

For Every

SOLDIER

There Is

A Time To Kill

A TIME TO HEAL

David L. Johnston



This book is humbly and honorably presented to:

From: _____

Date: _____

Remarks: _____

With deep honor and respect, this book is
dedicated to the men and women who have
served in the Army, the Navy, the Air Force, the
Marine Corps, and the Coast Guard
of the United States of America.

by

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A TIME TO KILL

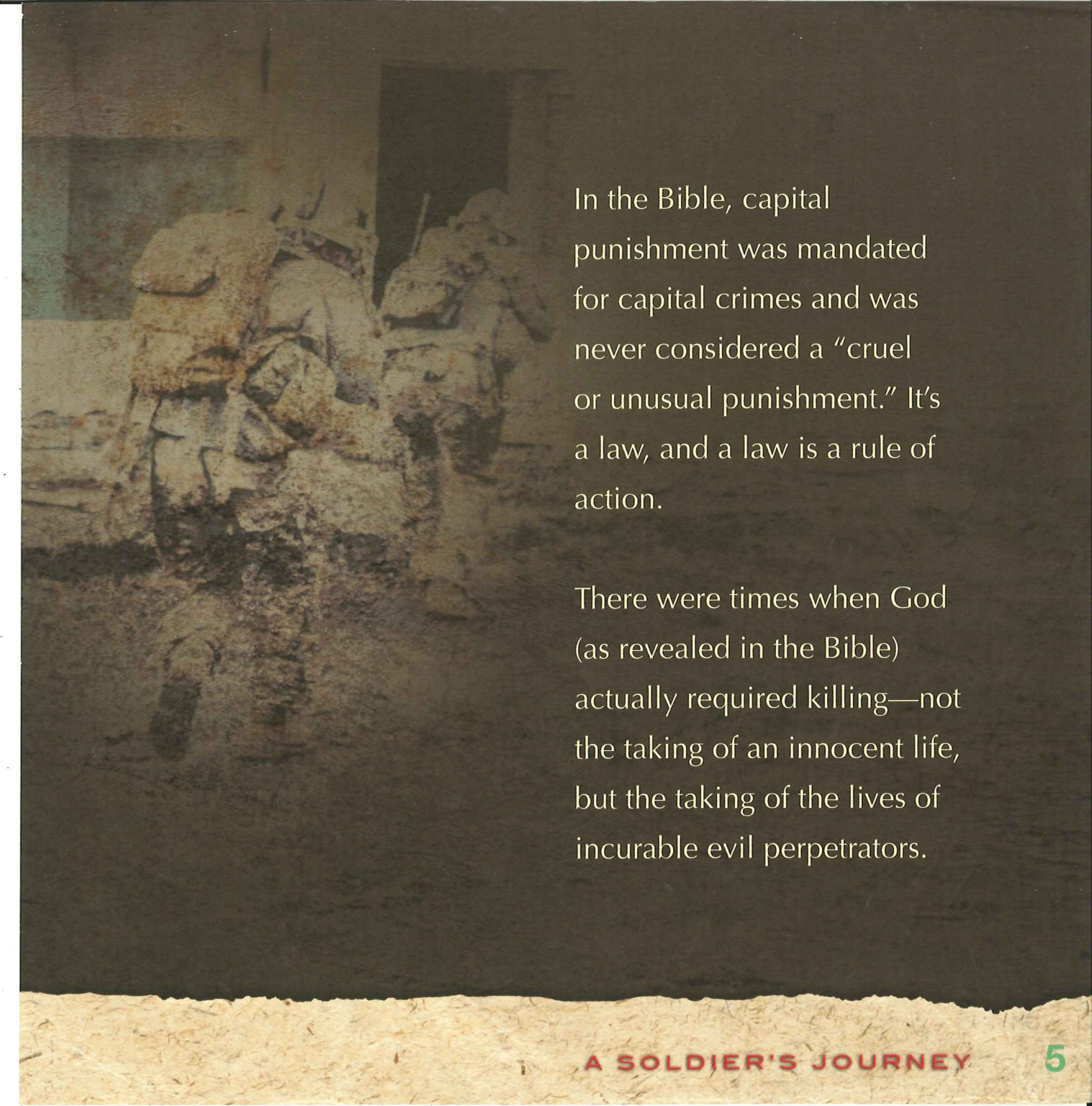
A Time To Heal

*To every thing there is a season,
And a time to every purpose under the heaven:
A time to be born, and a time to die....
A time to kill and a time to heal.
—Ecclesiastes 3:1–3*



A Time to Kill

How could there be a time to kill? Almost everyone knows that one of the Ten Commandments plainly says, *“Thou shalt not kill”* (Exodus 20:13). However, the text literally says, *“Thou shalt not commit murder.”* This proper understanding is further verified by instructions for capital punishments, such as the killing of a murderer.

