake: Whether it be to the King as supreme: Or unto Governors, as unto them that are sent by him, for the punishment of evil doers and for the praise of them that do

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well." For so is the will of God that with well doing, ye may put to silence the ignorance of foolish men."

Of course, when Peter says, "submit to every ordinance of man," it is understood from Peter's own example, Acts 4:18, and the Lord's teaching, Luke 20:25, that it applies to the government, as long as it stays in its appointed sphere." The punishment of evil doers among its citizens, and protection of the righteous. Punishment of evil doers by the "King as supreme" and his under rulers involved, the death penalty, and military force THEN, and therefore confirms it NOW.

I Tim. 2:1-3 Paul commands Christians to "pray for, and give thanks for, kings, and all that are in authority that we may lead quiet and peaceable lives." Paul said this at the very time some rulers persecuted him for Christ's sake, why? How could he do so except upon the ground, that though the rulers sometimes got out of their legitimate sphere, and tried to dictate religion, does not nullify the fact, the government for the regulation of the mass of society is right, necessary and to be supported by Christians. Can I pray for something wrong? No! Can I work at what I pray for, or should I work and pray not, or pray and work not? It is one thing to fight anything wrong in civil government and another to say the institution itself is wrong. It is either government or anarchy.

Having proved from the New Testament that civil government is "ordained of God," the sword bearer is the "minister of God," we are to pay "Tribute for conscience sake," "Obey the King as supreme," pray for the rulers, "Render to Caesar the things which belong to Caesar," and that the praise of the righteous and punishment of the wicked is his God appointed sphere. I ask how can it be WRONG for a Christian to do that which God has said, over and over IS RIGHT?

PAUL A CITIZEN OF TWO KINGDOMS

We now turn to a new line of argument, the examples of inspired men dealing with Civil Government. Paul a citizen at the same time of Rome and the Kingdom of Christ.

Col. 1:13 Paul said, "he had been translated from the power of darkness, into the kingdom of his dear son." Acts 22:27 Paul told the Roman captain he was a Roman citizen: "tell me art thou a Roman? and he said "Yea," Acts 23:17, Paul availed himself of Caesar's protection. Therefore, according to Paul's own testimony, not my inference, Paul was a citizen at one and the same time, of BOTH the kingdom of Christ and the Civil Government of Rome. If Paul can stand in BOTH relations, so can I. If not, why not?

He accepted the protection of armed forces, from the forty

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would-be assassins. It is a mere quibble to say, "they killed nobody," when any one with an ounce of sense knows, they would have in an instant, and Paul knew they would if attacked. It was a resort to armed military force, pure and simple. Why not accept the truth? Perhaps one will say, "Paul was a citizen of Rome only, when Rome did not conflict with Christ." Correct. Then the use of armed force against ruthless men by the Government, is NOT against Christ, for Paul used it! Paul also confirms capital punishment in Acts 25:11, "for if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them, I APPEAL unto Caesar."

Paul here clearly recognizes there are some things a man ought to die for. "I refuse not to DIE." On the other hand he affirms the right of self defense if NOT guilty. "No man may deliver me unto them." Who? The assassins. "I appeal unto Caesar." Can language be plainer or stronger? How reconcile this with Paul's teachings? "The weapons of our warfare are not carnal"—I don't have to. Paul does it for me. He was a citizen of both the Spiritual, and Political kingdoms. When he said this last quoted, he was speaking as an apostle of the spiritual warfare. In Acts 25:11 he was speaking as a citizen of the civil government.

CORNELIUS THE ROMAN CENTURION. ACTS 10:1

He is introduced as Cornelius, a Roman Soldier, an officer over a hundred men. If the apostles were "non resistants," and as many writers among us have lately declared, "A Christian can under no circumstances engage in carnal war," here is the very place, above all others we might certainly expect a plain statement of so important a doctrine. His business and every day life was to wield the sword of death. How could he know, he ought to cease being a soldier in order to become a Christian, unless the Apostle plainly told him? And how could Peter keep from telling him when, according to verse six, Peter was to tell him what, "he ought to do?" Yet when Peter came he entered no such rebuke, but said: Acts 10:34: "Of a truth I perceive, God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with him." Peter applied this to Cornelius, BEFORE he preached the Gospel to him, and therefore, confirmed his moral character as a soldier.

Now, if it is true, that a soldier is condemned under the Gospel as a soldier, it is upon the ground that he is a murderer. Not a text in the Bible says soldiering is murder. All "non resistants" argue that all killing not accidental is murder. The soldier therefore who

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kills is a murderer, because he does it knowingly and deliberately. Yet every "non resistant" in the country knows some peace officers, and soldiers who are upright and honorable, who never killed except in line of official duty and they cannot make themselves feel that such men are murderers in character and fact, their argument to the contrary notwithstanding! Neither do they fear the man who kills a robber, or attempted murderer in self defense. But we all do fear and abhor the ACTUAL murderer.

Why? Because the definition Moses gives of murder, manslaughter, etc., in the law, is the sense in which murder is used throughout the Bible. That definition is that murder consists in the taking of human life by stealth, from malicious intent base and wicked motives. According to the Bible a man must be a murderer in moral character, before he can be one in fact.

Now what was the character of Cornelius before his conversion? Acts 10:2: "A devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God always." Yet if a soldier is a murderer, and he is if the "non resistant Theory" is correct, yet God says THIS of him as a murderer, and declares his "Prayers and alms have come up for a memorial before me." Therefore, Cornelius was a "devout murderer," a murderer who feared God with all his house, a murderer who gave much alms to the people. A murderer who "prayed to God always" and was heard and answered! Possibly a lot of professing Christians could be improved in character by becoming a murderer after this fashion.

But says some one, how do you know Peter didn't tell him afterward to quit the army? My reply is, you can't prove anything from the scriptures by what they do NOT say, but what they DO say. All preachers hold up Cornelius as the example of the moral man, who only needs to accept Christ to be saved under the Gospel, but if the "non resistant" position is true, then this is a base falsehood. His profession was to kill if duty demanded, and was therefore in reality a red handed murderer. Either the Bible is wrong or the theory is wrong, you cannot harmonize the two. The Bible is right, of course, and the theory wrong.

Incidentally let me remind you that when religious and devout persons are guilty of murder, Peter didn't hesitate to tell them of it. Acts 2:5 says there were "Dwelling in Jerusalem, Jews, devout men, out of every nation under heaven." Ver. 23 Peter said that these had by "wicked hands slain and crucified Jesus Christ." Why if Cornelius was a murderer didn't he tell HIM also? Besides, Peter wrote two Epistles after this, and said not one word condemning government, or soldiering; but to the contrary, I Peter 2:13, com-

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mands "Obedience to the King as Supreme," as already quoted. When Cornelius read it, if he ever did, would it teach him to resign from the army? Did Peter write one thing and preach another? The fact that a government in crucifying Christ, an innocent man was WRONG, doesn't prove that it isn't RIGHT to punish the guilty.

THE PHILLIPIAN JAILER. ACTS 16:23

I am sometimes asked, to give one case where a Christian was a sword bearer after he became a Christian in the New Testament. Well here it is, take it or leave it. Acts 16:23, Paul and Silas were delivered to the Jailer—"to keep them safely." Ver. 27 says "that when the keeper of the prison awoke, "he drew his sword and would have killed himself," so he was a SWORD bearer with the Death power as all will admit—an official of the government. Ver. 31. He was told what to do to be saved. Ver. 32. And they "Spake unto him the word of the Lord." Verses 33 and 34 show that he was Baptized the same hour of the night. Therefore, became a Christian between 12 and 1 a. m. Now note, Ver. 35, "When it was DAY the magistrates sent the sergeants saying "Let these men go," and Ver. 36 says, "And the KEEPER of the prison told this saying unto Paul." Therefore, he was still a SWORD bearer, official of the government, and keeper of the prison," AFTER he became a Christian." Paul also lists "Erastus the Chamberlain of the City" among the brethren whom he commends to fellowship, Rom. 16:23. So we have both classes of government officials represented among the New Testament Christians. The jailer as the sword bearer, and Erastus the administrative. Paul wrote considerably after this, and never told any official of the government to resign. To suppose he did so privately, is to suppose he wrote one thing and preached another. Such a supposition impeaches the integrity of the great Apostle.

GOVERNMENT RIGHT, BUT SINNERS ONLY MAY ADMINISTER IT

I next note the position which agrees with the foregoing to the extent, that Government, capital punishment and the defense of the same by armed force is ordained of God, and right but says, "only sinners are to administer it and bear arms. That the Christian is to pay his taxes, obey the laws, but cannot actively participate in it in any official or punitive capacity, that this work is appointed to be done by SINNERS ONLY—That is non Christians.

