

Military Doctrines Related to the Word of God

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These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.”** (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). **If we acknowledge our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness** (1John 1:9). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

This is a collection of doctrines related to the military and to war, culled from the books of Samuel and Chronicles. These are general doctrines and not specific to a particular time and place. Some of these doctrines are related directly to the military and war (e.g., *The Attitude of the Word of God toward the Military*) and others which are tangentially related (e.g., *The Doctrine of Leadership; Principles of Freedom*).

Charts, Maps and Short Doctrines

Genocides and Political Killings of the 20th Century	Some Points on War	What is a Righteous War?
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The Principle of Mass	Interior Lines and Exterior Lines in Battle	The Doctrine of Leadership
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How Does the Doctrine of the Client nation and of the Pivot Apply?		What About the Believer and Wars His Country Engages in?

In most cases, these are simply reasonable estimates, and they take into consideration that some are killed not directly, but through intentional starvation or privation by the despot/government over them.

Genocides and Political Killings of the 20th Century

Political Leader (Country, Time Period)	Number Killed	Comments
Mao Ze-Dong (China, 1958-61 and 1966-69)	49,000,000	"The great leap forward" and "cultural revolution"
Jozef Stalin (USSR, 1934-39)	13,000,000	The "purges"
Adolf Hitler (Germany, 1939-1945)	12,000,000	Concentration camps and civilians in World War II.
Hideki Tojo (Japan, 1941-44)	5,000,000	Civilians in World War II
Pol Pot (Cambodia, 1975-79)	1,700,000	
Kim Il Sung (North Korea, 1948-94)	1,600,000	Purges and concentration camps.
Menghitsu (Ethiopia, 1975-78)	1,500,000	
Ismail Enver (Turkey, 1915)	1,200,000	Armenians
Yakubu Gowon (Biafra, 1967-1970)	1,000,000	
Leonid Brezhnev (Afghanistan, 1979-1982)	900,000	
Jean Kambanda (Rwanda, 1994)	800,000	
Suharto (East Timor, 1976-98)	600,000	
Saddam Hussein (Iran 1980-1990 and Kurdistan 1987-88)	600,000	

(Note: the crimes committed by right-wing dictators have always been easier to track down than the crimes against humanity committed by communist leaders, so the figures for communist leaders like Stalin and Mao increase almost yearly as new secret documents become available. To this day, the Chinese government has not yet disclosed how many people were executed by Mao's red guards during the Cultural Revolution and how many people were killed in Tibet during the Chinese invasion of 1950. We also don't know how many dissidents have been killed by order of Kim Il Sung in North Korea, although presumably many thousands).

I list these deaths so that you can contrast what has happened during our *more enlightened* 20th century with what David did with those who supported the one man who could have been seen by him as his chief political rival.

There are a number of memes traveling about the internet which blame wars on religion. Wars and killing are properly blamed upon godless communism and upon Satanic-worshipping Islam. Without going into detail, Adolf Hitler was not some devout Catholic going to war against the enemies of Catholicism. He persecuted **Jews and Christians**; and **he allied himself with Islam** in WW II.

The Doctrine was taken from **2Samuel 2** ([HTML](#)) ([PDF](#))

This list was taken from and is continued on the website <http://www.scaruffi.com/politics/dictat.html> which was compiled by Piero Scaruffi (the note in the previous paragraph was taken verbatim from that web page. On that page is accompanying documentation and links to similar statistics.

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[Charts, Maps and Short Doctrines](#)

One of the things I had problem, when it came to R. B. Thieme Jr.'s ministry was his glorification of the military, as I had not been brought up with those values. It took me many years of study, but now I appreciate his approach and his emphasis. Since 2Sam. 8 and 10 have David warring against a half dozen nations, there are some things which we need to know about war.

Some Points on War

1. War is a normal human activity, and all of the marches for peace in the world will not end war. If the United States buried all of his weapons and dismantled its armies, we would be attacked and possibly even defeated within a year or two of doing such a stupid thing. People all over the world lust for what we have, and many think that it is simply a function of living in a prosperous country. However, the key to our prosperity is twofold: (1) the grace of God and (2) economic freedom. However, they do not recognize this, so they think if they conquer our land and us, that will make them prosperous.
2. Back to war: like most students, I was brought up with a limited education when it comes to war. I saw wars from a very American-centric view. I never fully appreciated that, at any given time, there are probably 10 or so wars being fought around the world, and that wars have continued throughout human history, increasing as time goes on; and that the soldier represents probably the best that a country has to offer.
3. There is a lot of war in the Bible, and the honoring of the soldier is found throughout Scripture. The greatest compliment that Jesus paid to any individual was to a Roman soldier. Jesus did not berate the man for being a soldier; Jesus did not tell him, "Now, to be perfect, you need to lay down your weapon, desert the Roman army, and follow Me." What Jesus said was, "I have found no one in Israel with a greater faith [than this Roman soldier]."
4. Some of the greatest men in the Bible were soldiers or men of war: David, Joshua and Moses. And in the end of the Jewish Age, Jesus will return in the 2nd Advent, and He will kill so many enemies in war, that the blood will flow as high as the horse's bridle for nearly 200 miles (Rev. 14:20).
5. The Bible can be very graphic when it comes to victory in war. Psalm 58:10 *The righteous will rejoice when he sees the vengeance [of the Lord]; he will bathe his feet in the blood of the wicked.*
6. The Bible can be equally graphic when it comes to a former priest nation being destroyed by God. Hosea 13:16 *Samaria [the Northern Kingdom of a divided Israel] shall bear her guilt, because she has rebelled against her God; they shall fall by the sword; their little ones shall be dashed in pieces, and their pregnant women ripped open.*
7. God taught David's hands to war. Psalm 18:34 144:1
8. No matter how you feel about war in general, the Bible presents it matter-of-factly, and the soldiers of war are presented as heroes (e.g., David's *mighty men*—2Sam. 23 1Chron. 12). There will always be wars and rumors of war (Matt. 24:6); and the occupation of a soldier is honorable. This is the view of the Bible, whether you like it or not.
9. Jesus promised that there would be wars and rumors of wars until He returned (Matt. 24:6 Mark 13:7 Luke 21:9). At no time in the Bible is there any indication that man by reaching some point in civilization or in spiritual enlightenment, will ever move beyond war. Jesus will return and rule over the earth in the Millennium, and that will end warfare (until Satan is loosed); but prior to that Jesus will kill millions of people; and prior to that, war will be a part of human history (Rev. 19:11–21).

