

# One Heart



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## Special Issue: Christians & War

### Is It Always Wrong to Kill?



*Graduate of the University of Oklahoma with a B.S. in Astrophysics; Minister for the Barnes church of Christ; editor of One Heart Quarterly Journal; Instructor for OKCSBS*

*by Benjamin J. Williams*

church is the spiritual kingdom of God, but it is not a civil institution charged with keeping social order.

Civil government is a God-ordained institution. In the book of Romans, Paul deals with the subject at length for obvious reasons. Rome was the seat of the Roman Empire and the church there had difficulty in understanding how to act in a city that was hostile toward Christianity. In Romans 12:18-21, general instruction is giving that would apply to their difficult situation.

If it be possible, as much as lieth in you, live peaceably with all men. [19] Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. [20] Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. [21] Be not overcome of evil, but overcome evil with good. (Romans 12:18-21)

Paul recognizes that there would be

The Preacher wrote: "A time to kill, and a time to heal; a time to break down, and a time to build up;" (Ecc. 3:3). However, God commanded through Moses: "Thou shalt not kill." (Ex. 20:13) These passages are enigma enough, but add to this the New Testament concept of a spiritual kingdom wherein we "wrestle not against flesh and blood" and you have a serious ethical dilemma (Eph. 6:12). Is it always wrong to kill?

#### The Role of Civil Government

Much of the confusion on this matter relates to the role of civil government. The subject of misunderstanding is usually compounded by the Law of Moses that treated Israel as both the spiritual kingdom of God and the civil government of the Jews. In the New Testament we see those roles separated. The

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## LESSONS FROM RESTORATION HISTORY

*by Frank R. Williams*

### Campbell on War

The “Address on War” under review in this article was delivered in 1848 by Alexander Campbell in Wheeling, Virginia. It was put into the Congressional Record on November 22, 1937, by Joseph B. Shannon of Missouri. Congressman Shannon introduced Campbell’s address in the following words: “It is the most eloquent discourse I have ever read on that subject. His arguments against war are as tenable today as they were when advanced by him in 1848.”

In Campbell’s opening remarks, he expressed the humbleness with which he approached the subject: “...I confess that I rather shrink from its investigation than approach it with full confidence in my ability to examine it with the intelligence and composure so indispensable to a satisfactory decision.” The address itself is a seventeen page speech wherein Campbell’s intellect and composure are clearly in view. It should be clear that our review will be most limited.

Campbell questioned the wording of the debate as was common then and now. He stated: “But we must inquire into the appropriateness of the term ‘Christian’ prefixed to nation - for popular use has so arranged these terms - and the controversy, either expressly or impliedly, as nowadays occasionally conducted in this country, is, Has one Christian nation a right to wage war on another Christian nation?” He questioned, “...we must fearlessly ask, at what font were they baptized?” He then states: “A proper literal Christian nation is not found in any country under the whole heavens.” His conclusion on the wording of the debate is expressed as follows: “Therefore, no nation, as such, as respects either its natural birth or its constitution, can with any show of truth or reason be called a Christian nation. When anyone produces the annals of a nation whose constitution was given by Jesus Christ, and whose citizens are all born of God spiritually, as well as of man physically, I will at once call it, in good faith, without a figure, a true, proper, and literal Christian nation.” With this, he changed the words of the debate. “Having, then, no Christian nation to wage war against another Christian nation, the question is reduced to a more rational and simple form, and I trust it will be still more intelligible and

acceptable in this form, viz: Can Christ’s kingdom or church in one nation wage war against His kingdom or church in another nation?” Before looking further at his words, the weakness of this question needs attention. When one nation goes to war against another, it is never Christ’s kingdom in one nation waging war against the kingdom of Christ in another. Campbell’s next question addresses the subject more clearly; Campbell supposed an objection: “Suppose,’ say they, ‘England proclaims war against our Nation, or that our Nation proclaims war against England: Have we a right, as Christian men, to volunteer, or enlist, or if drafted, to fight against England?’ Here, Campbell brings forth a discussion about the word, “right,” as in, “have we a right.” His answer is well stated and reasoned. He said: “All questions on morals and religion, all questions on the origin, relations, obligations, and destiny of man, can be satisfactorily decided only by an appeal to an infallible standard.” He then reveals the great difference of the thinking of America, indeed the civilized world, in his day and that of today. He said: “I need not say that we all, I mean the civilized world, concede to the Bible this oracular authority; and, therefore, constitute it the ultimate reason and authority for each and every question of this sort. What, then, says the Bible on the subject of war?”