Now I can prove anything if allowed to assume my premise, and this whole argument "Lock, Stock, and Barrel," is based on PURE assumption. Where do the scriptures say, "The sinner only is to administer civil government," in so many words, or in any words? They say no such thing. I demand the scripture, before I can counte-

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nance the argument. To the contrary I affirm there is not one passage from the Old or New Testaments, which appoints a sinner because he IS a sinner, to perform any righteous service to God, except to repent or go to hell!

The very idea is ridiculous, the sinner is a rebel against the Government of God. For God to appoint a sinner to do anything, in "righteous service" to him would be to recognize and treat with him in rebellion which means to negotiate with him in sin. God requires the sinner to lay down the arms of rebellion, before he recognizes him in any way. This theory makes sin necessary to righteousness. It is admitted that government is necessary and right. But God has appointed "only sinners to administer it." Therefore, sin is necessary to righteousness. Marvelous logic! Let EVIL be done that GOOD may come.

It sometimes is said, "Didn't God use Nebuchadnezzar a sinner to punish Israel?" Yes, but the scriptures do not say that he made him king, a ruler because he WAS a sinner, and that is what is needed to sustain the assertion that "God has appointed only sinners to rule." Neither can any man show that his fighting Israel was what made him a sinner. God commanded that; what God commands is always right. If not why not? He was a sinner on other grounds, not this. If it be asserted that God uses wicked Kings and Nations to punish wicked nations and their rulers, sometimes, yes. But does God always use ONLY the wicked? If so, how about Abraham, Moses, Joshua, David and others who were righteous? Therefore, this argument falls to the ground. That God sometimes uses wicked men, in their wickedness, to further his righteous purposes, I freely admit. But he does it by overruling their wicked actions, through the intervention of righteous elements, and not by ordaining their wicked actions.

Wicked men crucified Christ, put him in the tomb, but God overruled it to his glory by the resurrection and charged them with the crime. This theory says, being FIRST RATE SINNERS, they are now eligible for office by DIVINE appointment, in that "God ordained civil government." In other words, this is one place where God prefers a sinner to a Christian, therefore, places a PREMIUM on sin! Here is a thing which is admittedly right, but in this thing a man must be WRONG before he can do RIGHT! What contradiction!

EXODUS 9:16

What has been said about Nebuchadnezzar is also true of Pharaoh, Cyrus, and all others. The Bible nowhere says he made any of them "Rulers because they were Sinners." Exodus 9:16 "In . . . deed for this cause have I raised thee up, for to shew in thee my power:

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and that my name may be declared throughout all the earth." This God said of Pharaoh. God raised him up to show his POWER, not that he made him a ruler because he was a sinner. In Isaiah 44-28 and 45-4, the prophet says this of Cyrus: . . . "He is my shepherd and shall perform all my pleasure, even saying to Jerusalem thou shalt be built," and again—"I have even called thee by thy name: I have surnamed thee, though thou hast not known me." As a ruler disposed to do what God wanted done at the time; to restore Israel and rebuild Jerusalem, God approved those official acts, though Cyrus was a sinner.

Romans 13:3 says that the "Rulers are not a terror to good works but to evil." This text does not say, "Sinner rulers." This is a pure assumption. Neither does it say Christian Rulers; this would be equally an assumption. It simply says RULERS; being a saint or a sinner does not make a man a ruler. Men become rulers only by political means, regardless of their spiritual standing.

God says that the sword bearer is his minister, "A revenger to execute wrath on him that doeth evil." I ask again, how can it be wrong for a Christian to be God's minister, and execute his wrath on the evil doer? This is stern business; God is also a stern God in all retribution. He is not only a God of love and mercy but also a "consuming fire." Are we to go "mushy," and try to get better than God? Because the idea of executing a bloody handed murderer is repellant to a Christian, or killing a ruthless invader, is no sign that it ought not to be done. The Bible nowhere says that God enjoyed the destruction of the Sodomites, Amelekites, etc., but he executed them nevertheless. Though he doesn't enjoy it, Ezek. 18:32 God says, "I have no pleasure in the death of the wicked."

The Bible teaches, and nature as well, that retribution is always terrible; but necessary and a part of the Divine government. Parents do not enjoy spanking their children, but they do it nevertheless. To fail to perform an unwelcome duty is a sign of weakness, not of superior goodness.

The idea that the sinner only shall participate in civil government presents other palpable inconsistencies. Government consists of units, all interlocked. Government is more than law enforcement, and the army and navy. There is the executive, legislative, judicial and departmental, the postal department, interior, agriculture, educational, etc. Why single out the peace officer and soldier, who serve in one branch of government, and make them murderers, while the legislator, judge, postal employe, school teacher, and all others of the same system are held innocent? The different departments are all cogs in the same machine and the individuals who work under them, teeth in the cogs, and all the cogs mesh and revolve, to maintain the institution of civil government. The prin-

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iple of I Cor. 12:15 applies here. "If the foot shall say, because I am not the hand I am not of the body," is it therefore not of the body?

Some who have scruples about bearing arms and doing the government's actual killing, think that to get in some branch of the non-combatant service solves their difficulty, and exempts them from the supposed guilt of the soldier, and while that is their privilege, yet I deny that in FACT and principle it actually does so; because the government has instituted all of these other agencies to put and keep combat forces in the field, and they are an indispensable part of the war effort; therefore, the man who participates in them is participating in the WAR. What he does goes into it. He supplies the fellow at the front with all the needs to keep him there, and without which he couldn't stay there, and then in effect says "I am carrying you food, water, and ammunition, YOU PULL the trigger an GO to hell for your part, while I GO to heaven for mine!" No need to say he has to do this. He no more has to do the one than the other. He can refuse, and become a martyr at one point as well as another. If not, why not?

TAKING PART IN GOVERNMENT BY PAYING TAXES

You can refuse to pay taxes as well as to enlist. If the government is engaged in wholesale murder, as some argue, then why pay somebody to do the murdering? If in private life I hire someone to assassinate another, am I not equally guilty? But if I pay my taxes to the government to do it wholesale, it is a pious act! Remember the position I am arguing against is the one which says, "Government is RIGHT, and it is right for the sinner to administer it, but WRONG for the Christian to participate except to pay taxes and obey the laws."

I have shown, not only that this whole argument rests upon pure assumption, but it also is shot through with impossible contradictions. Truth is never so embarrassed.

Now it may be said, "Suppose this government should engage in a war of aggression." If such were the fact, then I could refuse to serve in any capacity and take the consequences. Yet, I could continue to pay taxes, and obey all laws that are right, because I hold the institution itself is right, and that I may participate in it and would need only to register my protest against the part that was wrong. However, I might be mistaken in my opinion as to what constitutes aggression.

I have heard it said, what about the Christians in one country fighting against the Christians in another, Christian going out to shoot Christian? This looks mighty bad and is. But no genuine Christian has ever done this as pictured, for no Christian ever starts a war. But it isn't my complication to solve more than yours. There

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are no difficulties connected with government NOW that were not present in days of Jesus, Paul and Peter. What Paul wrote to the Romans 13:1-9, Jesus, Luke 20:25; I Peter 2:13, etc., was circulated among ALL Christians in every nation then. It would read the same in Athens, Antioch, Jerusalem, and Rome then as now. They made war on one another THEN, as aggressor nations do now, so there is no difficulty NOW, that didn't exist THEN, and yet Paul said what he SAID: "Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God." Rom. 13:1. I can only conclude with reference to this command, as with all others that it embodies the wisdom of God, and if obeyed, will work out better than anything human wisdom may suggest. I know this, that to the extent men become Christianized they conform all their laws and institutions to it. There would be no war today, or any other day, if the rulers were Christians. Evidently the Lord intended for His people to follow this plan. On the other hand, if the devil as he frequently does, is able through wicked rulers, to inveigle the nations into war, and Christians go and are killed in the line of duty, they die individually as martyrs to Christian duty as much so, as those thrown to the lions in the arenas of pagan Rome. If not, why not? The war was none of their making, any more than the bloody persecutions. But if we turn the government over to "sinners only" as advocated, then we have definitely surrendered the rule of society as a whole to the devil, who is a murderer, a liar, and father of it (John 8:44); and what need we expect?