Please see <http://www.spokanebiblechurch.com/powerpoint/WarandGod.pdf>, which is a slide show presentation of the **Doctrine of War** in a pdf format.

From **2Samuel 8** ([HTML](#)) ([PDF](#)).

There is a lot of war throughout the Bible, and there is no indication that man is going to suddenly become civilized and no longer engage in war.

In the United States, in the year 2009, when I write this, the current president, during his campaign, indicated that Iraq was not where American soldiers needed to be. He said that he opposed the Iraq War from the beginning, and the President Bush, by committing troops to Iraq, got his eye off the ball, which was the war in Afghanistan. Since we live in a democracy, and vote, it is worthwhile to try to figure out, when is it right to go to war?

What is a Righteous War?

1. Bear in mind that, 99.999% of the time, we are not going to be in the position to determine whether or not we, as a nation, go to war. Even in a democracy like ours, we do not vote to go to war. What if your country is on the wrong side? What if you are a coward? I will answer those questions in this doctrine.
 - 1) We are under the authority of the government of the nation in which we are born. God has placed these authorities over us, and we are subject to these authorities. Rom. 13
 - 2) Jesus, when He spoke to the Roman soldier, said, **“Not in all Israel have I found such a great faith.”** Jesus did not tell this Roman soldier, “Now, to be perfect, you need to lay aside your weapon of war and follow Me.” This man, a soldier in Caesar’s army—a centurion, a man in authority, was fine right where he was, and Jesus did not suggest any further steps which he needed to take. Matt. 8:5–10
 - 3) Therefore, when our nation calls upon us to go to war, we go to war. 99.9% of the time, that is our correct decision with regards to going to war.
 - 4) Now, what if you disagree with the man in command? What if you think the president is a doofus? Paul, under Roman rule, tells us that those in authority over us are placed there by God, and we ought to obey them. Rom. 13
 - 5) Let’s say you are under an incredibly unjust government and they want you to go to war, what do you do? Let’s say, your government is on the wrong side in a war, what do you do? Or your government begins the wholesale slaughter of its own citizens, what do you do? These are some very rare situations for the average believer. If you have believed in Jesus Christ, and you believe in your heart of hearts that your country is completely wrong and the enemy is complete right, then the Bible also tells us what to do—renounce your own nation and join the enemy. Here is where Jane Fonda was wrong (Jane Fonda was an actress who went to our enemies during the Vietnam War and allowed herself to be photographed for propaganda purposes). She did not want to stop being an American; she was not willing to renounce her citizenship and the benefits of her citizenship. She was not willing to use her money and go to North Vietnam and say, “I want to become a part of your nation. I am willing to support you in any way that I can; I want to become one of you.” All she was willing to do was to work against her own nation, and yet remain a part of America and continue to reap the benefits from being an American. On the other hand, Rahab the prostitute worked with Israel and Joshua against her own country and became a part of Israel (Joshua 2 Matt. 1:5). Had Israel failed, she would have died as a traitor to her own country. She threw in with the enemy of her country 100%; she did not straddle any fences.
 - 6) The situation of Rahab is quite rare for the believer.
 - 7) What if your country is only so-so as a country and you just do not like the idea of the wars we are engaged in? When Paul laid down the law when it came to being under the

