

On The Bomb

Not Our Only Hope

by Kenneth Harvey Hopp

This special issue was about "Adventists and the Bomb." The word "Adventist" refers to our belief in the second coming of Christ. Not only is there no mention of his coming, there is no mention of a number of passages of Scripture that bear most strongly on the subject of this special feature.

I have no objection to making this world as fair and safe and comfortable as possible during its last few years. What I object to is looking to this world as our only hope, and not seeing the events we deplore as the fulfillment of Bible prophecy.

Kenneth Harvey Hopp obtained his JD degree from Georgetown University in Washington, D.C., and currently practices law in Southern California.

What More Should We Do?

by Michael Scofield

Mr. Dybdahl's article is unclear as to just what audience he is addressing with his admonition of trust in God. Is his audience perhaps those nominal Christians who, he claims, "trust the bomb?" Or is he accusing the readers of *Spectrum* of worshipping "national gods" (or the "sin" of "acknowledging" them) by paying taxes (which he calls "giving them our money," emphasis mine), and voting? Is he accusing the readers

of *Spectrum* of looking to nuclear deterrence as the source of their salvation?

Mr. Dybdahl appears to base his article on a premise that the reader (or whomever his admonitions are directed to) is a hypocritical Christian, fails to trust God, and worships both the state and the bomb. Are we Christian citizens of the United States guilty of such "worship" when we "render unto Caesar that which is Caesars'," or recognize the "divinely ordained" authority of the state? Mr. Dybdahl fails to address concepts posed in Romans 13:1, 2; nor does he assist us in resolving the seeming conflict between Romans 13 and his own apparent concept of the illegitimacy of the state. Rather, he makes us feel guilty to be citizens of any country.

Perhaps because he gives the state no legitimacy, he therefore fails to make a distinction between the morality of the individual and the morality of the state, and further fails to distinguish between the appropriate actions of the individual and the allowable actions of the state. Because he fails to make these distinctions, he further appears to assume (incorrectly) that the enemies of the state are recognized by the Christian to be his own enemies (whom the Christian may later learn to "love").

While an individual Christian may choose to "lay down his weapons" and love his personal enemies, or even enemies of the state, he will inevitably be at odds with many of his neighbors (Christian or otherwise) who feel that military might is necessary for the survival of the state. Pacifism has been expounded by the personal actions of many Christians (and some Adventists) through several wars. What impact did such actions make on Christian "hawks" or agnostic army of-