

The Just War Tradition in the Present Crisis

Dr. Lawrence Terlizzese



Is it ever right to go to war? Dr. Lawrence Terlizzese provides understanding of just war tradition from a biblical perspective.

Searching for Answers

Recent events have prompted Christians to ask moral questions concerning the legitimacy of war. How far should we go in punishing evil? Can torture ever be justified? On what basis are these actions premised? These problems remain especially acute for those who claim the Christian faith. Fortunately, we are not the first generation to face these questions. The use of force and violence has always troubled the Christian conscience. Jesus Christ gave his life freely without resisting. But does Christ's nonviolent approach deny government the prerogative to maintain order and establish peace through some measure of force? All government action operates on the premise of force. To deny all force, to be a dedicated pacifist, leads no less to a condition of anarchy than if one were a religious fascist. Extremes have the tendency to meet. In the past, Christians attempted to negotiate through the extremes and seek a limited and prescribed use of force in what has been called the Just War Tradition.



The Just War Tradition finds its source in several streams of Western thought: biblical teaching, law, theology, philosophy, military strategy, and common sense. Just War thinking integrates this wide variety of thought through providing Christians with a general orientation on the issues of war and peace. This tradition transcends denominational barriers and attempts to supply workable answers and solutions to very difficult moral problems. Just War has its origins in Greco-Roman thinking as well as Christian theology: Augustine, Aquinas, and Calvin have all contributed to its development. [\[1\]](#)

Just War thinking does not provide sure-fire ways of fighting guilt-free wars, or offer blanket acceptance of government action. It often condemns acts of war as well as condones. Just War presents critical criteria malleable enough to address a wide assortment of circumstances. It does not give easy answers to difficult questions; instead, it provides a broad moral consensus concerning problems of justifying and controlling war. It presents a living tradition that furnishes a stock of wisdom consisting of doctrines, theories, and philosophies. Mechanical application in following Just War teachings cannot replace critical thinking, genius, and moral circumspection in ever changing circumstances. Just War attempts to approximate justice in the temporal realm in order to achieve a temporal but lasting peace. It does not make pretensions in claiming infinite or absolute justice, which remain ephemeral and unattainable goals. Only God provides infinite justice and judgment in eternity through his own means. “Vengeance is Mine, I will repay,” says the Lord” (Deut. 32:35; Heb. 10:30).

The Clash of Civilizations

To apply Just War criteria we must first have a reasonable assessment of current

circumstances. The Cold War era witnessed a bipolar world consisting of two colossal opponents. The end of the Cold War has brought the demise of strict ideological battles and has propelled the advent of cultural divisions in a multi-polar world. Present and future conflicts exist across cultural lines. The “Clash of Civilizations” paradigm replaces the old model of East vs. West.^{2} People are more inclined to identify with their religious and ethnic heritage than the old ideology. The West has emerged as the global leader, leaving the rest of the world to struggle either to free itself from the West or to catch it economically and technologically. The triumph of the West—or modernized, secular, and materialist society—has created a backlash in Islamic Fundamentalism.

Fundamentalism does not represent ancient living traditions but a modern recreation of ancient beliefs with a particular emphasis on political conquest. Fundamentalists do not hesitate to enter into battle or holy war (jihad) with the enemies of God at a political and military level. The tragic events of 9/11 and the continual struggle against terrorism traces back to the hostility Islamic fundamentalists feel towards the triumph of the West. They perceive Western global hegemony [ed. note: leadership or predominant influence] as a threat and challenge to their religious beliefs and traditions, as most Christian fundamentalists and evangelicals feel threatened by the invincible advance of modern secular society. The error of fundamentalism lies in thinking it can recreate the past and enforce those beliefs and conditions on the modern world. Coercion remains at the heart of fundamentalist practice, constituting a threat potentially worse than modern secular society.

This cultural divide causes Christians to reconsider the basis of warfare premised on the responsibilities of the state to defend civil society against the encroachments of religious extremism that fights in the name of God and for a holy cause or crusade.