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- authority of national leaders, he was a citizen of Rome. He would eventually be decapitated by this government. He still supported Roman authority. Rom. 13
- 8) There has to be more to your opposition than, "I don't believe in war." We as believers do not get that luxury. We know that war is going to continue to be a part of our experience; that there will always be wars and rumors of wars, and that nowhere in the Bible are we given an out to conveniently support our enemies while remaining beneficiaries of our own country.
 - 9) Let say that you are a coward, and the draft has been reinstituted, and war has broken out. What do you do? You have to obey the laws of the land and go into the military. At some point in time, before your location is determined, you need to privately make your cowardice known to your superior officers. There is justification in the Bible for removing cowards from the military. Ideally, you should jockey for a non-combat, support position, and there are thousands of such positions. After that, you allow God to determine where you end up.
2. The Bible does not anywhere encourage us to be conscientious objectors or to oppose war as a general principle.
 3. It is certainly helpful when the population supports a war, does not protest against a war, and is unified against our enemies. We fought a disastrous war in Vietnam, a war which divided the country, and a war where the United States suffered its first defeat. One movie star—Jane Fonda—showed her approval of the acts of our enemies, and allowed her picture to be taken while on an enemy tank which was used to kill American soldiers. Other Americans sent blood to our enemies. No doubt, the marching protestors against this war had a hand in the defeat of their own country in war, and the slaughter of approximately 3 million people by the Communists which followed our retreat. Given this turmoil, we need to understand when war is justified.
 4. Most people would understand that going to war after being attacked is justified. There are a significant number out there who, if we suffered another attack similar to 9/11, would blame this attack on America and our support of Israel or our presence in the Middle East; but, the majority of Americans would support military action against whatever movement or country attacked us. Only a very small number of Christians would suggest that those in the United States *turn the other cheek* because that is what Jesus would have done (in their own minds). It is important to understand that, *turn the other cheek* applies to retaliation because of a personal vendetta.
 5. In the Old Testament, much of the time, God would guide Israel to go to war against certain nations. We do not have this same guidance. If some president said that God told him to go to war against nation X, we would vote him out of office.
 6. However, there is evidence in the Old Testament as to what sort of wars we as a nation ought to be involved in.
 7. God told Abraham that this land which He gave his progeny would not be a reality until the iniquity of the Amorites became full (Gen. 15:16). At that point in time, *Amorite* meant *westerner*, and this referred to the peoples who inhabited the Land of Promise which God gave to Abraham (the Amorites were also a specific people in that region as well). When Abraham came into this land, most of the peoples there were okay. They were unbelievers, but they were not degenerate unbelievers (with the exception of the inhabitants of Sodom and Gomorrah). When their iniquity became full-blown, then God would give the land to the seed of Abraham.
 8. Abraham's seed also had to become a significant population as well. So we have two things which have to come to pass: (1) a significant number of Jews who believe in Jesus Christ who are willing to trust in God and (2) the people in the land God has given the Jews have to reach

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a tipping point of degeneracy. 40 years after Moses led the children of Israel out of Egypt, both of these things came to pass.

9. How does this relate to our topic? Israel had to have an army; the people that they were going to destroy had to have transgressed more than just occupying the land which Israel wanted. Together, these things resulted in a series of wars and battles, from the time of Joshua to the time of David, when Israel secured much of the land which God had given them. God had not decided that Palestine belonged to the Jews and that He would simply destroy anyone living in this land in order to give it over to the Jews.
10. When the Jews took the land under Joshua, they were to offer terms of peace first (Deut. 20:10 Joshua 9:15 10:1 11:19). Quite obviously, this would be overruled by a direct command from God (Joshua 6). Since God is omniscient, God knows the hearts of the people of the cities where Israel would invade. If they are 100% in negative volition toward God, then Israel did not need to offer them terms of peace.
11. What was the main problem with every evil nation in the land of Palestine? Idolatry, which led to either immoral or moral degeneracy.
12. You recognize evil in some nations by whom they choose to ally themselves with. Although I know a little about the history of Nazi Germany, I know almost nothing about Japan's pre-WWII history. However, I recognize that if Japan chose to ally themselves with Nazi Germany, then that reveals their true colors.
13. Similarly, we know the heart of a country based upon whom they identify as their enemies. When thousands of Muslims in Palestine, Lebanon, Syria or Iran march in the streets, burn American flags and shout, "Death to America," we know where their hearts are.
 - 1) Now, you may think that this is unfair, and that we should not always identify the people with their leaders, as their leaders can be despots. God gives a people the leader they deserve or a leader who is appropriate for them.
 - 2) Think about our last 3 presidents (I write in 2009) and their greatest weaknesses. President Clinton strove to be popular, followed the polls, and often did the popular thing—which indicates no core values. His acts of immorality in office and his attempt to cover them up (along with a lifetime of such acts) did not substantively hurt his popularity, even when he flat out lied to the public. This is a reflection of us, the people. After him is President George Bush, who began strong, recognizing our common enemy (whom Clinton did not fully recognize), recognize that we were at war, and took steps to deal with it. However, in moving ahead with 2 reasonably popular wars, these wars were not over fast enough, and much of the public began to moan and groan, as if this affected them directly. All they really suffered was seeing it on tv night after night after night. Although Bush remained steadfast in his opposition to terrorism and to the correct outcome of these two wars, he went haywire when it came to the economy—and when he was right (about FNMA, about social security), our other leaders stood up against him. And he is followed by President Obama, who was elected primarily because he can speak well with a teleprompter, can dance around both sides of almost any issue (our news reporters call this *taking a nuanced position*), and exudes an attractive personage. Within a few months, he has proposed a mountain of debt tied to worthless spending unlike anyone has ever seen before and yet there are a significant portion of our population who refuses to recognize it because he is *Obama*. So you see how reflective our leaders are of the population?
 - 3) Of course, the examples I gave were from a democracy, but bear in mind, God is in charge, and God places appropriate leaders in charge of nations.
 - 4) Iran is not a democracy, and its leader is this tiny crazy person who denies the

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holocaust. Although many have tried to distinguish Ahmadinejad from the Iranian people, these people still flood the streets, celebrate 9/11, shout “Death to America” for hours, and desire to see Israel destroyed. Ahmadinejad is their appropriate figurehead and leader. Obviously, there is a significant number of Iranians who are pro-American, but there has been no power shift as of yet (again, I write this in the year 2009).