Campbell takes the hearer, as this was an oral discourse, through a brief study of the Old Testament; he refers to Genesis chapter nine in stating: “Hence murderers, ever since the flood, were put to death by express divine authority. ‘He that sheds man’s blood, by man shall his blood be shed.’” Campbell makes the following remarks in covering the years beginning with Noah: “It is, however, important to reiterate that God gave to Noah, and through him to all his sons and successors in government, a right to take away, in civil justice, the life of a murderer ... it became expedient to prevent the same violence and bloodshed after the flood; and the for this purpose God gave to man, or the human race in Noah’s family, the right to exact blood for blood from him who deliberately and maliciously taken away the life of his fellow.” Campbell next states this most important truth: “Had not this

been first ordained, no war, without a special divine commission, could have been sanctioned as lawful and right even under the Old Testament institution.” Campbell then stated a truth to which attention will be called later in this article. He said, “Hence we may say that wars were first allowed by God against those who had first waged war against their fellows, and consequently, as viewed by God himself, they were murderers.” Campbell follows this with the Jewish nation in the Old Testament which is a worthy study, but it does not address the real subject under review: “May a Christian go to war on behalf of his nation?” Campbell never really addressed this question.

Campbell spent much time dealing with passages in the New Testament that address the responsibilities of the individual Christian and adversity inflicted by other individuals. “If a heathen man, or persecutor, smite you on one cheek, turn to him the other also. If he compel you to go with him one mile, go two.” Here he made some most important remarks such as: “If he sue thee at law, and take away thy coat, let him have thy mantle also,’ etc. These and whatever else of civil treatment they might received, as Disciples of Christ, they must for His sake, endure without resistance or resentment.” Please notice with care Campbell’s statements: “But if in their citizen character or civil relations they are defrauded, maligned, or prosecuted, they might, and they did, appeal to Caesar. They paid tribute to civil magistrates that they might protect them; and therefore they might rightfully claim their protection. In this view of the matter, civil magistrates were God’s ministers to the Christian ‘for good.’ And also, as God’s ministers, they were revengers to execute wrath on those who did evil.” Campbell concluded this section: “Therefore, Christians are in duty bound to render to Caesar what is Caesar’s and to God what is God’s – to reverence, honor, and support the civil magistrate, and, when necessary to claim his protection.”

In the judgment of this reviewer, from this point forward, Campbell went astray. He continued for some time dealing with the personal relationships of the individual Christian and his fellowman; while quoting the words of Jesus: “All that take the sword shall perish by the sword,” but it appears he failed to understand these words applied to the personal level and not a national level. He followed this part of his arguments with emotional appeals; such as: “All that take it (the sword, frw) to support religion, it is confessed, have fallen by it; but it may be feared that it is

not simply confined to that; for may I not ask the pages of universal history, have not all the nations created by the sword finally fallen by it?” Here let it be stated, Christianity is never defended by the “sword” and any who do so have fully demonstrated they have no part in the religions of Christ. This is also a good place to ask, what nation has not been created by the sword? Indeed, these United States of America were created by the sword; to free ourselves from English rule. Yet, it is true when war is waged against this nation she will stand with sword in hand or else fall without it; thus, nations fall or stand, without or with the sword.

Earlier it was pointed out that one of Campbell’s statements would be recalled. That statement was: “Hence we may say that wars were first allowed by God against those who had first waged war against their fellows, and consequently, as viewed by God himself, they were murderers.” This simply stated truth still stands! Those who deliberately and maliciously take the life of another, individually or nationally, are viewed by God, himself, as murderers; thus, they are subject to God’s ordained ministers, who are charged “to execute wrath upon him that doeth evil” (Rom. 13:1-5). Governments are the God-ordained ministers to protect their citizens from evil and when another nation perpetrates evil upon these citizens it is God’s ordained will that such a nation “beareth not the sword in vain” (Rom. 13:4). Therefore, it is concluded that one nation has the God given right to go to war against another nation. It is most important to note the date Congressman Shannon had Campbell’s speech put into the “Congressional Record,” it was November 22, 1937. What followed during the next eight years was Hitler, the bombing of Pearl Harbor, and World War II. If America had followed Campbell’s pacifism and if God’s ordained ministers had failed in their charge, where would the world have stood in 1945?