This may sound strange at first to theological ears, but an absolute principle of Just War states that Christians never fight for “God and Country,” but only for

“Country.” There is only a secular and civil but necessary task to be accomplished in war, never a higher mandate to inaugurate God’s kingdom. In this sense Just War thinking attempts to secularize war by which it hopes to limit its horrendous effects.

Holy War or Just War

An essential distinction divides Just War from holy war. Just War does not claim to fight in the name of God or even for eternal causes. It strictly concerns temporal and political reasons. Roland Bainton sums up this position: “War is more humane when God is left out of it.” [\[3\]](#) This does not embrace atheism but a Christian recognition concerning the value, place, and responsibilities of government. The state is not God or absolute, but plays a vital role in maintaining order and peace (Matt. 22:21). The Epistles repeat this sentiment (Rom.13; 1 Peter 2: 13-17; 1 Tim.2; Titus 3:1). Government does not act as the organ or defender through which God establishes his kingdom (John 18: 36).

Government does not have the authority to enforce God’s will on unwilling subjects except within a prescribed and restricted civil realm that maintains the minimum civil order for the purpose of peace. Government protects the good and punishes the evil. Government serves strictly temporal purposes “in order that we may lead a tranquil and quiet life in all godliness and dignity” (2 Tim. 2:2). God establishes civil authorities for humanity’s sake, not his own. Therefore, holy war that claims to fight in the name of God and for eternal truths constitutes demonic corruption of divinely sanctioned civil authority.

The following distinctions separate holy war and Just War beliefs. Holy war fights for divine causes in Crusades and Jihads to punish infidels and heretics and promote a particular faith; Just War fights for political causes to defend liberty and religious freedom. Holy war fights by divine command issuing from clerics and religious leaders; Just War fights through moral sanction. Holy war employs a

heavenly mandate, Just War a state mandate. Holy war is unlimited or total; anything goes, and the enemy must be eradicated in genocide or brought to submission. The Holy War slogan is “kill ‘em all and let God sort them out!” Holy war accepts one group’s claim to absolute justice and goodness, which causes them to regard the other as absolutely evil. Just War practices limited war; it seeks to achieve limited temporal objectives and uses only necessary force to accomplish its task. Just War rejects genocide as a legitimate goal. Holy war fights out of unconditional obedience to faith. Just War fights out of obedience to the state, which is never incontestable. Holy war fights offensive wars of conquest; Just War fights defensive wars, generally responding to provocation. Holy war battles for God to enforce belief and compel submission. Just War defends humanity in protecting civil society, which despite its transitory and mundane role in the eternal scheme of things plays an essential part in preserving humanity from barbarism and allows for everything else in history to exist.

Why Go to War?

Just War thinking uses two major categories to measure the legitimacy of war. The first is called *jus ad bellum* [Latin for “justice to war”]: the proper recourse to war or judging the reasons for war. This category asks questions to be answered before going to war. It has three major criteria: just authority, just cause, and just intent.

Just authority serves as the presupposition for the rest of the criteria. It requires that only recognized state authorities use force to punish evil (Rom. 13:4; 1 Pet. 2). Just War thinking does not validate individual actions against opponents, which would be terrorism, nor does it allow for paramilitary groups to take matters in their own hands. Just authority requires a formal declaration. War must be declared by a legitimate governmental authority. In the USA, Congress holds the right of formal declaration, but the President executes the war. Congressional authorization in the last sixty years has substituted for formal

declaration.

Just cause is the most difficult standard to determine in a pluralistic society. Whose justice do we serve? Just War asserts the notion of comparative or limited justice. No one party has claim to absolute justice; there exists either more or less just cause on each side. Therefore, Just War thinking maintains the right to dissent. Those who believe a war immoral must not be compelled against their wills to participate. Just War thinking recognizes individual conscientious objection.

Just cause breaks down to four other considerations. First, it requires that the state *perform all its duties*. Its first duty requires self-defense and defense of the innocent. A second duty entails recovery of lost land or property, and the third is to punish criminals and evil doers.

Second, just cause requires *proportionality*. This means that the positive results of war must outweigh its probable destructive effects. The force applied should not create greater evil than that resisted.