14. Furthermore, we know which countries are white hats based upon whom they choose to ally themselves with. We have alliances with nations such as Mexico, Canada, England, France, Germany, Japan and Britain (to name a few); their choosing to associate with us and to ally themselves with us tells us about their people and governments.

15. In this chapter, Syria (Aram) will ally themselves with Hadadezer and war with David. King Toi, from the same region, will honor David when he defeats Hadadezer. This tells us about the hearts of the people and governments in this chapter at this time—those who ally themselves with David are blessed of God and those who chose to war against David are cursed by God.

16. Note that God did not have Israel continually acting in a hostile manner against her neighbors. God did not put Israel into a 24/7/365 war mode. Egypt was continually in idolatry. God warned Israel not to go to Egypt or to depend upon Egypt, but God did not tell Israel, “You need to raise up your army and go destroy Egypt.” God did send Israel to war on many occasions against her enemies, but not against all of her enemies. At the time of Jeremiah, God expected His people to place themselves under the authority of Assyrian king Nebuchadnezzar, who had just conquered Israel. There was a remnant in the land, under Gedeliah as their governor and under Jeremiah as their spiritual leader. God did not tell them to rebel against Nebuchadnezzar; God expected them to submit themselves to Nebuchadnezzar’s rule.

17. Let’s apply all of this to today. God has not told any of us or any of our leaders to invade this or that nation, but let’s just suppose that is somehow our decision—how do we make such a decision?

1) When someone goes to war against us, we have two choices: we either give up and place ourselves under their authority or we fight to preserve our freedom. Most of the time, God had Israel fight for her freedom (the book of Judges). However, in the case of Nebuchadnezzar, the people of Israel who remained alive were not to rebel against him; they were to submit to his authority. The same would have been true of the Jews under Roman rule. Rome crushed Israel because of her rebellion, but allowed Christianity to flourish, despite some heavy persecution in the beginning. Determining when to fight and when to lay down your weapons and submit requires spiritual maturity.

2) There are characteristics of the heathen in Palestine which are still here today: idolatry which leads to human and, particularly, child sacrifice—that is evil and is to be wiped out. You may protest and say, “No one out there is engaging in child sacrifice—not as a country.” However, when you raise your children to hate Israel and to hate America; and you raise them to commit themselves to suicide missions through cartoons and constant propaganda, and they are to do this for the glory of Allah, that is modern-day child sacrifice. Some have even strapped bombs to children and detonated them. This is highly degenerate (religious degeneracy), and it is reasonable to suppose that if God had Israel destroy peoples like this in their day, that such an enemy is fair game for us today.

[www.obsessionthefilm.com](http://obsessionthefilm.com) or <http://obsessionthefilm.com/27minversion.php>

3) Along the same lines, wanton murder by any government of its own citizenry (by Muslim fanatics or by Communists or by Nazis) is justification by itself for a righteous nation to step in. The Nazis killed millions of Jews and Christians; and the Communists have killed tens of millions of those who would not go along with their program (mostly those

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who believe in God; Christians and Jews and those of other religions). Wars against such forces of evil are righteous wars. In other words, our wars in Korea and Vietnam were as righteous as our war against the Nazis. When we pulled out of Vietnam, this was unrighteousness, and what followed was a bloodbath which far, far exceeded in a couple of years the number of casualties over a 16 year long war. In this alone, we know that we were right to fight against the bloody Communists and that we should have defeated them (and, in case you did not know, even one of the top generals in North Vietnam was only weeks or months away from surrendering to the United States when we pulled out).

- 4) It is important to recognize that we are in a spiritual battle and that Satan is the god of this world, and his plans and deeds are not difficult to understand. We can choose to ignore them and our news services may ignore them, but much of his activity in the world is not difficult to discern. When you see the Word of God being suppressed and children being sacrificed and children being raised to hate, you know Satan is at work and has captured the hearts of much of the population where such things are taking place.
- 5) When people reached a tipping point of degeneracy, God used Israel to destroy them—sometimes, every man, woman and child. Men with spiritual insight need to be able to recognize when this tipping point has been reached. This is one reason God has given us the Old Testament, so that by seeing Satan's work in the Old Testament, we are able to recognize it in our contemporary world.
- 6) In a democracy, as we live in here, we need to elect leaders who are believers and who have a reasonable world-view. It should be clear that they are not given in to delusions, e.g., being able to *smooth-talk* our enemies; and they should demonstrate a clear understanding of America's Christian heritage and future. Such men may not be doctrinally sound, but they may understand enough to be reasonable leaders.