INCONSISTENCY OF "CONSCIENTIOUS OBJECTORS"

Now without questioning the motive of any genuine "conscientious objector," who is courageously doing what he thinks is right, yet I can but point out the inconsistency of those who make the claim that "true Christians ought to die in protest against bearing arms." That such martyrdom is the WAY to stop war, and they pose as ready for it. Yet I notice most seek first every avenue of exemption allowed by the government. If he isn't trying to save his own skin what is he doing? Couldn't he get himself shot in the front ranks quicker, than behind the ranks, in some non-combatant position? But he says "he had rather be shot for not shooting than to be shot shooting." Very well then, if to die at home in protest against war, is the way to stop wars, then why not stand up boldly and denounce the government to the extent necessary to get THIS job done! "By their fruits ye shall know them." Some of these claim greater courage and superior Christianity over all who support the government in times of war, and belittle any soldier who offers him-

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self in defense of his home and country. Who has the best claim to the crown of martyrdom anyway, the man who offers himself where he knows he MAY die, or the man who says he is READY to die for his cause, and then takes ALL pains to stay off the SPOT where can he die?

I recently read this—"The Lord has no praise for heroes or soldiers of war." Now I suppose Paul represents the Lord, and I read where he is commending the heroes of faith and says (Heb. 11:34) among other things, "Waxed valiant in fight, turned to flight, the armies of the aliens." If this isn't praising some soldiers what is it? The truth is this class is not really looking for martyrdom, but want the protected peace we have right here—but want somebody else to do the protecting. They get along alright with their theory, like every other false theory of life, until put to the test of practice, and then it evaporates. The "non-resistant" in this country has peace, and the opportunity to practice Christianity, not because his theory IS practiced, but because it is NOT practiced. This government maintains itself by force, and controls the brutal wicked by force. While he prattles of the virtue of "non-resistance" a policeman is on his beat and the army and navy throw a ring of steel around our frontiers. Take all these away and THEN see how much peace he has!

That non-resistance doesn't stop war has been demonstrated in recent months. Denmark didn't resist Germany. Was Germany "softened and absorbed" by this sample of "non-resistance." The only result was that Germany put the heel on their necks, and used them for a spring board to assault Norway. Rumania didn't resist and they rolled on to Bulgaria. Hitler doesn't seem to be any nearer conversion now than when he started! But says one: "some did resist and that hasn't stopped the war." Correct. There is no way to stop ruthless brutality, in either the individual or nation, but by superior force exerted in behalf of righteousness. ENOUGH force hasn't been applied to aggressor Hitler as yet. When it is we will have peace as far as he is concerned—not until then.

Thousands of my brethern are trying to be conscientious objectors, not because they are cowards, they have plenty of courage, but because they have been taught the Scriptures teach it, and they are trying to be loyal to the Scriptures, but they have not really searched the Scriptures on this subject. When they do, they will believe and practice what they teach. I am simply contributing this to that end.

Neither do I want to be misunderstood or misrepresented. I am

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opposed to, and abhor, war as much as anybody. War is of the devil, just as lieing, stealth and murder are of the devil. I have never said the Christian can GO to war, in the sense of being the AGRESSOR, any more than he can GO to commit theft or murder. The issue is, "Can the Christian protect himself when they COME to him?" I say, God has ordained the civil government and the civil sword for this very purpose, and that where they are not available, he can protect himself and family against brutal force in human hands, just as he can against a mad dog or wild animal.

I accept everything Christ teaches in the Christian morality, and try to practice it, and get others to do the same. But I also believe the distinction God makes between the innocent and the guilty, the righteous and the wicked, I deny you can apply the Golden Rule to a man trying to cut your throat.

CHRISTIANITY DOES NOT TEACH TO WITHDRAW FROM SOCIETY

Finally, I do not believe the Scriptures teach the "monkish monastic" idea of Christianity. That it must withdraw from society to a hermit's cave to retain its "unsullied purity." To the contrary I hold it is a lusty plant, designed to crowd out and uproot "every plant that the heavenly father hath not planted." The "Leaven" to transfer all society after its own peculiar character. It is a religion of contact, not of isolation.

At this point I must register a protest against the effort being made in some quarters by congregations "to manufacture a creed" for us on the war question, and in this respect line us up with the "Jehovah's Witnesses," by passing resolutions of "non-resistant" character to be presented to the government to secure the "conscientious objectors" exemption. I deny that this is a congregational question, but each individual must settle it for himself. This procedure makes the inferences of those engineering it, a CREED and test of fellowship. No Apostle ever proposed any such thing. If it isn't creed making, how would we go about making one? To formulate a conclusion from Scripture, and say, "now this is IT;" this is what we believe and teach on this particular subject, and formally bind this conclusion on congregations, is the essence of all the creeds in Christendom. If not why not? Neither is it a fact that the rank and file of the Church of Christ are conscientious objectors. Thousands of them have been, and are now in the combat services of the United States.

I realize this is a complicated question, involving as it does all the relationships of life. I think our brethren have done a lot of false reasoning on this subject, but I have never questioned nor

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expect to, the Christian integrity of those who differ from me. But when congregations formulate and adopt a "non-resistant creed" on the subject, it is subscribe or GET OUT of that congregation.

In conclusion, all I ask is a fair examination of the arguments made, with a due regard of the "proper division of the word" and the application of the same principles of scriptural analysis we follow in teaching on faith, repentance and baptism. Scripture must harmonize with Scripture, not one passage destroy another.

Neither is it sufficient to say, "Oh, well, it may be right to participate in the government in time of peace and war, but I will be safe and have nothing to do with it." But Paul did not say be safe. He said, "Quit yourselves like men." There's no way for Christians to be safe in anything but to do their Christian duty. Practical religion consists in doing what we ought to do, whether we want to or not. When I hear professed Christians say, "Save our men from the horrors of war," I say "AMEN;" but I ask if a would-be world conqueror threatens our national existence with fire and sword as the case now is, by whom, and how are they to be saved? By some OTHER man facing death on the firing line, while ours hide out? Who is to save our old men, women and children from rapine and degradation, unless our men do it? What right has a Christian to accept a peace and safety bought with other men's blood? Is his more precious than others in the sight of God? Neither does it help to say, "IF all were Christians there would be no war," as well to say, "IF all were angels there would be no sin." But we are NOT all Christians anymore than we are all angels; so what! Sin and brutality are on the march and must be stopped. Now is it Christian for the Christian to accept and exercise every benefit and privilege conferred on him by the government, at the constant sacrifice of other men's lives, in time of peace and war, and not bear his share of the danger as well as expense of the same? I maintain it is his duty to BEAR the danger as well as PAY the taxes. The non-resistant admits the tax, and denies the danger. Both are necessary. For a government that didn't maintain itself by force wouldn't be here thirty days to collect taxes.

UNMOLESTED WORSHIP IS ENJOYED UNDER THE STARS AND STRIPES

Whatever may be said of other governments, ours is in harmony with the Church, if we have restored it. For it fully protects us in the exercise of our religion. Therefore, to support and defend it as a civil subject is to make it possible to exercise myself in the great work of the spiritual kingdom. I thank God every day that under the Stars and Stripes of free America the Spirit of Christianity

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and the spirit of Patriotism go hand in hand. If, as all admit, a Christian should accept martyrdom under a wicked government rather than give up his Christianity, how much more should he be willing to accept martyrdom, in defense of a good government, that fully sustains Christianity?

ADDENDA

By Robert C. Jones, Wichita Falls, Texas

In addition to your statement on moral and penal law, I think it would be good to mention the different words used in these commandments.

The word "kill" in the commandment "Thou shalt not kill" (Ex. 20:13) is "ratsach" and means murder. The word "kill" in the commandment "Thou shalt surely kill him" (Deut. 13:9) is "harag" and means to slay. It is sinful to murder but it is not sinful to slay. The official slaying as punishment for crime therefore is not murder.

As a citizen of the Kingdom of Heaven I am obligated to support the church as long as the church is true to the principles set forth by the one who ordained and established it. If this institution in spite of all that I can do to prevent it, becomes an apostate church, I should not support it. As a citizen of the U. S. A. I am obligated, as a citizen and as a child of God, to support the government as long as it is true to the principles set forth by the one who ordained it. If the government becomes an apostate institution, if it falls into the hands of rulers who are not a terror to evil works, but to the good, then I should not in any way support it.

The scriptures show that some disciples were connected with military service in the apostolic period. History shows that many brethren were in the army during the first few centuries of the Christian era. These men continued in military service as long as the government followed the divine plan. When the state ceased to follow the principles set forth in Rom. 13, many of these men quit the army and all of them should have.

"There were, up to this time, many Christians connected with the military service, both in the higher and lower ranks; and they as yet had never been compelled to do anything contrary to their conscience." (295 A. D.) Neander, Vol. 1, page 146.