Third, one judges the *probability of success*. It asks, is the war winnable? Some expectation of reasonable success should exist before engaging in war. Open-ended campaigns are suspect. Clear objectives and goals must be outlined from the beginning. Warfare in the latter twentieth century abandoned objectives in favor of police action and attrition, which leads to interminable warfare.

Fourth, *last resort* means all alternative measures for resolving conflict must be exhausted before using force. However, preemptive strikes are justified if the current climate suggests an imminent attack or invasion. Last resort does not have to wait for the opponent to draw "first blood."

Just intent judges the motives and ends of war. It asks, why go to war? and, what is the end result? Motives must originate from love or at least some minimum concern for others with the end result of peace. This rules out all revenge. The

goals of war aim at establishing peace and reconciliation.

The Means of War

The proper conduct in war or judging the means of war is *jus in bello* [Latin for “justice in war”], the second category used to measure conflict. It has two primary standards: proportionality and discrimination.

Proportionality maintains that the employed necessary force not outweigh its objectives. It measures the means according to the ends and condemns all overkill. One should not use a bomb where a bullet will do.

Discrimination basically means non-combatant immunity. A “combatant” is anyone who by reasonable standard is actively engaged in an attempt to destroy you. POW’s, civilians, chaplains, medics, and children are all non-combatants and therefore exempt from targeting. Buildings such as hospitals, museums, places of worship and landmarks share the same status. However, those previously thought to be non-combatants may forfeit immunity if they participate in fighting. If a place of worship becomes a stash for weapons and a safe-house for opponents, it loses its non-combatant status.

A proper understanding of discrimination does not mean that non-combatants may never be killed, but only that they are never intentionally targeted. The tragic reality of every war is that non-combatants will be killed. Discrimination attempts to minimize these incidents so they become the exception rather than the rule.

Killing innocent lives in war may be justified under the principle of *double effect*. This rule allows for the death of non-combatants if they were unintended and accidental. Their deaths equal the collateral effects of just intent. Double effect states that each action has more than one effect, even though only one effect was intentional, the other accidental. Self-defense therefore intends to save one’s life or that of another but has the accidental effect of the death of the third party.

The double effect principle is the most controversial aspect of the Just War criteria and will be subject to abuse. Therefore, it must adhere to its own criteria. Certain conditions apply before invoking double effect. First, the act should be good. It should qualify as a legitimate act of war. Second, a good effect must be intended. Third, the evil effect cannot act as an end in itself, and must be minimized with risk to the acting party. Lastly, the good effect always outweighs the evil effect.

Given the ferocity of war, it is understandable that many will scoff at the notion of Just War. However, Just War thinking accepts war and force as part of the human condition (Matt. 24:6) and hopes to arrive at the goal of peace through realistic yet morally appropriate methods. It does not promote war but seeks to mitigate its dreadful effects. Just War thinking morally informs Western culture to limit its acts of war and not to exploit its full technological capability, which could only result in genocide and total war.

Notes

1. The following books are helpful sources on Just War thinking: Robert G. Clouse, ed. *War: Four Christian Views* (Downers Grove, IL: InterVarsity Press, 1991); Paul Ramsey, *War and the Christian Conscience: How Shall the Modern War be Conducted Justly?* (Durham, NC: Duke University Press, 1961); Lawrence J. Terlizzese, "The Just War Tradition and Nuclear Weapons in the Post Cold War Era" (Master's Thesis, Dallas Theological Seminary, 1994).
2. Samuel P. Huntington, *The Clash of Civilizations and the Remaking of the World Order* (New York: Simon & Schuster, 1996).
3. Roland H. Bainton, *Christian Attitudes Toward War and Peace: A Historical Survey and Critical Evaluation* (Nashville: Abingdon Press, 1960), 49.

“You’ve Got Islam Wrong”

Dr. Michael Gleghorn

Dear Rick Rood,

I stumbled upon your [“What is Islam”](#) web page and read it thoroughly. I would like to know how you got that information because it is inaccurate. I would just like to point them out to you so that you may correct them.

“He called on the many factions of the Arab peoples to unite under the worship of Allah, the chief god of the Arab pantheon of deities.”