Alexander Campbell delivered a “most eloquent discourse” in defense of pacifism, but in the mind of this reviewer, he failed to support his premise. Yet, all are encouraged to read his eloquent discourse for it is one of the best defenses of pacifism, and we must honestly be able to answer him.

Frank R. Williams, OKCSBS Instructor  
3307 N Highway 3E  
Seminole, OK 74868

## OLD TESTAMENT STUDIES

by *Marion R. Fox*

### Did God Condone Murder?

Some people have made the charge that God condoned murder in the Old Testament. Is this true, or is there a reasonable explanation of some events in the Old Testament without God being guilty of condoning murder?

#### Definitions of Terms

In order to answer this question it is important that we recognize that we need to define the relevant terms in the question. Webster defines the word: "Condone" as: "to pardon or overlook voluntarily; esp: to treat as if trivial, harmless or of no importance" (Merriam Webster's Collegiate Dictionary, 10<sup>th</sup> ed.)

Webster defines the word: "Murder" as: "the crime of unlawfully killing a person esp. with malice aforethought" (Merriam Webster's Collegiate Dictionary, 10<sup>th</sup> ed.) Since we sometimes find definitions in the English dictionary that do not conform to Bible definitions, we need to determine if this definition is in accordance with the biblical definition. There are three different words translated: "Murder" in the KJV. These words are found in: Ps. 10:8, 94:6, Jer. 7:9, Hos. 6:9, Mt. 19:18, Mk. 15:7, Lk. 23:19, 25, and Rom. 1:29.

What about the prohibition in Ex. 20:13: "Thou shalt not kill."? Does this verse prohibit: all killing, some killing, or no killing? Logically, this exhausts all the possibilities. Clearly some form of killing is being prohibited, therefore it must be wrong to say that it does not prohibit any form of killing of humans. This leaves us with two options: Either this verse prohibits all killing or it prohibits some killing. In order to understand the meaning of the word translated: "kill" we need to see how it is used in other passages where God explains this commandment. Most commentators claim that the Hebrew word translated: "kill" means to commit murder. It is so translated in the: NKJV, NASB, NRSV, ESV, and NIV among others.

Just what was included in the commandment of Ex. 20:13? The commandment is quite generic, but it is partially explained in some following Scriptures. First, it included premeditated killing with malice (Ex. 21:12-14). Second, it included negligence (Ex.

21:29, Deut. 22:8, etc.).

What was not included in the commandment of Ex. 20:13? First, it did not include capital punishment for murder or some other crimes. We know this is true because God commanded that murderers be put to death (Gen. 9:5-6, Ex. 21:12, Lev. 20:10, etc.). Second, it did not include at least some people that were killed in warfare. We know this is true because God commanded that some people be killed in warfare (Josh. 6:17, 1 Sam. 15:3, etc.). Third, it did not include accidental killing of another person (Deut. 4:42, 19:4-6, Josh. 20:5, etc.).

Murder included shedding innocent blood (Ex. 23:7, Deut. 19:9-13, 27:25, etc.). Murder included malice (Ex. 21:14, Deut. 19:4-6, Josh. 20:5, etc.).

#### Our Society is Upside-Down

One of the problems with Israel in the Old Testament was that they made good and evil upside-down. Isaiah wrote: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" Our society has tried to justify killing the innocent (abortion and euthanasia), but has opposed killing the guilty (opposed capital punishment).

#### Condoning Killing Innocent Persons

The most difficult question relating to this matter is what about killing young people when Israel took the land of Canaan? It is clear that persons below the age of accountability are not guilty of sin. It is also clear that it is wrong to punish one person for what another person has done (Deut. 24:16, 2 Kgs. 14:6, etc.).