"Already then, when he who had received such power, was first roused as from a deep slumber, he had secretly and unobserved, been plotting after the times of Decius and Valerian, how to assault the churches; but he did not all at once, nor in mass, wage open war against us, but as yet only made trial of those that were in the armies. For in this way he supposed that the rest could easily be

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taken, if he could first succeed in subduing these. Then one could see great numbers of the military, most cheerfully embracing a private life, so as not to renounce their reverence for the Supreme Creator of the universe. For when the general, whoever he was, first undertook the prosecution against the soldiers he began by a review and lustration of those that were enrolled in the army, and gave them their choice, either to enjoy the honor conferred upon them if they obeyed, or on the contrary to be deprived of this, if they disobeyed the command. Very many who were soldiers in the kingdom of Christ, without hesitating, preferred the confession of his name to that apparent glory and comfort which they enjoyed, and of these a few here and there exchanged their honors, not only for degradation but even for death, for their perseverance in religion. These last, however, were not yet many, as the great instigator of these violent measures had, as yet, but moderately proceeded, and ventured only so far as to shed the blood of some only. The great number of believers, probably deterred and caused him to shrink from a general attack upon all; but when he began to arm more openly, it is impossible to tell how many and how eminent those were that presented themselves in every place and city and country, as martyrs in the cause of Christ." Eusebius Book 8, Chapter 4.

"The persecution having begun with those brethren that were in the army." Eusebius Book 8, Chapter 1.

(Ro. 12:18) "If it be possible, as much as lieth in you, live peaceably with all men." This verse implies that there are men in the world who make peace impossible. It takes two to make a fight. If the theory of pacifism were true it would always be possible to be at peace with all men.

"SUPPLEMENT"

INTRODUCTION

This additional material is submitted, in the hope of further developing the subject.

More space is devoted to the discussion of the "sinner only idea," of government because it is the one most generally argued among preachers of the Church of Christ, who advocate the non-resistant doctrine in some form or other.

I can see no need of examining in detail, a number of arguments, against my position, when in the end, all of it is admitted, with the exception, that the "sinner only" is to administer the force part of the government.

I notice some other things, because there are many shades of opinion, but logically I consider this "sinner only theory," the hub of the controversy.

This is a live issue and will continue to be so even after the war. Thousands of members of the Church of Christ will return from the armed services. What will those non-resistant preachers preach to them and their families then, except what they preach in principle now? That they are **ex-murderers** and must be convinced of it, and brought to individual repentance, and public **restoration** to the church before they can scripturally be in the fellowship of the church. From this conclusion there is no logical escape.

Now if the scriptures teach the non-resistant doctrine, why stand back on the practical application of it, any more than baptism for the remission of sins?

If a man commits murder in civil life, won't he have to be restored? If he has committed the same crime in army life won't he have to be restored? How can any man repent of a sin until he is convinced it is a sin? Therefore will it not be the duty of all preachers and elders, so believing, to convince our returning murderers that they are murderers! If not, why not? This will make a very live issue.

I deny the scriptures teach any such doctrine and to the furtherance of what I conceive to be the truth on this subject, this additional matter is submitted.

THE CHRISTIAN IN GOVERNMENT VERSUS THE SINNER ONLY THEORY

It has been said, "Romans 13 will read the same to Christians today in all nations, Britain, Germany, Italy, the U. S., and Japan. What Paul says to one he says to all. 'The powers that be, which are ordained of God,' to the individual Christian in every land must be his own particular government; therefore, if Romans 13 is made to embrace the obligation to bear arms in time of war, for the support of any government, it would involve Christians supporting every government; hence such a construction would authorize Christians going forth in carnal war to kill other Christians. Thus the Christians in Japan, made by Brother McCaleb, if they responded to Hirohito's draft law, could have been among the number who bombed Pearl Harbor." Now before we shed some "salty tears" at the prospect of the Japanese Christians doing such a terrible thing consider the conclusion which inevitably follows; that if Christians in the United States should respond to our draft law, and fight the attacking Japs, we would be just as **dirty** as the sneak gangsters who stabbed the United States in the back at Pearl Harbor, while they mouthed words of peace at Washington.

If this is not the point, in this argument it has no point. The facts of the case are, **this is the point.**

For it is characteristic of all, who argue against a Christian employing force, to obscure the principle of "self defense;" both for the individual and the nation. They must and they do, put the murderer and his innocent victim, if he fights, in the same sack. The rapist and the victim who resists him, are in the same sack; and the Jap who assaults, and the American who is assaulted are in the same sack." According to this idea, if you fight a murderer, and both die in the fight, both are murderers. You may argue with a murderer against attacking your daughter, you may quote scripture to him, plead and reason the cause of virtue, but the moment he resorted to brutal force, all opposition must cease, you could not lift a finger to stop it. Of course, after the event you could try to bring him to repentance! In this idea of things, there are no innocent and guilty where force is resisted by force.

This is not overdrawn. This is the thing in operation when an attempt is made to sentimentalize Christians in the United States, aiding in the defense of the nation, (and it is suggested that we borrow Mahatma Gandhi's loin cloth as an emblem of Christianity) it is necessary to show the real issue, "that defense against brutality is not the same thing."

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A Defeatist Attitude

One of the most deplorable things about this position is, that it betrays those who adopt it into a defeatist attitude toward our government. I do not say that they are such intentionally; but I do say their **argument** is defeatist propaganda. Frequently we hear non-resistant preachers praise our government for the great blessings we enjoy and all that hear it are bound to tingle with gratitude, for such a great government, but as the sequel proves, this is never done to show us Christians that **we should support** this blessed government, in its fight for existence, but that **we should not fight** for its existence. Thus the conclusion nullifies the premise. It is like a son praising his father for his good home, and many blessings, and then when the father is attacked by murderers and robbers, and is fighting for life and home, this model son declares, he cannot fight for his dear father's existence. The **grateful** son concedes that the **bad** sons may fight, nay, he will encourage them to fight, he even offers to provide arms with which to fight—but that does not change the status of **his** attitude one whit. Providing fighting weapons, without fighters to fight with them, is sheer nonsense. Far better would it be on these principles, to make us coffins, instead of cannons!

The **why** a person takes this attitude toward "Uncle Sam" has nothing to do with the fact of it. I am showing the necessary consequences which flow from **his** principles. The facts are: This government has been attacked by brutal force, therefore, this government must **perish** unless its citizens kill to defend it. This citizen says that he will not kill to defend it: Therefore it must go down, so far as **he** and his principles are concerned. This is defeatist propaganda, that plays into the hands of Hirohito and Hitler, to perfection. It makes no difference that other men will fight to defend it: and that they do so successfully. It will not be because of their argument, or any action flowing from **it**, but in **spite** of it.

The fact that most who hold this theory about war, will in practice reverse it, by working in non-combative capacities, does not help the theory any. It just proves their practice is better than their theory. If I help a neighbor who is butchering his hogs, I am **helping** to butcher the hogs whether I actually cut their throats or only tend the fire! The all-out conscientious objector is the only nearly consistent man on that side of the question.

While we are being properly horrified at the prospect of American Christians committing a great sin against the saints from Japan, "who might have been among the number who rained death and destruction on Pearl Harbor," let us not forget that this ar-

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gument says, "God ordains all human governments alike." Then it follows, that God's blessing was upon the bombing of Pearl Harbor, and the deep concern, over the Jap Christians endangering their salvation by being a party to it, is wasted sympathy! They acted under the blessing of God. For if as it is said, "one government is as much ordained as another, German, Italian, Japanese, and the United States," it follows, that this government is **also** under the same "blanket endorsement" and can therefore bomb right back, with the same divine blessing! **If not, why not?** If, as I am told, "God has ordained all governments alike," but only in the hand of sinners, then you still have God ordaining sinners to mutually destroy one another; thus making God **condemn** the sinner, and **ordain** his act, at one and the same time! From this predicament there is no escape. It can not be denied God has ordained civil government. Taking the Christian out, therefore, does not take God out, it only leaves God a full **partner** with the sinners. It only makes the Christian say: "The killing has to be done; but I am too good to do it. Let God and the sinner do it, and I will stand on the side line shouting 'praise God, pass the ammunition, and sic 'em sinners!'" This theory makes the Christian more righteous than God.