Correction: Allah is not the chief god of the Arabs pantheon of dieties. Allah means “God” in Arabic. You are confusing the reader by associating Allah with other Arab deities as for example Zeus is the chief god in the Romans.

“At this point we should discuss the current status of Islam. In doing so, it’s important to realize that Islam is not a monolithic system.”

Correction: Islam is a pure montheistic religion. The message of Islam is that “There is no God, but God.” How is it not? Please elaborate.

“The Koran mentions numerous names of Allah, and these names are found frequently on the lips of devout Muslims who believe them to have a nearly magical power.”

Correction: Muslims do not believe that Allah’s names hold magical

powers. There are 99 names which is mentioned in the Quran (not Koran), for example: The Most Merciful, The Protector, The Creator, The All-Knowing, The Loving. These names identify the characteristics of God.

“Though Muhammed himself said that he was a sinner, nonetheless there are many Muslims throughout the world who appear to come close to worshipping him.”

Correction: Prophet Muhammad (peace be upon him) always recognized that he was a human being. He was a human, and he made mistakes just like the other prophets who are human beings. It is very judgmental for you to add that Muslims appear to come close worshipping him when that is not the case at all. Muslims only worship God, and only God.

“Those who conclude that Islam is a fatalistic religion have good reason for doing so.”

Why is that?

“But it also contains many elements of prescribed activity that are of pagan origin.”

What kinds? For example?

“A sixth pillar, that of jihad, is often added. (The term means ‘exertion’ or ‘struggle’ in behalf of God.) Jihad is the means by which those who are outside the household of Islam are brought into its fold. Jihad may be by persuasion, or it may be by force or ‘holy war.’ The fact that any Muslim who dies in a holy war is assured his place in paradise provides strong incentive for participation!”

You got the part right about how the Jihad means “struggle,” but you got the rest of it completely false. It is a struggle to attain nearness to God, by struggling to overcome your bad desires, & to stick to Islam under difficult circumstances, such as when facing persecution and other problems.

There are MANY other mistakes that you have written about Islam. Not to mention that it sounds very bigoted. Please fix your mistakes. Thanks!

Thanks for your letter. Rick Rood is no longer with Probe Ministries. However, I’m afraid that you may have misunderstood certain aspects of Rick’s article. Please allow me to try to briefly clarify.

“He called on the many factions of the Arab peoples to unite under the worship of Allah, the chief god of the Arab pantheon of deities.”

Correction: Allah is not the chief god of the Arabs pantheon of dieties. Allah means “God” in Arabic. You are confusing the reader by associating Allah with other Arab deities as for example Zeus is the chief god in the Romans.

1. Any good history of the Arab peoples that documents the religious climate immediately preceding the time of Muhammad will confirm that there was indeed a pantheon of deities. Muhammad instituted monotheism in place of a prior Arabic polytheism.

“At this point we should discuss the current status of Islam. In doing so, it’s important to realize that Islam is not a monolithic system. “

Correction: Islam is a pure monthestic religion. The message of Islam is that “There is no God, but God.” How is it not? Please elaborate.

2. Mr. Rood uses the term “monolithic” — not “monotheistic.” I believe that you

simply misread him at this point. Islam is certainly monotheistic. He documents what he means by it not being monolithic in his article. [Note: Dictionary.com provides this meaning for *monolithic*: “characterized by massiveness, total uniformity, rigidity, invulnerability, etc.”]

“The Koran mentions numerous names of Allah, and these names are found frequently on the lips of devout Muslims who believe them to have a nearly magical power.”

Correction: Muslims do not believe that Allah’s names hold magical powers. There are 99 names which is mentioned in the Quran (not Koran), for example: The Most Merciful, The Protector, The Creator, The All-Knowing, The Loving. These names identify the characteristics of God.

3. Your third point is well-taken, provided we are speaking of theologically educated Muslims. However, many Muslims hold to what some scholars call “folk Islam.” This sort of Islam, often influenced by [animism](#), does often regard these names as having magical power. Similar aberrant beliefs can be found in Judaism, Christianity, and most other world religions. And sometimes Sufi mysticism can tend in this direction as well.