#### WAS JEHOVAH WICKED TO KILL BABIES?

Jehovah killed all living people, except those on the ark, in the great flood (Genesis 6:9). Jehovah ordered the killing of babies (1 Sam. 15:3). These facts cannot be denied without impeaching the Bible. Does this fact prove that the God of the Bible is unjust? Surely this is one of the strongest arguments that the atheist can lodge against the God of the Bible. The argument that: "Jehovah is wicked to kill babies" has at least three flaws.

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### **The First Flaw in This Argument**

The first flaw in this argument is that the atheist must assume there is no fundamental difference between a human baby and a cockroach. They will call an exterminator to kill all the cockroaches (young and old alike). This author asked an atheistic biology professor the following question: "Which would be the greater wrong; to kill a human baby or to kill a baby bald eagle?" He said it would be a greater wrong to kill the eagle, since they are in danger of becoming extinct. This illustrates the atheistic view of human life. The atheist must view human beings as merely animals, neither better nor worse than a cockroach or a mouse. The civil government requires that restaurant owners eradicate cockroaches. It is known that they are responsible for the spread of several diseases among human beings. Because they spread disease, it is not considered wrong to kill the baby cockroaches.

### **The Second Flaw in This Argument**

The second flaw in this argument is that atheism cannot logically assert that any action is immoral. The atheist has no higher power to appeal to as the standard for right and wrong (good and evil). He has no objective standard to which he can appeal to condemn any action. He is therefore guilty of the fallacy of: "Special pleading" to condemn the God of the Bible for an action he cannot say is wrong.

If the atheist responds to this argument by saying that Christianity claims that such actions are wrong he tacitly admits that his system cannot condemn this action. He leaves himself open to the argument that atheism is responsible for much of the evil in the world. If atheism is responsible for much of the evil in the world then atheism is evil.

### **The Third Flaw in This Argument**

The Third flaw in this argument is that the only ones who have the right to condemn God are those who were killed. The persons who were killed could be divided into two groups: (a) those who were over the age of accountability and (b) those who were under the age of accountability. The ones over the age of accountability were guilty of sin (Rom. 3:23). Therefore, God was just to take their lives. Their very thoughts were wicked (Gen. 6:5). God had delayed the destruction of the Amalekites because their iniquity was not yet full (Gen.

15:16 and Lev. 18:24-28). It was full in 1 Sam. 15:3. Certainly this group cannot accuse God of injustice. The ones under the age of accountability could not be said to deserve to die. After those of this group died they would be in a place of bliss (Lk. 16:22). God had, and still has, the power to resurrect them (Jn. 5:28-29). If they desired to leave that state of total bliss and return to this vale of tears God could have done it. They would certainly have sinned (Rom. 3:23) and forever lost paradise. If they would have been raised by their wicked parents they would most likely have become wicked. The early Christians viewed death in the proper light. Paul desired to die and go to be with the Lord (Phil. 1:21-24). The early Christians prayed: "Maranatha" (come Lord Jesus, 1 Cor. 16:22). Solomon says that the day of death is better than the day of birth (Ecc. 7:1). This can only be said of one who is not lost (Rev. 14:13). Those who died under the age of accountability will not rise up and condemn God in the Day of Judgment for providing them with eternal bliss.

### **The Fourth Flaw in This Argument**

This argument assumes that babies were killed in the flood of Genesis 6-9. The Scriptures state that God "closed up all the wombs" of women (Gen. 20:18). It is certainly possible that He also did this during the period before the flood. If God prevented women from having children for several years before the flood, there would not be any children killed in the flood. It is of note that neither: Shem, Ham, nor Japheth had children before the flood. This still leaves the problem of 1 Sam. 15:3.

### **The Christian View of Death**

To think of death as good is a "Hard saying" to the atheist because he is carnally minded. To the atheist, death is the end of everything. He dies as one who has no hope (1 Thess. 4:13). If one had only two options: (a) to die now and be assured of heaven or (b) to live several years and have almost a zero probability of heaven and in addition suffer the horror of hell, he would certainly choose the first option. The Lord has the power to grant them these two options, and we cannot say that he did not do this. The children of both the Amalekites and pre-flood mankind would most certainly have been

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raised to be wicked, as were their parents. Those of Genesis 6-9 and 1 Sam. 15:3 were in an even better position than these two options. They could experience paradise and then God could give them these options: (a) stay in paradise or (b) return to earth. Samuel was bothered to have to leave paradise (1 Sam. 28:15) even if for a brief period. This author is not asserting that the Lord gave these persons these options. The atheist must agree that this answers the charge that God is unjust. God may have treated them fairly in another way, but He did what was right (Gen. 18:25).