A dark, grainy photograph of soldiers in a trench. In the foreground, there is a large, textured, light-colored object, possibly a piece of equipment or a large rock, which is partially illuminated. The background shows soldiers in a trench, with a dark doorway or opening in the distance. The overall atmosphere is somber and historical.

In the Bible, capital punishment was mandated for capital crimes and was never considered a “cruel or unusual punishment.” It’s a law, and a law is a rule of action.

There were times when God (as revealed in the Bible) actually required killing—not the taking of an innocent life, but the taking of the lives of incurable evil perpetrators.



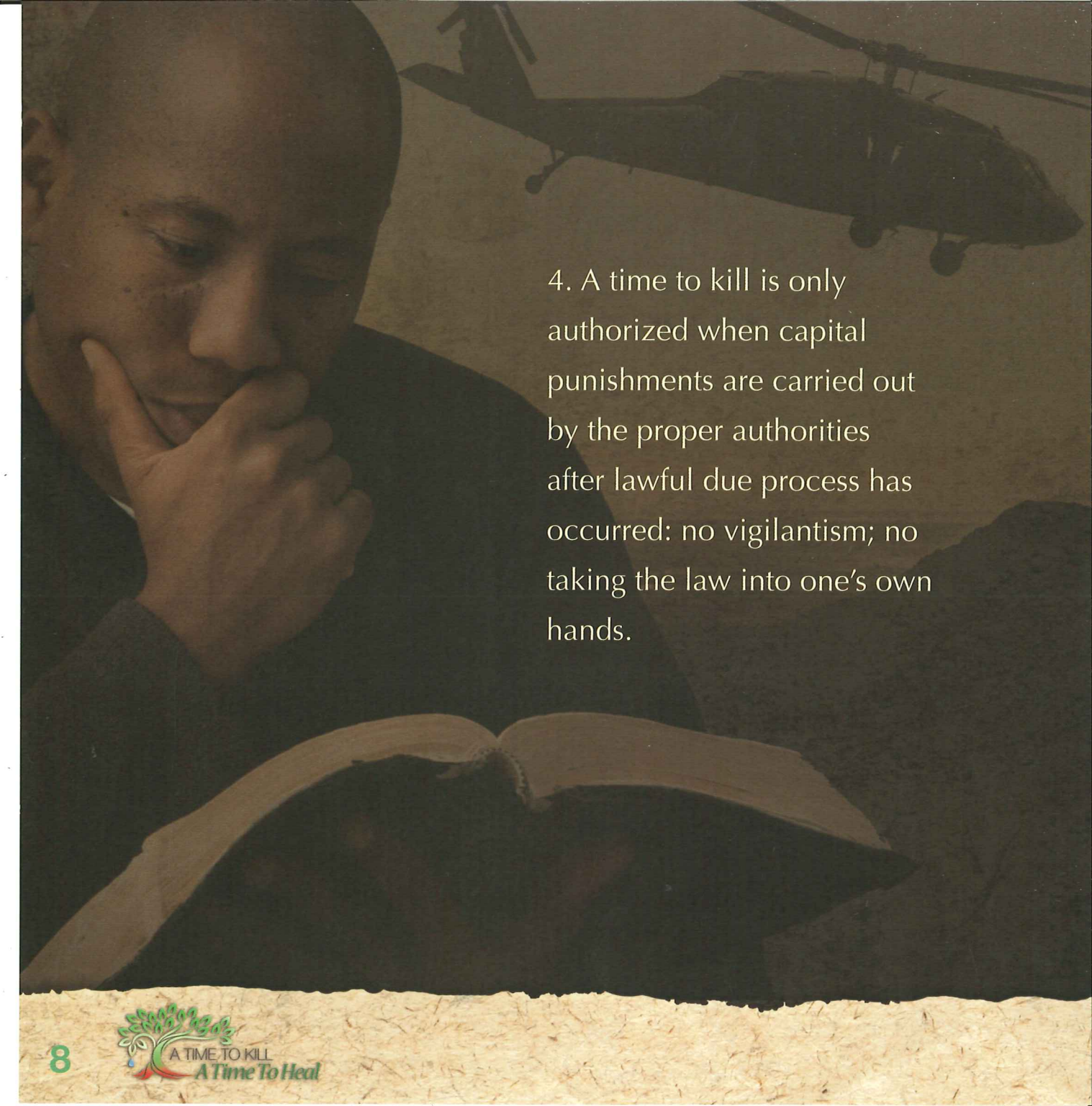
When Is the Time to Kill Justified?