GOVERNMENT AS DEFINED IN ROMANS 13

The truth of the matter is God has never ordained any particular civil government in toto, as a corporate body, but the institution of civil government **as defined in Romans 13:1-7**. He ordains civil government, just as he ordains marriage, but not everything men and women do in the name of marriage. Men can and do use the marriage institution as a vehicle of adultery, just as wicked men can and do get control of a given government and use the institution as a means of oppression and murderous brutality. But this abuse of the function of the institution does not invalidate the institution. It only invalidates the unit which thus operates. The way some brethren reason that a Christian cannot participate in civil government because some governments are wrong, would prove that a Christian cannot marry because some marriages are wrong.

Now I submit, in the light of what Paul defines the God ordained function of government to be, the three great powers fighting the United States—Germany, Italy, and Japan—are by their own deeds, criminal, outlaw powers. In the hands of ambitious war lords they have been transformed into instruments of internal oppression and external aggression.

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This government is not perfect. Nothing human is. But it is not a **criminal nation**, and no peaceful nation on earth fears it. For the government even makes provision for the genuine conscientious objector. It even treats him better than he proposes to treat himself, for whereas, he would let the Jap "cut his throat" without resistance, the government will protect his throat from the murdering Japs.

THE QUESTION OF MORAL LAW

Now I ask the question, how can a Christian know what he can do, or not do, as a matter of moral right or wrong in anything? The answer is bound to be that he can not do that which God condemns, and he can do that which God approves as right. This is not a question of what a sinner must do to be saved, or of worship, or procedure in the church, but of what he can do in the field of the common life of men, in the social state, which is governed by moral law. He has to settle it by the same method he settles all other such questions in life, "is the thing itself right or wrong"? If a Christian considers going into a business, or a profession in life, what does he ask? Will it violate any of the moral commandments? Does God approve it? Now, let the Christian apply the same reasoning toward this sword question, that he employs in all other questions of common life, and what does he find? Why, he finds that Paul has anticipated this vital point, and plainly settled it for him. "For he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13:4).

Therefore God having settled his approval upon the "ruler sword bearer," can the Christian who believes God have any hesitancy that he may be a sword bearer in the government, unless he is afraid of being "a minister of God for good" and "a terror to evil works?"

If a Christian boy was thinking of becoming a doctor, and was wondering whether it was right or wrong, and came to a passage in his New Testament which said, "For the doctor is a minister of God to thee for good." I wonder if he would have any hesitancy in deciding that it was right for him to become a doctor? But if the same Christian boy is wondering if it is right to become a sword bearer for the government, as thousands of ours are doing, and he reads in his New Testament, "For he beareth not the sword in vain: he is the minister of God to thee for good;" other things being equal, would he hesitate any longer whether he may become such or not, any more than he would about

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becoming the doctor? He would not, if some preacher did not rise up and say, "Oh yes, son, I know it **says that** but it means the "sinner only sword bearer." But the text says no such thing, and means no such thing. The man who puts "sinner only" in the text adds to the word of God. God says the "sword bearer" is his "minister," and he puts his approval upon the **official ruler**, and not upon the personal character of the officer, be he saint or sinner. Ruler is an official term, like priest, king, or governor, who fills the office is another matter entirely.

When it is admitted that the thing done is **right**, as it is in this case, it remains that a Christian can do what is morally right, unless it can be proved that it is wrong to do what is right! That is absurd on the face of it, yet it is exactly what the "sinner only" advocates are up against. They have to prove that it is wrong for a Christian to do what they themselves say is right!

THE KIND OF SINNERS BEST QUALIFIED TO ADMINISTER GOVERNMENT

I am wondering, too, just which variety of sinners are best qualified to fill the various governmental positions any way? I would like for some of these experts in the "classification business" to enlighten me on this head, so when I go to vote for my "sinner rulers," I can get the sinner best fitted for the job. We all know it to be a fact, that there are degrees of sin, hence greater and lesser sinners. So in rounding out this idea in a practical way, if we accept it as a principle, that being a sinner is the fundamental qualification for holding office, then it follows of necessity that the more proficient a sinner is in sin, the better fitted he is for any particular office. Therefore, the way to get efficiency in office, would be to elect experts in sin. Those who have demonstrated in a sinful career, great aptitude in sin, paralleling the office they are to fill. Thus I suppose we should elect a slick confidence crook for governor, a bank embezzler for treasurer, disbarred lawyers for legislators, perjurers for judges, and well seasoned murderers for sheriffs and policemen, while the common mill run of thugs, thieves and manslaughterers will do for the army and navy! If as I am told sin is an indispensable qualification for governmental office, then it must logically follow, that I should try to select the greatest sinners for the greatest offices, and the lesser sinners for the lesser offices. If not why not? According then to this most pious theory of "sinners only" in public office, we have made a grave mistake in putting Al Capone in prison, killing

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"Pretty Boy Floyd" and John Dillinger. We ought to have made "Al" president, Dillinger, vice-president, and Floyd secretary of state!

THIS THEORY MAKES TRANSGRESSION NECESSARY:

I well know that those who say, "Oh yes, we admit government is necessary, and right, but God has ordained it in the hands of sinners only," always have in mind the nice, moral and courageous kind of sinners. "the good sinners." But good does not belong to sin. Good is from God only. John says that "sin is the transgression of law." Therefore, a person can not be a sinner without being a transgressor. Hence when it is said that a sinner is appointed to God to do anything, **because** he is a sinner, as this theory does, it involves the principle of transgressing God's law, and therefore make transgression an **inherent** qualification, thus the more he transgresses, the better he is qualified. There is no way to escape it but to abandon the idea.

For instance if we say "marriage is ordained of God," but only for the virtuous, would not all agree, the more virtuous the persons are who enter into it, the **better** the marriage will be: Certainly so. But if we say government is ordained of God, but only sinners shall administer it, would it not be equally true that the **more sinful** the sinners, the better the government? All will admit the first proposition is true, but all can equally see the proposition is not true. Yet the same principle is applied in both cases. Why, then, the difference? Why do the **advocates** of the sinner only theory of government prefer the **weak** sinners, instead of the robust? The reason is, because their theory is **false and** breaks down of its own weight. The only thing sin can qualify any person for is to go to hell, not to fill a government office! The only reason any sinner is fit for anything is not because of his sins, but because of the good that is in him, in spite of his sin. The theory is preposterous, illogical, and subversive of the whole law of God.

"God does not have two moral laws, one for the Christian and another for the sinner." The thing that makes a Christian is obedience to his one law, and the thing that makes a sinner is disobedience to the same law. There is nothing God commands any Christian to do that he does not command every sinner to do: to cease to be a sinner and become a Christian. Therefore, when God ordains government, for the protection of the good, and the sword, for the punishment of the evil doers, as being right, it is as right for the Christian to wield it as it is for him to do anything else, God authorizes in the moral realm.

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EXAMPLE OF CHRIST AND APOSTLES

Frequently some type of objector comes up to me with that more "holy than thou" look, and with touching pathos asks: "Can you conceive of Christ and his holy apostles, under any circumstances, killing or executing a person?" My answer is, I can, and I will give you an instance of it—Acts 5:1-10. The case of Ananias and Sapphira. They lied to the Holy Spirit. An apostle pronounced their doom. Christ executed them on the spot. And the young men carried them out and buried them. Christ killed them, and the apostles were a party to it. This is not introduced to prove anything, except the single point that **Christ and the Apostles are not inherently against the idea of taking human life under certain circumstances.** This was a stern piece of business. It was cold death, instant retribution, stark and terrible. It doubtless would have "turned the stomachs" of some of our sweetest brethren, had they been present, who think too much of the guilty and not enough of the innocent.

In Romans 13:1-7 the same Christ has ordained the sword of punishment for those who deserve it.

JUDAS ISCARIOT AS A SAMPLE IN GOVERNMENT

Judas Iscariot is often brought up as an example of God using sinners for some special work. He seems to be the favorite example of the sinner only theory of government. That the sin of Judas played a part in the ordained plan of salvation is not denied. So did all the others who participated in the Lord's death, but what they did was wholly **wrong**, and they were condemned for it, while the good connected with their acts was not due to their sinful deed but through God's intervention. But the sinner in civil government performs a good act in bearing the sword, and what he does is right and God approves it. If things are parallel their essential points will fit. But there is not a single circumstance in the case of Judas that fits the case he is supposed to model. Let us compare them. In the first place, the sinner who is to administer the government, performs a deed that is **right**, the punishment of the evil doer, but Judas performed a deed that is **wrong**, the betrayal of Christ. Second, the sinner of Romans 13 is an official in the government, but Judas was only a **stoodge** accepting bribe money from the government. The sinner of Romans 13 is supposed to be appointed because he is a sinner, but Judas was appointed an apostle, and only became a sinner **after** he was in office. Finally, when a government sinner dies in office, another **sinner** is supposed to take his place, never a Christian, but when

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Judas died in office a **Christian**, Matthias by name, was appointed to take his place. Therefore, they being the judge, the sample sinner example winds up on my side of the proposition! As a model of sinners serving in civil government, he turns out to be as big a traitor as he was in life. No wonder if old Judas knew at the time that he was intended to be the great type of the "sinner only theory of civil government" when he saw what a sorry flop he had made, went out and hanged himself!