“Though Muhammed himself said that he was a sinner, nonetheless there are many Muslims throughout the world who appear to come close to worshipping him.”

Correction: Prophet Muhammad (peace be upon him) always recognized that he was a human being. He was a human, and he made mistakes just like the other prophets who are human beings. It is very judgmental for you to add that Muslims appear to come close worshipping him when that is not the case at all. Muslims only worship God, and only God.

4. Again, your point is well-taken, provided we are speaking of theologically

educated Muslims. However, as I mentioned above, some Muslims would come awfully close to worshiping Muhammad, just as some Roman Catholics come awfully close to worshiping the virgin Mary. I'm not saying this is what orthodox Islam teaches, it's simply what sometimes happens in practice.

"Those who conclude that Islam is a fatalistic religion have good reason for doing so."

Why is that?

5. Do you not believe that all things are dictated by the sovereign will of Allah? Does anything happen that is not willed by God? If you reject this doctrine, I think you would be taking a minority view within Islam.

"But it also contains many elements of prescribed activity that are of pagan origin."

What kinds? For example?

6. Casting stones at a stone pillar representing Satan. This was done by Arab pagans prior to the time of Muhammad.

"A sixth pillar, that of jihad, is often added. (The term means 'exertion' or 'struggle' in behalf of God.) Jihad is the means by which those who are outside the household of Islam are brought into its fold. Jihad may be by persuasion, or it may be by force or 'holy war.' The fact that any Muslim who dies in a holy war is assured his place in paradise provides strong incentive for participation!"

You got the part right about how the Jihad means "struggle," but you got the rest of it completely false. It is a struggle to attain nearness to God, by struggling to overcome your bad desires, & to stick to Islam under difficult

circumstances, such as when facing persecution and other problems.

7. As for Jihad, it has historically been understood by most Muslims (and still is today) as Holy War. It can be interpreted, as you say, to mean striving in the cause of Allah to live a pure and righteous life. But many passages in the Quran resist this interpretation (e.g. Suras 4:74-75; 9:5, 14, 29; 47:4; 61:4; etc.).

The New Encyclopedia of Islam (Altamira Press, rev. ed. 2001) documents many of these points.

Shalom,

Michael Gleghorn

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Islam Day in Hawaii - Misinterpreting Tolerance

Dr. Patrick Zukeran

May 20, 2009

On May 6, 2009, the Hawaii State Senate overwhelmingly passed a bill by a 22-3 vote to recognize September 24th, 2009 as Islam Day. The reason for this bill was to recognize "the rich religious, scientific, cultural and artistic contributions that Islam and the Islamic world have made. It does not call for any spending or organized celebration of Islam Day." [\[1\]](#)

Democrat Senator Will Espero presented his reason for this bill stating, "We are a state of tolerance. We understand that people have different beliefs. We may not all agree on every single item and issue out there, but to say and highlight the negativity of the Islamic people is an insult to the majority of believers who are good law-abiding citizens of the world." [\[2\]](#)

Two Republican senators opposed the bill, stating their reasons. Republican Senator Fred Hemmings said, "I recall radical Islamists around the world cheering the horrors of 9/11. That is the day all civilized people of all religions should remember." [\[3\]](#) Republican Senator Sam Slom stated, "I don't think there's any country in the history of the world that has been more tolerant than the United States of America, and because of that tolerance, we've looked the other way a lot of times, and many thousands of our citizens have been killed by terrorists." [\[4\]](#)

How should we approach this issue as believers in Christ? I believe there are two points we should be very concerned about. First, I agree with Sen. Will Espero that the majority of Muslims are peaceful, law-abiding citizens. However, I do not believe Islam is a religion of tolerance and peace. The teachings of Islam's sacred works and its history reveal this to be the case.

Throughout the Qur'an Muslims are commanded to spread Islam through the use of force. When Muhammad first began preaching his message, he did teach tolerance of Jews and Christians as he attempted to win converts from these religions. Sura 2:256 teaches that there is to be "no compulsion in religion." However, as he grew in power and the Jews and Christians rejected his message, these commands were later abrogated by later commands to fight against unbelievers in holy war.