18. Summary:

- 1) Satan exists and his hatred and ferocity are well-known. Although Satan is quite able to be subtle and present himself as an angel of light, he is also willing to take center stage when it comes to leading a nation dedicated to him. What I mean is, a honest appraisal of a nation makes it clear that they are led by Satan; this is not something which is carefully hidden. Anyone who has some historical knowledge of Communism, Nazism or of radical Islamic fascism recognizes how evil these ideologies are. Just yesterday, a suicide attack was carried out in Pakistan, against a Mosque, so that a maximum number of people could be killed or injured. 50 people were killed. Islamic fascists love to target innocent Muslims and innocent people in general. It should not take a spiritual genius to recognize that is absolute evil.
- 2) God uses certain nations to defeat and sometimes to destroy nations which have become dangerous cancers in this world.
- 3) God originally used Israel to defeat and destroy evil nations; and now He primarily uses client nations (nations in which a significant portion of the people believe in Jesus Christ and where Bible doctrine is taught and from which missionaries emanate).
- 4) War is an integral part of human history; its horror duly noted. Still, we will never see the end of warfare until the Millennium. All of the marching in the world and all of the peace protests will never change this. In fact, in many cases, this will give comfort and enthusiasm to our enemies, and increase the length of war, the determination of our enemy, and the body count of our own soldiers.
- 5) When a person decides to *march for peace*, they need to recognize that they will probably increase the number of deaths and lengthen the war they are marching against.

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Vietnam is a prime example of that. One of the military leaders of the North Vietnam army (General Giap) has written about that era, and was amazed that we pulled out of Vietnam. He admits that they were months if not weeks away from surrendering. Had we remained a few more months, we would have been victorious and literally millions of lives would have been saved (these are the lives of people who trusted us and who desired freedom, as well as the lives of many innocents). Our pulling out of Vietnam was an act of evil and cowardice, and many died because of it.

- 6) Going to peace marches is more of an expression of self-righteousness than anything else.
- 7) Nations which serve Satan will be anti-God, anti-Semitic and/or anti-freedom.
- 8) When they raise their children to be sacrificed in order to promote Satan's agenda (which is anti-God, anti-Semitic and anti-freedom), they are equivalent to a nation which sacrifices its children to some false idol. The Hitlarian youth; young people not only schooled in Communism, but schooled in a world domination by Communism; Muslim children brought up to hate and with a desire to kill Jews, Americans or Brits for Allah, indicate that a nation has reached a dangerous tipping point.
- 9) Such a nation needs to be, at minimum, contained; and, at maximum, destroyed.
- 10) *When* do such nations need to be destroyed? When their iniquity is full.
- 11) Evil nations are a cancer in society and their evil is spread throughout their own nation and sometimes throughout the world. Radical Muslims are an example of this, and in this past decade, have launched thousands of attacks in hundreds of countries throughout the world. Since our news ignores this, I suggest you go to www.thereligionofpeace.com to see what they are up to this past month.
- 12) Watch <http://www.youtube.com/watch?v=6-3X5hIFXYU> so see how the world we live in can be changed in a few decades by this evil mindset.
- 13) When we know the heart of one nation, we can determine the heart of other nations by whom they choose to ally themselves with and whom they choose to identify as enemies.
- 14) Since we, as Americans, living in democracy, really have little or no say in determining whether or not we ought to go to war; we can rest assured that it is a war of God—a righteous war—if it is against a people who are anti-God, anti-Christian, anti-Semitic and/or anti-freedom.
- 15) Finally, I would argue that such wars—wars of choice—are more important and consequential than wars of defense against an immediate attack. Before we were attacked at Pearl Harbor, we should have recognized how evil Nazis were, who began to move against allies of ours.
- 16) Killing our enemies—and killing as many as possible of them—often results in fewer deaths and shortened wars. Most historians agree that when President Truman used atomic weapons against Japan, this shortened the war and probably reduced the total number of casualties.
- 17) As God is with David in the wars enumerated in this chapter (2Sam. 8:14b), so God will be with us as individuals and with our nation as a corporate entity.
19. And in case you did not know this, we have one of the greatest militaries of our history serving the United States today. Even the soldiers of our allies cannot compare to our own military. A few months ago, British soldiers were captured by Iran and they allowed themselves to be used for propaganda purposes, although what they faced for the most part was, psychological warfare after being captured. The professionalism and heroism of our soldiers (almost totally ignored by our media) is an incredible blessing from God, and it reveals how closely God is

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working with the United States.

The weakness of the churches today is, there is not enough taught by way of mechanics and by way of application of Bible doctrine. Too many church-goers lack personal integrity and lack appreciation for our military.

Nations function as a corporate witness before God. A nation which kills its own people, which stifles freedom (particularly religious freedom) and which is anti-Semitic is cursed by God. Nations where there is freedom, where people believe in Jesus Christ, where the Word of God is taught, are nations which are blessed by God. There are times in human history where those nations blessed by God will be called upon to defeat and even to destroy cancerous nations cursed by God.

From **2Samuel 8** ([HTML](#)) ([PDF](#)).

[Return to the Beginning of the Doctrine](#)

[Charts, Maps and Short Doctrines](#)

Weapons change, uniforms change but these principles of war never change. Although I first heard these principles in church, they are attributable to J. F. C. Fuller and to Clausewitz and have been enshrined in the 1921 Army Field Manual.