### **Do Humans Have the Right to Kill Babies?**

One response by atheists to the arguments of this treatise is to claim this implies that others can kill babies without being guilty of wrong-doing. The comparison between a human and God is flawed because God can know the future and man cannot. When the iniquity of the Amorites was full they were so corrupt they would not raise their children to be anything but wicked. Only God can know this. The destruction of the young of some races was not commanded (Num. 31:17-20).

### **The Canaanites Were Infected With Disease**

The Cannanites were certainly infected with some kinds of diseases (Ex. 15:26, Deut. 7:15, 28:58-61, etc.). Miscarriages seemed to be a problem with the Canaanites (Ex. 23:23-26). Some miscarriages are linked with

venereal diseases, such as gonorrhea. It is possible the Canaanites (who engaged in all sorts of sexual sins - heterosexual fornication, sodomy, and bestiality) were infected with diseases such as AIDS, gonorrhea, syphilis, PIV, chlamydia, etc. It is also possible that there exist (or existed) venereal diseases that would make AIDS seem mild during that time, and they were wiped out by the actions of the children of Israel.

In Num. 31:17-20, 35, etc. the children of Israel were allowed to keep the young girls who had not known a man and allow them to live. However, they were commanded to kill all the other women and the men. Is it possible that these people were infected with venereal disease? Virgins would not be infected with venereal diseases.

### **Conclusion**

This whole line of reasoning appeals to ignorance and is fallacious. This brief treatise demonstrates that, logically, God has other options open to Him. There may be other options available to God of which we are unaware. A finite being should be careful about limiting an infinite Being.

Marion R. Fox, Director  
1001 Twisted Trail Dr.  
Oklahoma City, OK 73150



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***AND COMING THIS SPRING ...***

**“THE GREAT COMMISSION”**

## School News & Outlook

by Benjamin J. Williams

We've had a rough quarter or so here at OKCSBS. First, we had the same ice damage as the rest of the state back in December. The result was that all of us were cutting limbs and the like, and the Winter issue of *One Heart Journal* had to be postponed. The articles in this current issue were the ones scheduled for that issue, and this quarter's plans will get pushed to this Summer's issue. We apologize and will try to get all of the rest of this year's issues out in a timely fashion.

On a more personal note, our director, Marion Fox, has been in the hospital with a severe internal infection. They completed one of several procedures that are going to be needed to repair the problem. Fortunately, he is doing better and hopes to have a full recovery. We all thank God for this.

In the mean time, Frank and I have been covering the bulk of the classes while Marion recovers. This has forced us to rearrange Marion's courses and front-load ours, but the students don't seem to mind and are supportive of our attempts to keep the semester running as smoothly as possible.

Meanwhile, we are gearing up for another Summer Campaign like what we carried out in the summer of 2006. It was a big success, and we would like to repeat the feat! Our plan is to visit as many congregations in the region as possible. Also, we hope to

learn from our previous mistake. We almost waited too late in 2006 to start making appointments, and we found that many congregations have "Summer Series" plans drawn up and all of their speaking slots are booked through the following Fall. This year we are already looking for congregations who will give us a speaking slot to discuss the importance of Bible study and provide materials about the school to anyone who is interested. If your congregation might be interested, please contact us immediately and let us setup an arrangement to come visit.

We also completed a benchmark this year. Three years ago we established a four year curriculum that rotated the upper division courses on a three year loop. This year, we finish that loop and prepare to go back to the beginning in the Fall. This will be a nice break for teachers who will get to reuse their material instead of perpetually writing new material for each semester. Also, students that missed out last time around will get to take those courses that they had been interested in the first time through.

We hope to finish up this semester in strong fashion and are already looking forward to Fall '08. Please keep all of us in your prayers, and find time to come take courses at the Oklahoma City School of Biblical Studies!