Five Biblical Instances

1. When the capital crime of murder has been committed: *“He that smiteth a man, so that he die, shall be surely put to death”* (Exodus 21:12).
2. When the capital crime of kidnapping has been committed: *“And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death”* (Exodus 21:16).

3. When the capital crime of rape has been committed:
“If a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die” (Deuteronomy 22:25).

Adultery and parental abuse were treated similarly in the Old Testament. This should at least indicate to us the seriousness of both adultery and parental abuse. Adultery is a violent crime. It is marital treason. It leads to divorce, the desertion of spouses, and the abandonment of children by one of the parents. It destroys marriages, which destroys families, which destroys the entire foundation of a culture.

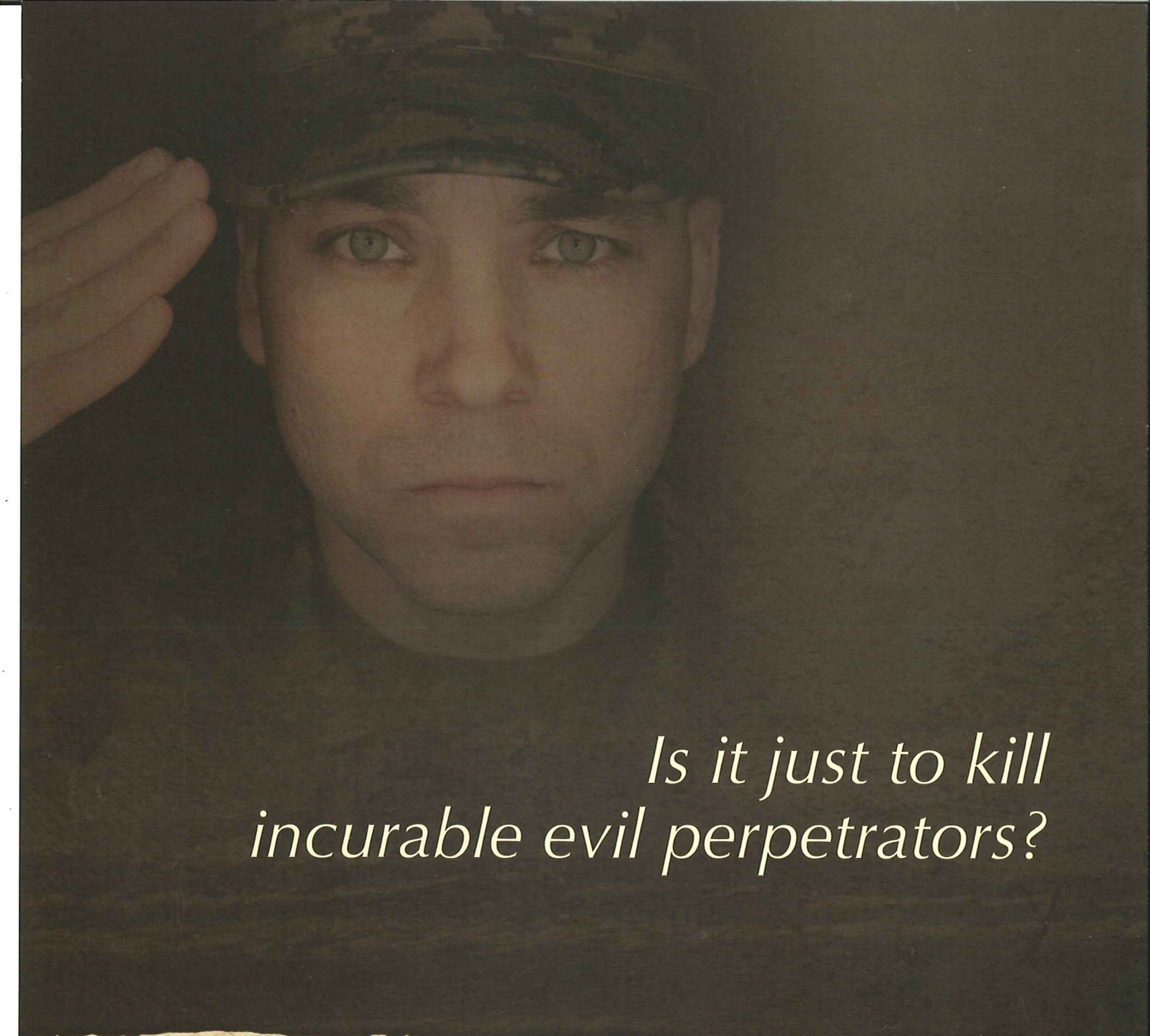


4. A time to kill is only authorized when capital punishments are carried out by the proper authorities after lawful due process has occurred: no vigilantism; no taking the law into one's own hands.

The Law Is King

The phrase Lex Rex means the “law is king.” Some nations operate in the opposite manner: Rex Lex meaning the “king is law.” This choice of fundamental legal philosophy usually separates the civil cultures from the uncivil ones. By “law,” we refer to “nature’s law,” or “God’s law.” In the United States’ Declaration of Independence, proper reference is made to “...the laws of nature and of nature’s God.” God’s law, as represented by the Judeo-Christian faiths, is the source of all moral values.

Separated from law and justice, man becomes monstrous. Law can never be formed out of the tyrant’s will. Only the sacred laws of God are capable of demanding proper respect, and respect is what leads to zealous abeyance, with each of us being accountable for our own actions.



*Is it just to kill
incurable evil perpetrators?*

5. It is a completely appropriate time to kill when a “just war” must be fought: Saint Augustine of Hippo argued from Romans 13:4 that God has given “the sword” to government. He coined the term “just war” in his book *The City of God*.