The Principles of Warfare

1. **The principle of the objective.** The most fundamental principle of warfare is the destruction of your enemy's forces and the removal of their will to fight. Each military operation needs to contribute to this ultimate objective. Each military operation will have its own objective (s), which is (are) both clearly defined and obtainable. In any military operation, there must be more going on than a general yelling charge and his army moving forward. The objective is the ultimate guide for the understanding and interpretation of orders, for the formulation of decisions, and for the use of the available assets.
 - 1) There are generally 2 sub-principles of the objective: the enemy's military forces must be neutralized or destroyed. This objective is generally accomplished in battle and is the primary focus. Rather than seizing and holding geographical locations, the defeat of the enemy's main force is the primary objective.
 - 2) It is certainly important to take and hold specific localities if this contributes to the overall objective of decisively defeating of the enemy..
 - 3) In this chapter, the objective of David's army is the neutralization of both the Syrian army and the Ammonite army.
 - 4) David's original objective was to capture Rabbah, the capital city of Ammon. In moving into position, Joab found himself trapped between two enemy forces: the Ammonites and the Aramaeans (Syrians). After walking into this trap (which we will study), Joab will quickly develop a plan. He will use his elite forces in an offensive against the Syrians, and employ a holding force against the Ammonites. Joab does not have the time or the need to confer with David (who is in Jerusalem) in order to determine what he needs to do. When it become apparent that Ammon has employed Syrian mercenaries, defeating them becomes another objective, which will contribute to the original objective.
2. **The principle of the offensive.** Offensive action concentrates force in a decisive direction. Going on the offensive is the only way of attaining the objective. Being on the offensive promotes a concentration of forces, greater freedom of movement and it raises morale. Offensive action can attain victory while defensive action can, at best, stave off a defeat. Defensive action is sometimes employed in order to assist offensive action. Defensive action should only be temporary.
3. **Principle of mass:** Mass is the concentration and synchronization of a subset of elements of combat power at a specific place and time, with the intent of having a decisive effect on the enemy force during this relatively short period of time. An illustration of mass, which I read is, hit the enemy with a closed

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fist as opposed to poking him with the fingers of an open hand. Mass must be sustained so that the effects are decisive and, if possible, crippling to enemy forces. Mass is the application of combat power—where men and equipment are placed—with respect to the enemy. Besides men and equipment, the application of mass must include consideration of the tactical skill, fighting ability, determination, discipline, and morale of one's army, in addition to the leadership of that army. Success in war is the application of mass at the right time in the right place with the result that, the objective is gained.

4. **The principle of economy of force:** Economy of force is the judicious use of resources when mass is employed against the enemy. This is not skimping on resources, but the application of sufficient force in order to achieve a particular objective.
5. **The principle of maneuver or movement.** There are five forms of tactical maneuver: envelopment, turning movement, infiltration, penetration, and frontal attack (all of which I believe are found in the Bible).¹ The selection of maneuvers depends upon the forces involved, as well as their location. These various movements are usually combined during a military effort, each maneuver having a different tactical objective (the ultimate objective being, of course, to neutralize the enemy army). Movement is more effective when concealed, because it brings in the element of surprise (which is the next principle).
6. **The principle of surprise.** Surprise means, you strike the enemy at a time, place or manner that is unexpected, and therefore, the enemy finds himself unprepared for such a strike. Surprise can compensate for the imbalance of combat power (1Sam. 14 is an illustration of this). Surprise can achieve success well out of proportion to the effort expended. Surprise can take the form of movement, speed, the size and maneuverability of force, weaponry used, direction or location of main effort, and timing. Surprise can result in the achievement of a set of objectives with an economy of force and a minimal loss
 - 1) Initially, the Syrians will appear to have the advantage here. The Ammonite army stands right outside the city walls of Rabbah as bait. Across from the Ammonite and hidden is the cavalry and chariots of the Syrians. Their strategy here is to maneuver against Joab's army with the advantage of surprise. When Joab moves his army into place, he is going to find himself trapped between the Ammonite and Syrian armies.
 - 2) Therefore, when it comes to the principle of movement and surprise, the Syrians will have the initial advantage (but Joab will turn it around on them).
7. **The principle of security:** Security is simply the protection of one's own forces. The intent of security is to preserve the safety and integrity of one's forces from hostile acts, influence or surprise during all phases of an operation. This requires a constant application of imagination to the situation; what is the enemy capable of doing and what might they do?
 - 1) Lack of security will be one of Joab's problems. He will place his men into position without considering that there might be additional forces behind him.
 - 2) Joab should have sent out reconnaissance teams in all directions. Joab did not due to lack of imagination in this engagement.
8. **The principle of simplicity:** Orders and plans need to be clear, uncomplicated and concise so that their implementation up and down the chain of command is possible. Such orders and plans are more likely to be successful, as there is less likely to be misunderstanding and confusion among the troops. All other things being equal, the simplest plan is the best. Furthermore, because there is a wide range of intelligence within any military organization, a military operation is more likely to be successful when every person understands his place and objective in the operation. Also, war being what it is, simple plans are easier to execute under pressure.
9. **Principle of cooperation.** The component parts of a military operation must function as a united and cooperative force, which includes the sharing of risks, burdens, and opportunities in every aspect of warfare. Given the alpha-dog nature of most commanders, friction at the top can ruin any military operation.
10. **Unity of Command:** Whenever possible, there needs to be one commander guiding all the moving parts of a war theater.
11. **The principle of sustainability:** logistical support must be available from entry to withdrawal.

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See <http://www.armedforcesjournal.com/2007/07/2807407> for a more updated set of military principles, including the greatest awareness possible of the environment, the enemy, his strengths and weaknesses; the principle of continuous, organic planning; the ability to adapt to changing circumstances (flexibility); and the principle of efficiency of command, so that there are no more layers of command than necessary.