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circumstances wherein it would not be possible to live at peace within the city of Rome. Christians are still responsible for ensuring that no hostility is the result of their poor conduct. If we are to be persecuted, let it be as Christians, not as trouble-makers. "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. [16] Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (I Pet. 4:15-16)

In the event that Christians are mistreated, either because of Christianity or simply because some men will always wickedly seek to prey on others, Paul commands Christians to "give place unto wrath." When Christians take vengeance into their own hands, they obfuscate and impede the course of divine judgment. Instead, all men must allow God to dole out judgment in the methods He has wisely chosen.

### One Method of Divine Judgment

In the next chapter of Romans, God explains through Paul one method of divine judgment:

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. [2] Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. [3] For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: [4] For he 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. (Rom. 13:1-4)

The "higher powers" are governments. No man has any right to do anything unless it is given by God, and government is no exception. Literally, the Greek reads, "... and the ones existing are, having been ordained by God." The expression "having been ordained" is a participle in the perfect tense. "The Greek perfect tense denotes the present state resultant upon a past action." (Machen, p. 187) God had "arranged" (from *tasso* - τάσσω) governments in the

past and the force of that arrangement still applied in the times of the New Testament. This should be a warning to those that teach or believe that governments are fundamentally opposed to Christianity and the Kingdom of Heaven. Though wicked men in government may do wicked things, the arrangement of civil government was created and is currently maintained by the will of God.

One task that God has set for civil rulers is to be a "terror ... to evil." In order to carry out this mission, God has given them the right to "bear the sword." Strong says of the word "bear": "to have a burden, that is, (by analogy) to wear as clothing or a constant accompaniment." (Strong, e-sword) The sword here represents the right to take a life as a punishment for evil and as a deterrent to those that may be considering evil works. It is the constant right of government to use the sword, and though using it appropriately can be a burden some would cast aside, it is a God-given duty.

When government fulfills this role, they are not taking away God's wrath. Allowing government to carry out this duty is how we allow God's wrath to be in its proper place, because government "is the minister of God, a revenger to execute wrath." Government is one agent used by God to punish the wicked, while He reserves still more wrath for the Day of Final Judgment.

### Common Objections Considered

The common response to this line of argumentation is to say: "Government may be allowed to kill, but Christians have no right to participate." This however is neither the tenor of the following verses nor of the entire Bible.

For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. [7] Render therefore to all their dues:

**NEXT QUARTER'S ISSUE:**  
**THE LAW OF CHRIST**  
**DOES CHRIST HAVE A LAW?**  
**WHO IS AMENABLE TO IT?**

tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. (Rom. 13:6-7)

Christians are commanded to support government as submissive citizens. While our first citizenship is in Heaven (Phi. 3:20), we still have obligations while in this life to the kingdoms of the earth.

One obligation is to pay taxes (v. 6). This duty was also reinforced by Christ. "... Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21) If the use of the sword by civil government is evil, then Christians should be told to oppose it. "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11) Why isn't Paul opposing the use of the sword instead of telling Christians to submit to it? Because it is not a work of darkness. This is the only reasonable explanation.

An alternative explanation is to say, "It isn't wrong for non-Christians, but it would be wrong for Christians." This subject needs to be addressed at length, but for our purposes, we can quickly show that this is not a valid objection.

First, this would require Christians to live under one law while non-Christians live under another. However, Christ plainly taught that even men that reject His word are judged by His word. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (John 12:48)

Second, this would require a non-Christian in government to quit participating in military combat or capital punishment prior to becoming a Christian. Notice, according to this argument, this individual must repent of something that God commanded in order to be a Christian. God forbid!\*

### The Right to Self-Defense

The right to self-defense and defense of family are also contested by some. The verse most often mentioned reads:

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Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: [39] But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. (Matt. 5:38-39)

The term "smite" as used here (*rhapizo* - ραπίζω) is defined by Strong's as: "to slap (with the palm of the hand)." (Strong's, e-sword) Slapping a person on the cheek is a minor insult in almost every society. Compare this to what the angel did to Herod, "And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost." (Acts 12:23) The term for "smite" in this passage (*patasso* - πατάσσω) is defined by Strong as: "to knock (gently or with a weapon or fatally) ..." (Strong's, e-sword) The Lord could have made a strong claim for pacifism by using this or almost any other related word, but instead He chose a word (*rhapizo* - ραπίζω) that only implied a minor insult. The commandment here is to patiently endure minor offences and even persecution.