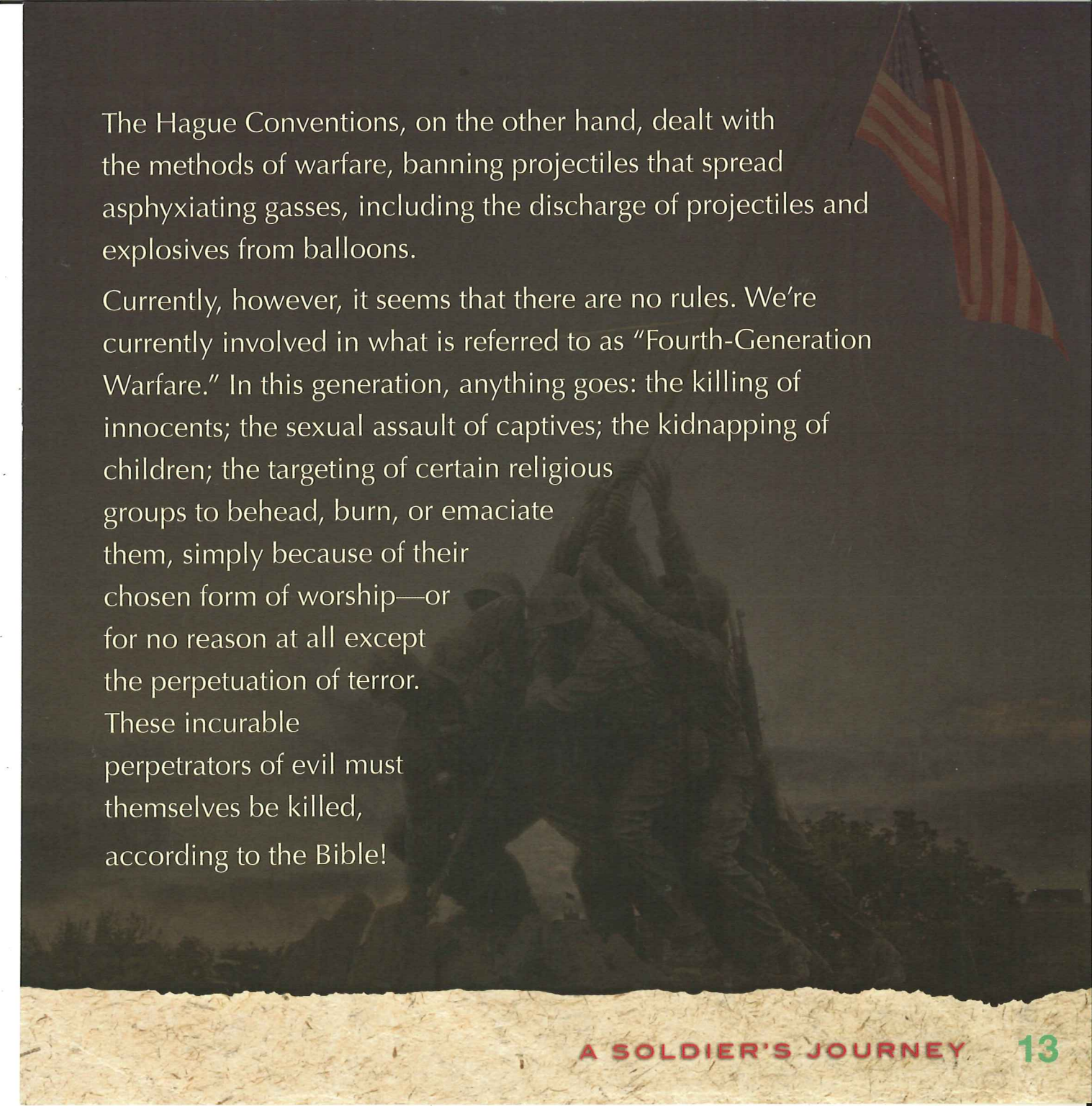
Thomas Aquinas, thirteenth-century philosopher and theologian, gave further definition to the “just war” as follows:

- a) The war must be waged by a properly instituted authority.
- b) The war must be for good and just purposes, not for self-gain. These good and just purposes included the recovery of lost territory or lost goods or the punishment for an evil deed perpetrated by a government, army, or civilian populace.
- c) The restoration of peace must be the primary motive.

And thus, civil nations attempt to execute war—a very uncivil undertaking—in a civil manner, based on: 1) just cause; 2) just conduct during the war; and 3) a just conclusion to the war.

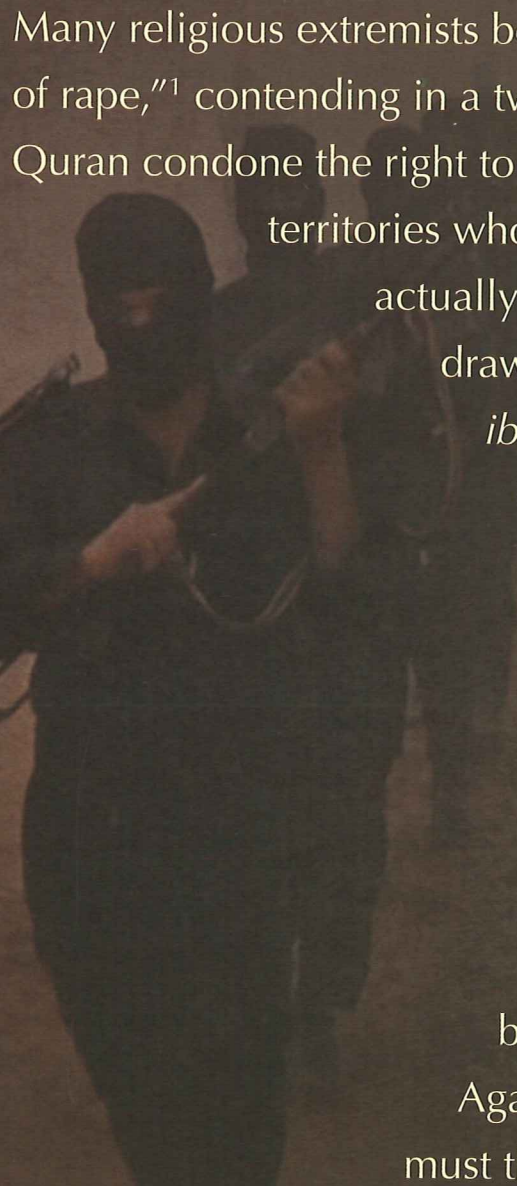
Over the centuries and decades, more details of what constitutes a just war, or a just killing—such as killing in self-defense, preventive war actions against aggressors, and punishment of the guilty—have been added. Proper rules of engagement have been formed by numerous conventions to protect civilian life, and certain mass forms of genocide are expressly forbidden. Eventually, a criteria of just war theory has been generally accepted. Three categories have emerged: *Jus ad bellum*, or the right to go to war; *Jus in bello*, or the right and proper conduct within a war; and *Jus post bellum*, or justice after the war. As you can well imagine, volumes of books, perhaps even an entire library, could be written on this subject. However, there are a few things that should be noted about modern warfare that directly relate to the principles of a just war.