NON RESISTANCE A FAILURE IN CONVERTING KILLERS

The non resistant says if we would never resist force at all under any circumstances, those who employ it at a given time, would soon cease to kill victims; who died with prayers on their lips for their executioners, and this Christian course would effect the conversion of the killers, and end wars.

To my mind this is the only consistent argument they make, and if it would actually do what they claim for it, then there would be conclusive ground for supposing that Christ taught it. "Christ never taught anything that wouldn't work." If so, name it!

Let us analyze this doctrine. Keep in mind it is not only claimed that Jesus commanded absolute non resistance, but its advocates say if it is practiced it will stop **all** killing. Now one logical deduction from their own premise destroys their whole argument. Their proposition is, "if the Christian will not resist the killer, the killer will cease to kill." Question? If the non resistance of a victim, will so effect the killer as to accomplish his conversion, after the killing, why doesn't it so affect him before the killing and therefore prevent it in the first place? Like causes always produce like effects. If non resistance will convert a killer after he kills, it would certainly be as effective before the deed as after. If not why not? Does its converting power increase in proportion to the amount of innocent blood that is shed?

We are told that the non resistance of Jesus is the perfect example of the effect non resistance has upon killers. Certainly whatever Jesus did was perfect, but did non resistance on his part convert his killers from their killing ways? The facts show it did not, for the same leaders who instigated his death, continued to persecute his followers, and put some of them to death. True, some who were a party to the killing of Christ were converted to him on pentecost, but the record no where says, that they were converted because they saw that Christ was a perfect "non resistant," but they were "pricked in their heart," when they heard of the resurrection, and that God had most assuredly made that same Jesus, whom they had crucified, both Lord and Christ." Acts." 2-36-37.

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Paul saw Stephen stoned, and was a party to that martyr's death. Did Stephens "non resistance" convert Paul? No! He went right on, "breathing out threatenings and slaughter against the saints," till Christ struck him down on the road to Damascus. Acts 9:4.

Enlightened Christians, in New Testament times, made a clear distinction between force in the spiritual kingdom of Christ, and force in the political kingdoms of the earth. They understood perfectly that only moral persuasion can be employed in a purely moral spiritual empire, while physical force must be used to enforce moral law in temporal affairs. Therefore, when they were persecuted, by misguided rulers or mobs, on account of their religion, they usually escaped when they could, (Paul escaped many times), when they could not they stood firm for Christ, and took the consequences.

We teach, and practice the same on resistance today, that was taught and practised by the Apostles then, but we repudiate the theory that Christ and the apostles taught against the use of force under all circumstances.

NATIONAL CRIMES AND NATIONAL RETRIBUTION

We are told that a nation can not defend itself against an aggressor nation which attacks another, as Japan did us, lest in bombing Japanese territory, we kill some innocent women and children.

Now if just national retribution, against national crimes is sinful, because there are some innocent involved, then God is a very great sinner for he has exacted it time and again. Were there no innocent children in the flood? Among the Amelkites, the Sodomites and others?

National crimes must be punished by national means and the guilty nation can no more be allowed to go unpunished because some individuals in it are innocent, than you can fail to punish a murderer, because some of his innocent relatives will suffer to some extent. The principle would practically end all punishment of crime. When the unholy three, "Hell, Hitler and Hirohito," brought total war upon the nations about them, and the innocent women and children in **them**, they carried their **own** with them into the conflict, and therefore, they are responsible for all the blood shed on both sides. But now, due to the courage, endurance, "blood, sweat, and tears," of their intended victims the tables are turned, and a terrible retribution is descending upon their heads. We have misguided, mushy, muddle minded "objectors," among us who say that Christianity demands, that not one hair of their

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guilty heads be touched! I for one deny the Bible teaches any such maudlin doctrine. When the masses of men are guilty God punishes the mass. The individual that is spiritually right, will suffer the temporal calamity befalling the mass, without any impairment of his spiritual standing. Consider Daniel and the three Hebrew children. They suffered national banishment but were still children of God.

Therefore it is far better that possibly some innocent suffer in the guilty nations of Germany and Japan, than that the whole world of free men, women, and children come under their brutal yoke, God denying, and man dishonoring philosophy of life.

WHY ARGUE AGAINST DEMONSTRATION?

We all teach, and correctly so, that the way to learn the plan of salvation is to go to the examples of conversion in the book of Acts, where it is put into operation. Likewise when you come to this issue, "Can a Christian, serve in the armed forces of the government?" The case of the Philippian jailer constitutes a demonstration. Let a man fairly state a hypothetical case that meets all the requirements of proof and I submit they are present in this case. These points are plainly specified and certified in Acts 16:23-40.

The jailer was a sword bearer, on duty, Paul preached to him while on duty. He obeyed while on duty, between 12 and 1 a. m., and the next morning was still on duty as the keeper of the prison, and had Paul and Silas in his custody. How could the case be any stronger? Yet my critics will stand around and "howl for just one instance of a Christian being a sword bearer after he became a Christian." This is like a sectarian preacher who denies baptism is for the remission of sins, and when Acts 2:38 is cited to him, he stands and "howls for just one passage that says baptism is for the remission of sins!"

SOME OBJECTIONS NOTED

Now what is offered against this case as conclusive proof of the issue in hand? The most common one is, "Ah, Brother Green, but you don't know but what they told him to resign his jailership afterwards!" My answer is: Let us Ah! again. But I ask, **do you know that they did tell him to resign?** If so give us chapter and verse for it. Therefore as they can **not** do this, they are then forced to answer their own question and say, "they do not **know** that he resigned," and can never know it, and therefore this objection is reduced to exactly nothing in the mouths of those who make it. Their evidence is in perpetual default. Furthermore no man can believe the jailer resigned, for the simple reason, no scripture **says** he did. "For faith

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comes by hearing and hearing by the word of God." But you can believe he was a sword bearer for his government after he became a Christian, for the word of God **says** so. Acts 16:35-36. II Peter 1:3 proves the all sufficiency of what **is** given by divine power, and prohibits teaching anything as doctrine not clearly revealed.

"According as his divine power hath given unto us all things that pertain unto life and godliness."

The divine scriptures give us the jailer bearing the sword, before he was converted, during his conversion, and after his conversion, hence is according to Godliness, but the scriptures **do not** give us his resignation, and that paralyzes the opposition, and to teach that he did resign is unGodliness.

TIME SUPPOSED TO BE TOO SHORT TO TELL THE JAILER WHAT TO DO.

Another objector once said, "that because Paul didn't tell the jailer to resign in the short space of time mentioned, is no conclusive evidence he didn't later on, because it isn't recorded he told him not to commit adultery or many other things that are wrong." My answer was and is, "Yes, this is true, but the scriptures elsewhere **do** tell him not to committ adultery and everything else that is wrong, but they do not tell him to resign his jailership." but to make the adultery argument parallel to the jailer, you would have to suppose that the apostle found a man committing adultery, converted and baptised him while in the act of adultery, and the man was still committing adultery in the apostles presence, six hours after his conversion! I believe two things would be conclusively established, that we had the prize adulterer of all time, and that adultery was approved of by the apostles!

A SUPPOSED EXAMPLE OF LATER APOSTOLIC TEACHING

The same person who made the above objection, also wrote a little book, and has this to say of what he means by further apostolic teaching given after a recorded case of conversion. He says, quote: "Acts 19:19 tells of believers who had continued to practice magical arts for a time. We have a record of their learning better and quitting." This is a plain perversion of scripture.

The scriptures do do not say that, "believers continued to practise their magical arts **for a time.**" Acts 19:18-19 says, "And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together and burned them." The scriptures link their believing, coming, confessing, showing of their deeds and book burning together. The book burning proved they repudiated the contents. Not that they

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"practiced them for a time" after believing. This is a plain perversion.

But he completely destroys his own argument when he says, "We have a **record** of their learning better and quitting." Now where is the **record** of Cornelius, Sergius Paulus, and the jailer, learning better and quitting? Where does the record show, that they came, and handed in their swords? If you had this, you could prove your case, but you do not, therefore; you being the judge, your argument goes down.