However, it does not necessarily apply to life-threatening circumstances. In these cases, we would look to government for protection, as it is their duty. Police officers, among others, are used by our government to provide safety. On the other hand, in situations wherein law enforcement cannot respond in time to deal with the hostile threat, government, God's minister for good, empowers the citizen to defend his own life. Just as God uses government to be a terror to evil, government empowers its citizens to be a terror to evil that may directly and immediately threaten them.

While I would take no pleasure in taking another life, God has ordained that any person, including Christians, may in certain circumstances take another person's life. Thus, it is not always wrong to kill.

Benjamin J. Williams

324 E Harmon

Midwest City, OK 73110

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*\*Editor's Note: Lord willing, the Summer '08 issue of One Heart Journal will have a more lengthy discussion of the subject of one law being applicable to all men. The doctrine commonly called "The Bales' Doctrine" will be discussed and given fuller examination at that time.*

*The 19th Annual Oklahoma City School of Biblical Studies Lectureship*

# In Defense of . . .

**April 3-6, 2008**



**Thursday, April 3**

7:00 PM	Defending the Truth	<i>Benjamin J. Williams - Midwest City, OK</i>
8:00 PM	The Authority of Christ	<i>D. Norman Easter - Oklahoma City, OK</i>

**Friday, April 4**

7:00 PM	New Testament Baptism	<i>David Brassfield - Newalla, OK</i>
8:00 PM	A Cappella Music	<i>Dan Friedman - Broken Bow, OK</i>

**Saturday, April 5**

9:30 AM	Scriptural Church Government	<i>Marion R. Fox - Oklahoma City, OK</i>
10:30 AM	The End of Miracles	<i>James Foster - Willow, OK</i>
11:30 AM	Question & Answer Forum	<i>Various Speakers</i>

**Noon Meal Provided at Building**

1:30 PM	The Unity of Believers	<i>Frank R. Williams - Seminole, OK</i>
2:30 PM	Male Leadership	<i>Scott Elliott - Wilburton, OK</i>
3:30 PM	The Work of the Holy Spirit	<i>John Bellah - Midwest City, OK</i>

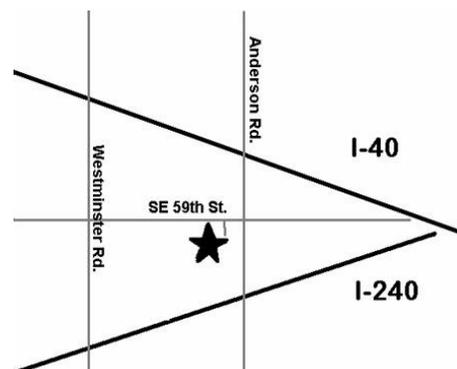
**Sunday, April 6**

9:30 AM	The Established Kingdom	<i>Howard Williams - Wellston, OK</i>
10:30 AM	The Lord's Supper	<i>G. Scott Furniss - Purcell, OK</i>

**Noon Meal Provided at Building**

1:30 PM	The Name Christian	<i>Mike VonTongeln - Choctaw, OK</i>
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Barnes church of Christ  
6001 Gardner Dr.  
Oklahoma City, OK 73150  
Office Phone: 405-736-1001  
benjaminwilliams@okcsbs.com





# Course Schedule for Spring '08

Second Quarter: March 11 & 13 — May 6 & 8  
 (No Classes, April 1 & 3)

## Upper Division Courses

	Tuesday Night	Thursday Night
1st Hour 6:15-7:00 PM	<b>Revelation</b> Benjamin Williams	<b>James, Philemon, &amp; Jude</b> Frank R. Williams
2nd Hour 7:30-9:00 PM	<b>II Corinthians</b> Marion R. Fox	<b>Ezekiel &amp; Daniel</b> Marion R. Fox

*SCHEDULE NOTES:*

- First Year Courses will not be offered this Spring
- All classes are 100% tuition free

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# Oklahoma City School of Biblical Studies

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## SPRING SEMESTER

**Second Quarter:**

No Classes, April 1 & 3

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6001 Gardner Dr.  
Oklahoma City, OK 73150  
Office Phone: 405-736-1001

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