¹ See <http://www.globalsecurity.org/military/library/policy/army/fm/3-0/ch7.htm> for examples of each.

From **2Samuel 10** ([HTML](#)) ([PDF](#)).

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Because people in churches engage in little or no Bible study, very little is known about the Old Testament. Many churches become dramatically warped in their theology because they do not know what is in the Old Testament. In this chapter, there is a lot of war as well as war tactics; therefore, we ought to ask why God the Holy Spirit includes this in the Bible.

Why all of this War and Tactics in the Bible?

1. Satan is constantly at war with believers in Jesus Christ. He will distort Bible doctrine, he will distort the Word of God, and he will do everything possible to distort our thinking.
2. In our nation, there was a time when believers and skeptics alike knew the Bible and what was in it, almost cover to cover. I read through journals of my great grandfather, who was quite a skeptic of things religious in the Mormon family (I have no idea whether he was a believer or not; I don't think that he was). What he did know was the Bible and he would make various arguments and statements based upon his own philosophy, reasoning and the Bible. I say this not to extol my great grandfather in any way, but to indicate that, at one time, we knew what was in the Bible in this nation. We had thoughts and ideas and opinions, and the Bible—the mind of Christ—was a part of this thinking.
3. As we drift further and further away from the Bible in our churches and schools (schools were originally established to teach the Bible, for the most part), our understanding of God, man, and history becomes more and more warped.
4. One of the best examples of this is the American Black church. At one time, they taught a reasonable amount of Bible doctrine. However, they became more and more emotional; then they became involved in social issues (the civil rights movement); and finally, today (2010), as many as a tenth of Black churches today teach hatred of America, hatred of whites, and they extol collectivism (socialism and/or communism) based upon a few Scriptures taken out of their context. See **Black Liberation Theology** ([HTML](#)) ([PDF](#)). The Catholic Church in Latin and South America have followed a similar route. Being a Catholic church, they did not teach much doctrine in the first place. Then church leaders became enamored of human suffering, and became more activist in the realm of dealing with human suffering; and finally, many of them today espouse Liberation Theology, which is communism made palatable to the religious masses.
5. Part of the teaching of Liberation Theology is that evil whites came and destroyed all of the pristine cultures here in the Americas and replaced them with evil capitalism, built upon the blood of those who originally lived here in peace and harmony.
6. When we study the Bible, we find out that the borders of nations do change, and this is done by means of warfare, and that warfare is a part of man's existence. We find out that many nations lose out because they become very heathenistic and hedonistic (as was true of the Indians in the Americas).

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7. The Bible shows the expansion of Israel under David and Solomon, through warfare (some aggressive and some defensive).
8. The Bible also teaches that slaves have rights and privileges, as given by God in the Law.
9. Throughout the Bible, it is clear that David brought in a large number of foreigners into his army, which indicates that, even when Israel conquered a nation, they did not necessarily go in and kill everyone in that nation, unless ordered to do so by God. Many times, that nation would be given some measure of sovereignty, which was maintained by bringing tribute to Israel. However, sometimes that nation was destroyed and all of its people.
10. In both the Old and New Testaments, members of the armed forces are treated with great respect. The Bible never disparages the military or soldiers.
11. The importance of having a military is found by the study of the Old Testament.
12. The inevitability of war is taught by Jesus in the New Testament. War will be a part of world history pretty much each and every year. If you pick some miscellaneous year, then you can find 5–50 wars which go on during that particular year.
13. The Bible *never* teaches that a nation ought to disband its military in the name of peace (along these same lines, we do not reduce our weapons capabilities; and particularly, unilaterally).
14. The United States, to some degree, paid attention to the Bible as it expanded westward. Some Indian tribes were wiped out, some were given land on which to live independently (although we make the mistake of subsidizing them; we ought to collect tribute from them) and many Indians were absorbed into our society (I had an uncle who was half American-Indian). Although the United States has not learned perfectly the doctrine of the Bible, it is clear that our founding fathers and those who pushed westward understood doctrine and tried to apply it as the United States expanded. This has resulted in one of the most diverse societies in the world, which, for many, has aimed for some homogenization (for decades, those who came to America became *Americans* and not *hyphenated-Americans*).
15. In any case, nations contract and expand; nations maintain their own borders, and nations raise up armies to deal with their enemies.
16. Just as the Jews always had enemies; the United States will always have enemies. You cannot have a nation where there are a number of born again believers and think that you can just continue merrily along without conflict. That is pure foolishness.
17. The Jews in modern-day Israel recognize that they are surrounded by enemies, and that, oft times, their friends are not much better (e.g., the United States). Therefore, all Israelis are drafted and remain soldiers for most of their lives. 2 years ago (I write this in 2010), many of our nation's people thought that we could elect a smooth-talking president of color, and that, somehow, this will take the place of having a large, well-trained army. We believed that he could travel about and engage in tough diplomacy of carrots and sticks, and reduce war in the world. If we knew the Bible, we would understand the folly of that approach.
18. On the one hand, our President, Barrack Obama, speaks of a time when nuclear weapons can be removed from the face of the earth; and on the other hand, it is clear in the Bible that you cannot simply wish away warfare and hatred. Nor can you eliminate warfare and hatred through hard work and tough diplomacy. Do you recall David's tough diplomacy against the Edomites? He laid their defeated army down and killed 2 out of every 3 men (2Sam. 8:2). The Muslim ties of our President mean nothing to Islamic radicals. They kill far more Muslims than westerners. They understand one thing: the increasing pile of dead radical Muslim bodies. We may have to kill almost every single radical Muslim in order to end this war of terror. To our President's credit, he has given the order to kill lots of radical Muslims.
19. Knowing the Old Testament allows a believer to properly understand and interpret both history and current events. As an example of this, R. B. Thieme, Jr., back in the 1970's, touted Israel, South Africa and Rhodesia as good and honorable nations. He said that the Shah of Iran was a leader which we ought to continue supporting and that things were fine in Rhodesia and South Africa. Almost every news source in the United States disagreed with him. President Carter, of that era, contributed what he could to the fall of the Shah of Iran, and Carter did what he could to end apartheid in South Africa and Rhodesia (which meant shifts in power in all of these 3 nations). The end result was a nation which would prove to be an enemy of the United States for the next several decades (Iran); and evil and