WHOSE ARGUMENT DEPENDS UPON THE SILENCE OF THE SCRIPTURE?

Now of all the silly efforts which have been made to get around the jailer's case, the silliest of all, is to say, "That I am basing my argument on the silence of the scriptures!" Now I ask, what is the silence of the scriptures? The answer is, "anything the scriptures do **not** say, the scriptures do not say that the jailer resigned, **neither do I!** Who says that he did? The non resistant says it, and must or give up his position, therefore, they speak where the scriptures do not speak, and are **not** silent when they are silent.

In this respect my critics are like a baby sprinkler, who after a gospel preacher has cited the case of the jailers conversion, and shown that, "believing was the stated condition of baptism" rises up and says, "but the scriptures do not say, that there were no infants in his household, therefore, infant baptism is established and your whole argument is based on the silence of the scriptures!" Such silly argument, on the baptism feature in this case is apparent to all; but some of our preachers take the same turn, on the sword bearing feature of the jailer's case. "Verily, the legs of the lame are not equal." Therefore, the jailer's case stands out as a clear, irrefutable example of what the apostles taught and practiced on the question of sword bearing for the government. A case of conversion is accepted as demonstration of the plan of salvation. The jailer's case is a demonstration on the government question.

THE SPIRIT OF CHRIST AND THE SPIRIT OF A SOLDIER

It has been urged, "that the spirit of Christ, and Christianity is irreconcilable with the spirit of a soldier, or officer whose duties involve the taking of life." Now let us see: God is presented in his own moral nature as a being of infinite love, goodness, mercy, forbearance, forgiveness, etc; but he is also presented as a being of infinite punitive attributes as well. "God hates every false way," he is angry with the wicked every day." "Vengeance is mine, saith the Lord." "Our God is a consuming fire." He so loved the world

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he sent his son to save it, but he is also sending some of the world to hell every minute! Now how can God love and hate; be merciful and send to hell; forbear and execute vengeance; at the same time? The answer is, this is God's character as a ruler toward the unrepentant wicked. Likewise, God has appointed the human government in righteousness, (Rom. 13), to punish the evil doers in society. When the Christian is acting for this government in a punitive character, it is no more inconsistent with his Christian character, than it is in God. If so, why so? Further more, do not forget, that the sinner only theory says, "that God has ordained the sinner to punish," hence, God is a **partner** with the sinner in his official acts, and if God can be a partner with the sinner, why not with the Christian, in the same acts? Had God rather have a child of the devil for a partner, than one of his own? This argument makes the Christian better than God! They also say if a sinner sheriff pulls the switch on a murderer, it is a righteous act; but if the same sheriff is converted and pulls the same switch on a murderer, the same act becomes an act of murder. As a sample of the silly sentiment some times employed by non resistants to obscure the issue. I was asked by a certain brother, in a public meet- the following question: "Could I as a Christian, aim the rifle at the heart of a Jap, and pull the trigger that would send the bullet to take his life?" My reply was and is, "Yes, if he had **started** the shooting at my heart, and had a bead on it, I would aim to get mine in first, and further more I would feel that I had God's blessing upon the act, and his also," for the brother had just said, "that Christians were commanded to pray for our government and soldiers," therefore when I sent the bullet, his prayer would go right along with it! If not why not? Or is his prayer with the Jap bullet? I wonder!

DID THE APOSTLES HAVE THE SPIRIT OF CHRIST?

Certainly the apostles had the spirit of Christ, they understood the sermon on the mount. They understood what was meant by love your enemies, turn the other cheek, the weapons of our warfare are not carnal, and if these, and other scriptures quoted by non resistants teach what they claim they teach, and apply as they apply them, that a "Christian under no circumstances can bear arms for the government, or take life in self-defense." Then the apostles were non resistants, and would have talked and practiced then, as non resistants talk and practice now. How can a non resistant preacher today, who is a genuine conscientious objector preach to a soldier on duty, convert him, baptise him, continue in his company for a space of time and **then nor later never** tell him he will go to hell

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for being a soldier! Yet, this is exactly what the apostles did in the cases recorded. Cornelius, the jailer, and Sergius Paulus. No apostle ever told any soldier or government official to resign. The Holy Spirit closed the divine revelation and left these men in office, so do I. Now who dares to take them out? The sweet spirited non resistant. He says that the spirit of Christ demands it. But Paul and the other apostles were led by the Holy Spirit, and they left them in.

WHAT STAND SHALL WE TAKE, DEFEND THE GOVERNMENT, OR OBJECT TO DEFENDING IT?

Now my dear reader what stand will you take? The circumstance that some officers and soldiers in our government may manifest a cruel and unChristian spirit in combat, has nothing to do with the issue. Some preachers manifest a very unChristian spirit in "contending for the faith," but that doesn't prove it is wrong to, "fight the good fight of faith," in the right spirit. The fighting spirit is the same, whether in spiritual or carnal warfare. Whether it is a good fight or a bad fight, depends in both cases on what you are fighting for. We have tried to keep the issue clearly before us, and we now pray the blessings of God to rest upon the truth, and may your decision be according to truth. Elijah of old said, "How long halt you between two opinions? If the Lord Be God follow him: but if Baal, follow him." If the doctrine of non resistance is the true teaching of the New Testament, then the Church of Christ should go into the "Jehovah Witness," and "Quaker Camp," on this question. If it is not the teaching of the New Testament, which I think I have conclusively shown: then this false teaching should be exposed and repudiated, and not allowed to stultify the consciences of those required to enter the armed services. True, the individual must decide his course of action for himself, and I never have, and will not make it attest of fellowship, but that doesn't change the character of the issue, or the consequences that flow from it.

If my opponents are right, you can not be a Christian without being a conscientious objector. If my position is right you can. I shall continue with the help of God to contend against the teaching, that would identify the Church of Christ, as a non resistant body, and it's membership as conscientious objectors. I am conscientiously opposed to making conscientious objectors out of the members of the body of Christ.

THE IMPORTANCE OF KEEPING THE TRUE ISSUE IN VIEW

As we near the close of this study we would call the readers attention to a truth mentioned before in this work; "That a subject clearly defined is half argued." As an example, one of the brethren has written a book on the non resistant side of this question, and titled it "Can a Christian kill for his government?" The word kill always sounds bad. Everyone knows the Bible condemns murder and all other immoral acts, but they also know, if they know anything at all about the Bible, that punitive killing is not murder, though killing takes place in both instances. The writer of the book acknowledges this, and says on page 47: "It is true that God has decreed that evildoers be punished, that murderers' blood be shed, that the sword be wielded, and that pain be inflicted." Then why not incorporate this distinction in the Title? The word kill alone, leaves one to guess at what kind of killing is referred to. God condemned or God authorized? To the uninformed, the title "Can a Christian kill for his government?" suggests the picture of a Christian murdering for his government, and of course the thought is repulsive, and the title is misleading. According therefore to this author's own teaching, his whole effort may be summed up in the following deductions. The question, "Can a Christian kill for his government?" Turns, on whether or not the government has a right to kill for it's existence. The author says it has, hence the question remaining is, can a Christian do what God and the author both say is right? He then proceeds to write his book to show why a Christian can not do what he himself says is right! Therefore until someone is able to prove that it is **wrong** for a Christian to **do** right, my case is established. We now notice His main argument to this end.

THE SERMON ON THE MOUNT AND THE PENAL LAW OF MOSES

In this book the argument has been made that Jesus in Matt. 5:38-42, repealed the penal law of Moses, so far as the Christian is concerned, and in principle therefore, prohibits Christians from acting in any punitive capacity for the government.

Reference is made to the law of Moses concerning the avenger of blood, set out in Dut. 19:4. The death penalty, Lev. 24 and 25, and other passages covering these points. The deduction is then made that Jesus had the repealing of these laws in mind when He said: "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil:

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But whosoever shall smite thee on thy right cheek, turn to him the other also."