The Geneva Conventions consisted of four conventions, and three protocols requiring international agreements that determined the treatment of civilians and prisoners of war (POWs), protection for the wounded, protocols for humanitarianism, and the treatment of non-combatants. These conventions applied to “declared wars” but we continue to honor them even when dealing with non-governmental organizations (NGOs).

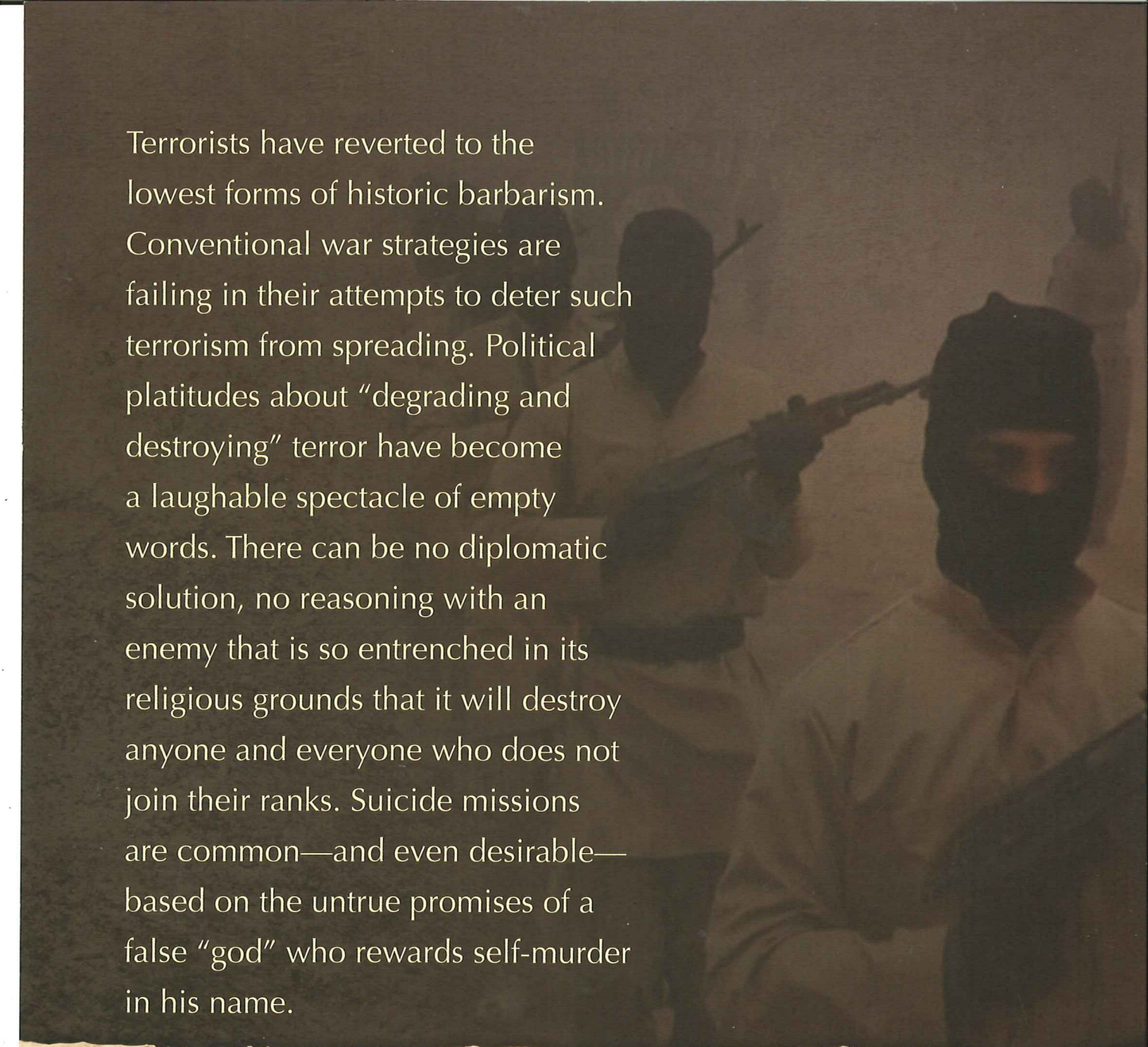


The Hague Conventions, on the other hand, dealt with the methods of warfare, banning projectiles that spread asphyxiating gasses, including the discharge of projectiles and explosives from balloons.

Currently, however, it seems that there are no rules. We're currently involved in what is referred to as "Fourth-Generation Warfare." In this generation, anything goes: the killing of innocents; the sexual assault of captives; the kidnapping of children; the targeting of certain religious groups to behead, burn, or emaciate them, simply because of their chosen form of worship—or for no reason at all except the perpetuation of terror. These incurable perpetrators of evil must themselves be killed, according to the Bible!



Many religious extremists believe in and carry out a “theology of rape,”¹ contending in a twisted way, that Mohammed and the Quran condone the right to rape women and children of conquered territories who are not followers of Islam. Indeed, they actually believe that the raping of unbelievers draws them closer to “god,” an act of *ibadah*,² or worship attributed to the Quran. This “right to rape” is also used as a recruitment tool, attracting men to join the ranks of their jihadist armies. These sexual conquests become motivating factors in territorial conquests. Terrorists hold sex slaves in warehouses, where “buyers” can view and inspect the women and children being marketed as *sabaya* (slaves).³ Again, these incurable perpetrators of evil must themselves be terminated!