Sura 9:5 teaches, "But when the forbidden months are past, then fight and slay the pagans wherever you find them, and seize them, beleaguer them, and lie in

wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practice regular charity, then open the way for them, for Allah is oft-forgiving, most merciful.”

Sura 9:29 states, “Fight against those who believe not in Allah, nor in the last day, nor forbid that which has been forbidden by Allah and His messenger and those who acknowledge not the religion of truth among the people of the Scripture (Jews and Christians), until they pay the Jizyah (tax) with willing submission and feel themselves subdued.”

The Qur’an teaches holy war against unbelievers. Muhammad also represents the perfect model for Muslims to copy. Muslims are called to imitate him in all aspects of life. Islamic scholar John Esposito writes,

“Muslims look to Muhammad’s example for guidance in all aspects of life: how to treat friends as well as enemies, what to eat and drink, how to make love and war His impact on Muslim life cannot be overestimated, since he served as both religious and political head of Medina: prophet of God, ruler, military commander, chief judge, lawgiver Traditions of the Prophet provide guidance for personal hygiene, dress, eating, marriage, treatment of wives, diplomacy, and warfare.” [{5}](#)

What kind of leader and model was Muhammad? He was a warrior. The history of Islam records his raids on caravans, battles, and the merciless killing of those who disagreed with him. The first biography of Muhammad states he fought twenty-seven battles in which thousands were killed. [{6}](#) His successors followed in his footsteps, spreading Islam through jihad attacking the countries of Africa, Asia, and Europe. Many of these countries posed no threat to Muslims nor were they aggressive towards Islam. For example, Egypt was not aggressive towards Islam, yet they were attacked and the Muslims killed over four million Egyptians. The nations of Europe posed no threat yet Islam invaded Europe and nearly conquered Europe until Charles Martel repulsed them in 732 A.D.

Most Muslims are peaceful but the religion of Islam is not a religion of tolerance and peace. In reading some of the authoritative sources of Islam, the Qur'an, the Hadith (sayings and actions of Muhammad), and the earliest biography of Muhammad, one will soon realize this to be the case. Therefore, it is dangerous to tolerate a religion that promotes intolerance and the use of force on unbelievers. Observe the history of Islam when they became the majority and instilled Sharia Law in a country. Once Sharia Law is instituted, they do not tolerate other faiths. In passing this bill, the leaders of Hawaii send the unbalanced message that we will honor this religion and its values, yet ignore the dangers it poses. I believe the leaders of Hawaii do not know what this religion teaches, and its history. It is dangerous then to honor a religion that poses such a threat to our nation and civilization.

Second, there is a misunderstanding of tolerance. Senators state tolerance as a reason to honor Islam. However, true tolerance has moral guidelines and limits. A tolerant society should not tolerate pedophiles or the abuse of women or racial discrimination. Tolerance does not mean all religions and values are equal and true, and therefore should be allowed to permeate a culture. However, this appears to be the definition the leaders of Hawaii are going by. True tolerance has its limits; it does not tolerate all beliefs. Should we tolerate racism and groups like the KKK that promote this belief? Would we in the name of tolerance have a KKK day? What about Nazism? What about the Taliban?

If we are to tolerate all beliefs as equally valid and true and worthy of recognition, we will end up allowing groups like these to permeate our culture. Philosopher Karl Popper states, "If we extend unlimited tolerance even to those who are intolerant, if we are not prepared to defend a tolerant society against the onslaught of the intolerant, then the tolerant will be destroyed, and tolerance with them." [\[7\]](#) Unlimited tolerance with no moral guidelines will eventually lead to the downfall of our civilization as we allow false ideologies to destroy the moral foundations of our nation.



*Freeing Cultural Captives.
Building Confident Ambassadors.*

I ask the leaders of Hawaii to study the religion of Islam and its history from its beginning to what is occurring now in Europe. I believe Islam represents one of the great threats to western civilization and if we do not stand against its ideas, we may soon succumb to its tyranny.

For more information please see