Now there is no question about the law of Moses. The issue is, was Jesus teaching the disciples on their relationships to one another, and social attitudes, or was he teaching on the relationship between the government, and criminals, and soldiers bearing arms? I say that he was teaching on the first, and that the government, legal execution of a criminal, or murderer, is not in the passage at all. We take the author's own argument and prove this. This says, the expression, "smite thee on thy right cheek," means, if a man murders your brother, and you are a Christian Jew, instead of acting as the punitive agent of the government, and executing him as the Law of Moses provided, this passage commands you to, "turn the other cheek." Let him go free! But if the first cheek smitting refers to the act of murder, then it isn't sufficient to just let the murdered one go unavenged, for Jesus also said "turn to him the **other** cheek also." Hence to carry out his application of this passage, "the avenger," would have to go out and let the murderer, murder **him** also! This is lots of murder isn't it? But there is still one to follow, because it makes this argument commit suicide. But another inconsistency is found here. The one smitten was to turn the other cheek according to Christ. But according to this argument the **next** of kin is to do **this** turning of the cheek. He makes it apply to a brother, a cousin or some other relative. I suppose this makes it "relatively," close enough to the truth for a non resistant argument. I never knew before that one of my brothers, or other kin was my "other cheek!" Certainly the law of Moses did provide for the next of kin to execute a murderer, but to say that Christ was repealing this Law in Matt. 5:38-42, is absurd. Yet the author of "Can a Christian Kill for His Government?" says this very thing, pages 36 and 37. "He says Jesus referred directly to this law, and denied to the Christian the principle contained in it." Well where did he deny it, except where he said, turn the other cheek? Therefore using the principle, that the correct meaning of a passage may be substituted for the wording of the passage, it would read: Matt. 5:38-39, "But I say unto you that ye resist not murderers, but if one murder thy brother, or nearest kin, thou shall not execute him as the law requires, but thou shall step aside, and let the next in line who is a sinner, be the blood avenger." Now **this** is what He tries to make this passage teach, and is a fair sample of the arguments used throughout the book. The command to, "turn the other cheek," certainly implies, the one smitten still has the freedom of **choice**, so do all of the other

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commands. "Take away thy coat, give him your cloak." "Compel you to go a mile, go two." This could not be the case, if he was telling his disciples what to do when a murderer has a gun on them. Then they would have no choice but to submit. He being the judge, neither can it apply between the government and the criminal. For he himself says, "that the government must punish the criminal;" therefore his whole argument falls if its own accord.

SOME QUESTIONS ANSWERED

One of the best ways perhaps to teach, is to ask and answer questions. We now propose to answer some that have come up in the discussion of this subject. "If God ordains governments in righteousness only, how could he endorse one as wicked as pagan Rome?" I have never taught that God has ordained any government in it's entirety. But the institution of civil government, (see page 25). We are here dealing with the elements of society in general. It is either government or anarchy. I maintain God endorses the idea, that men delegate power to an official group, for the regulation of the mass of society in moral righteousness, and their protection from the brutal among them. Now when we view this institution in practical operation, beset with all the wickedness, and abuses rampant in society in general, one can stand and point to these things and say: "Now do you mean to tell me **this** thing is endorsed of God?" The answer is, no, not what you are pointing at. But this is only the shady side of the picture. The part made up of human wickedness, and corruption, which shows up in all men live and operate in. It afflicts every institution God has ordained. Take the Home and Church for example. Let me picture all the wickedness, strife, deception, and actual immorality practiced in both today, and then ask: "Is Christ the Author of these institutions doing **such** things?" You would say no, Christ is the Author of these institutions in righteousness. These things are the abuses of the Church and home, and not the functions of them. The same is true of government: Look at the whole picture. There are abuses in them, but still they give us an organized society, as against anarchy. Security of life liberty, the pursuit of happiness and temporal well being, where there is **any** on this earth. Our own government gives it to us in a high degree. A distinction must always be made between an institution, and the abuse of it. Now with reference to pagan Rome, this same principle applies. Rome was giving to the world an organized society, as against anarchy. As an institution, it's general function was right. It was no worse and probably better than any of it's predecessors or rivals. As the Kingdom of Christ is a spiritual institution and not political, it

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could begin and operate under Roman rule as well as any other. All Christians had to do then, was what they should do now, render their supreme allegiance to Christ spiritually, and support the government accordingly. It can not be disloyal to Christ, for a Christian to bear the sword in punishment of the evildoer, because Paul says, "this sword bearer is God's minister," Rom. 13:4.

DO THE GOVERNMENTS OF THIS WORLD BELONG TO THE DEVIL?

My answer to this is, if they do, then God commands us to be in subjection to the devil. Rom. 13:1-2. If they are, then we are commanded to pray for the devil and his works. I Tim. 2:1-2. If they are, then the Lord is dependent upon the devil, and the devil's head man on the earth is supreme. I Pet. 2:13. "Submit yourselves to every ordinance of man for the LORDS sake, whether it be to the King as supreme."

Some of the devil's servants can get control of parts of a given government, or all of it, but this doesn't make the institution of the devil, or give him the control of of all the earth. Our foregoing arguments cover this point, and we refer the reader to them. The late Judge Rutherford really set out this doctrine, "of the devil being the head of all earthly kingdoms," and if you can believe this absurd teaching, I have little hope in reasoning with you.

FLEE OR FIGHT

I am sometimes asked, "If Christians may fight for their government; why didn't Jesus tell them to stand and fight for Jerusalem, instead of flee from it, in Luke 21:20-22?" The answer is, Jesus told the Christians to flee Jerusalem for the same reason you would tell a friend to flee a burning house which was beyond saving.

The text says Ver. 20, "And when ye shall see Jerusalem compassed with armies, then know that the **desolation** thereof is nigh." Jesus had prophesied the destruction of the city. the place was doomed. It was a simple warning to get out of a place devoted to destruction. Ver. 21, "**Then** let them which are in Judea flee to the mountains;" . . . Jesus did not say, "flee because it is wrong for a Christian to fight under any circumstances," as my opponents try to make it say, but he said, "get out because the desolation thereof is nigh." If I told a man to flee because his house was on fire, would that mean that he was not to fight a fire under any circumstances? I have heard of several of our gospel preachers, who have been quoting this to prove, that Chris-

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tians should not fight for the government today. But I know of none who have "fled to the mountains since war was declared," or left their houses, or clothes, as Matt. 24:16-18 enjoins." I wonder when they are going to take off?

CAN THE CHRISTIAN FIGHT FOR THE CHURCH?

Again I have been asked: "If Christ would allow Christians to fight for anything, why didn't he command them to fight for his church?" The answer is, he **has** commanded Christians to fight. "To fight the good fight of faith," and certainly this fight embraces the church. But he also tells them, what **kind** of weapons to use in this warfare. The church being a spiritual institution, only spiritual means can be used to advance and maintain it. Hence Paul says of this warfare: "The weapons of **our** warfare are not carnal." My opponents are always quoting this passage, and still do not know where to apply it. They do not seem to know the difference between the Gospel, and a Sherman tank. The point is, Christ has commanded us to **fight** for his church, but has prescribed weapons consistent with the nature of the institution, moral weapons: The Gospel, the word of God, the sword of the spirit. When he comes to give directions concerning that institution, which deals with men in the flesh, the Government, he confirms the carnal weapon necessary to its existence, and says that the sword bearer is, "His minister."

CONCLUSION

We hope the reader will not allow the truth on this subject, to be obscured by false claims or charges. I am not justifying war, nor advocating bloodshed. I am as much opposed to both as I know how to be. Neither am I saying the Christian should abandon, love, right and reason at any time. "When forced to use force," is the **only** time he employs force in any thing. His chosen and characteristic method is right, and reason. When forced to use force, he administers it according to right and reason. It is not a question of: Can a Christian go out and kill a man, as some delight to picture it, but the question is, can a Christian **defend** himself, if a man unprovoked comes to kill him? It is not a question, of can a Christian go to war? But where must the Christian go if war comes to him? It is not a question of what the Christian says a sinner may do or not do, that has nothing to do with **his** duty. The issue is: What is the Christians duty toward civil government and war? The circumstance, that it can be shown, that there is some corruption in the administration of all governments, and that some entirely defeat the function of government as de-

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fined by Paul, is a reason for reform, and eliminating the false, but is no reason for repudiating the true. I maintain that all the force a righteous government uses, internally or externally is **defensive**. The function of government is not to kill its citizens, but to protect them in right doing. The government maintains the public good. If a citizen goes to jail, it is when he by misconduct forces the Authorities to put him there. If a citizen is executed, it is only after he has murdered a victim, and assaulted the peace and laws of government. Likewise a peaceful nation like ours does not **make** war. It only defends itself against war makers. This is **the principle** I have contended for throughout. I hope and pray for the day when the world will be delivered from the horror of war, and the threat of it, but I deny that non resistance will stop it. The resort to brute force which makes war, is like a plague, it is a world disease, which must be fought, not surrendered to. In this sin cursed earth, we only have earthly peace, when the preponderance of force is exerted on the side of right and freedom. This may be a very unwelcome truth to many, but it is the truth nevertheless.



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