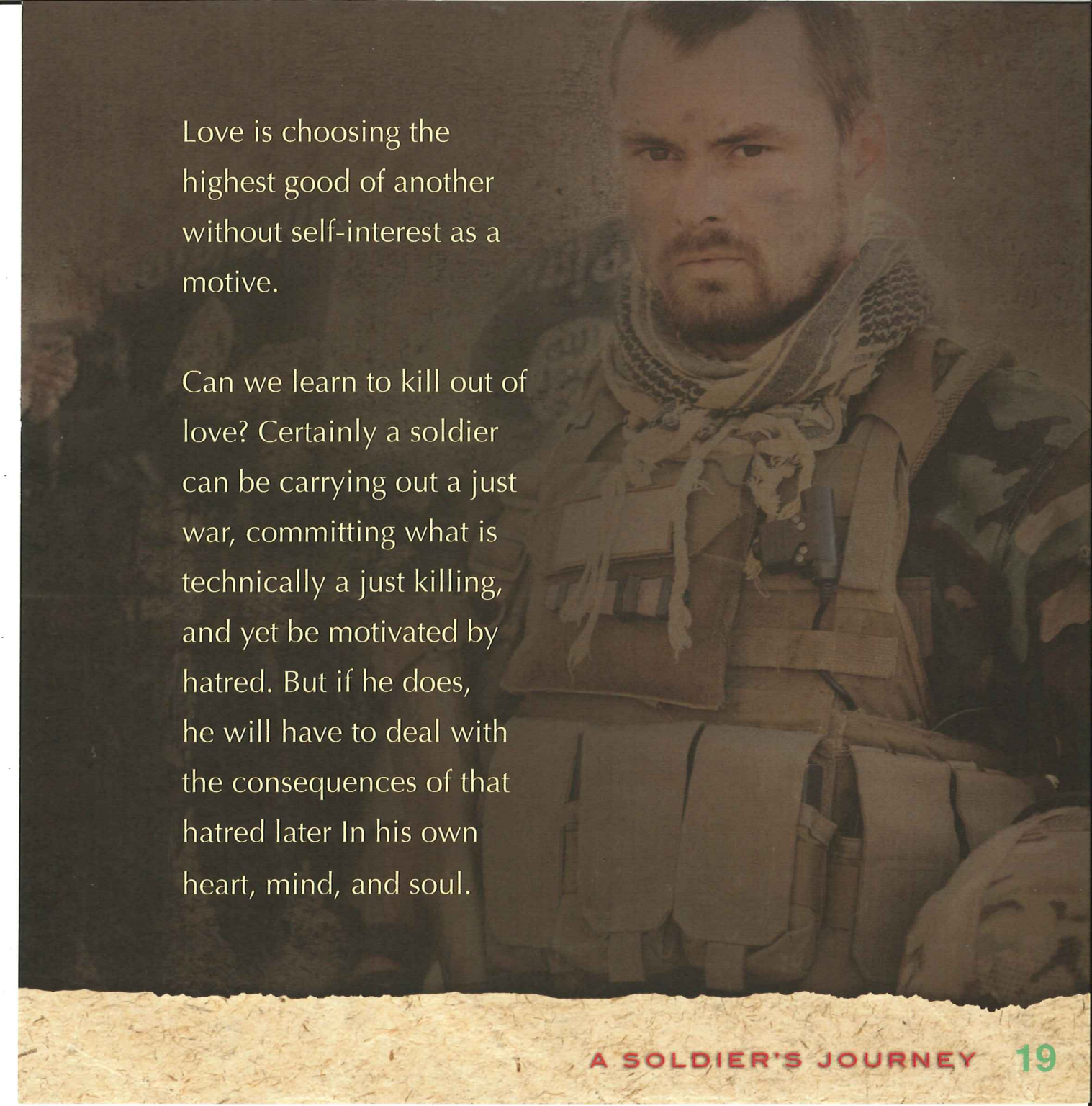
Terrorists have reverted to the lowest forms of historic barbarism. Conventional war strategies are failing in their attempts to deter such terrorism from spreading. Political platitudes about “degrading and destroying” terror have become a laughable spectacle of empty words. There can be no diplomatic solution, no reasoning with an enemy that is so entrenched in its religious grounds that it will destroy anyone and everyone who does not join their ranks. Suicide missions are common—and even desirable—based on the untrue promises of a false “god” who rewards self-murder in his name.

Our counterterrorism and adaptive counterinsurgency (COIN) strategies are not working—and they will not work. No military force has been able to contain the threat of religious extremism. Their brutal interpretation of sharia—their religious laws—embolden them to conduct unrighteous missions of a horrific nature. They cluster in urban areas and integrate themselves into civilian populations, using women and children as human shields. Our Western ethical values and concerns over collateral damage to civilians puts them virtually out of reach in these conditions. A drone strike here and there may kill a few leaders, but what's needed is their utter annihilation. And our question here is about the ethical dilemma of killing them. Look at the facts and then consider this: Does dealing with terrorism call for a legitimate killing mission?



*“They cluster in urban
areas and integrate
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If a group of five commit a murder, all five persons deserve the death penalty. If there is an entire invading army, hell-bent on raping, robbing, plundering, killing, and kidnapping innocent people, they all must die. The lives of these incurable perpetrators of evil must be terminated. They must be killed. And not only must they be killed as an act of self-defense, the killing of incurable perpetrators of evil is actually a loving act! It is motivated by love, because it protects and defends the innocents, and it proves love for the perpetrators, because it prevents them from incurring even greater condemnation in the hereafter, for *"it is appointed unto men once to die, but after this the judgment"* (Hebrews 9:27).



Love is choosing the highest good of another without self-interest as a motive.

Can we learn to kill out of love? Certainly a soldier can be carrying out a just war, committing what is technically a just killing, and yet be motivated by hatred. But if he does, he will have to deal with the consequences of that hatred later. In his own heart, mind, and soul.