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despotic rulers in South Africa and Zimbabwe (formerly Rhodesia) which has made the lives of the people in all 3 of these nations much worse. Divine viewpoint would have sought to maintain the status quo of those nations and human viewpoint sought to change them. The key is knowing the Old Testament.

20. Four of our greatest generals (Robert E. Lee, Thomas Jonathon Jackson, George Patton and Douglas MacArthur) knew the Bible and knew Bible doctrine. MacArthur understood the importance of Christian missionaries in nation building, something which seems to have eluded former President George W. Bush (despite all of the history reading which he did).
21. God does not expect us to be Gandhi-types, although liberal theology portrays Jesus as a long-haired homeless hippy, wandering about advocating peace and love and spouting pacifism and anti-war slogans (and they have been very successful at selling this wrong-headed portrayal of Jesus).
22. If we understand what the Bible teaches, both Old and New Testaments, then we have a more well-rounded approach to our purpose on this earth.
23. If we understand Bible doctrine, we can properly evaluate historical events and current events.
24. Because war is an integral part of human existence, so are tactics, and the Bible presents warfare tactics on several occasions. Those who study the Bible—particularly military-types—learn from what the Bible teaches in this realm. Generals can actually learn military strategy and tactics from the Old Testament.
25. If we know and understand the Bible, we will not go about crying, “Peace, peace” when there is no peace (Jer. 6:14b).

Always bear in mind that, every word of the Old and New Testaments are placed there by God the Holy Spirit. War is an integral part of human civilization, despite our best intentions.

From **2Samuel 10** ([HTML](#)) ([PDF](#)).

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There are two military doctrines which are important at this time: the Principle of Offensive Action and the Principle of Mass. These two principles were alluded to earlier in [The Principles of Warfare](#), covered in the introduction to this chapter.

The Principle of Offensive Action

1. Offensive is the only means by which a decision is gained in warfare.
2. When successful, offensive action brings about victory; defensive action, at best, avoids defeat.
3. Offensive action increases the effectiveness of the force that adopts it because it raises morale, permits concentration of effort, and allows freedom of action.
4. Defensive action should be used to assist offensive action elsewhere, to gain time and to utilize the advantage of terrain in order to compensate for some weakness.
5. The only effective way to conduct a campaign is to act on the offensive. The primary objective is to destroy the opposing army. You do not win a war by capturing the cities of your enemy, but by destroying his army.
6. Offensive action should be employed whenever there is any reasonable chance for success and sometimes when there isn't.
7. It will appear as if King Hanun has trapped Joab and his army in a trap, which Aramæan mercs will close. However, Joab will function under the principle of offensive action and scare a tremendous upset.

Some principles taken from <http://www.gbible.org/index.php?proc=d4d&sf=rea&did=42> and http://www.answerbag.com/q_view/185839 accessed May 7, 2011.

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These two doctrines will be key to understanding Joab's decisions that follow.

The Principle of Mass

1. Mass is a military term for the concentration of combat power at a decisive place and time.
2. Because an army does not always enjoy superior combat power, the judicious use of mass is important. An historic example of this is General Douglas MacArthur's island hopping approach in the Philippines in World War II. Rather than take one island and then move to the next and take that, he bypassed Japanese island strongholds and isolated them with air and naval power, thus allowing him to use his available forces to strike the Japanese elsewhere, which kept them off balance.
3. Therefore, the principle of mass requires concentration of combat power where it is most effective.
4. Mass includes numbers, weapons, tactical skill, morale, fighting ability, determination, motivation, leadership, and discipline.
5. Success on the battlefield is attained by the correct deployment of mass in an offensive action. An attack must be at the proper time and at the proper place in order to accomplish a specific purpose.
6. The proper application of the principle of mass, in conjunction with the other principles of war, may permit numerically inferior forces to achieve decisive combat superiority.

Some principles taken from <http://www.thoughtstorm.com/2008/05/principles-of-war-military/> and <http://www.americanmilitaryhistorymsw.com/blog/568489-the-american-theory-and-practice-of-war-ii/> and <http://bibleprophecyfortoday.wordpress.com/the-art-of-spiritual-warfare/> and <http://www.sailthechannel.com/stories/wp-content/uploads/images/3sigma/2008/02/principles-of-war.pdf> all accessed May 7, 2011.

From **2Samuel 10** ([HTML](#)) ([PDF](#)).

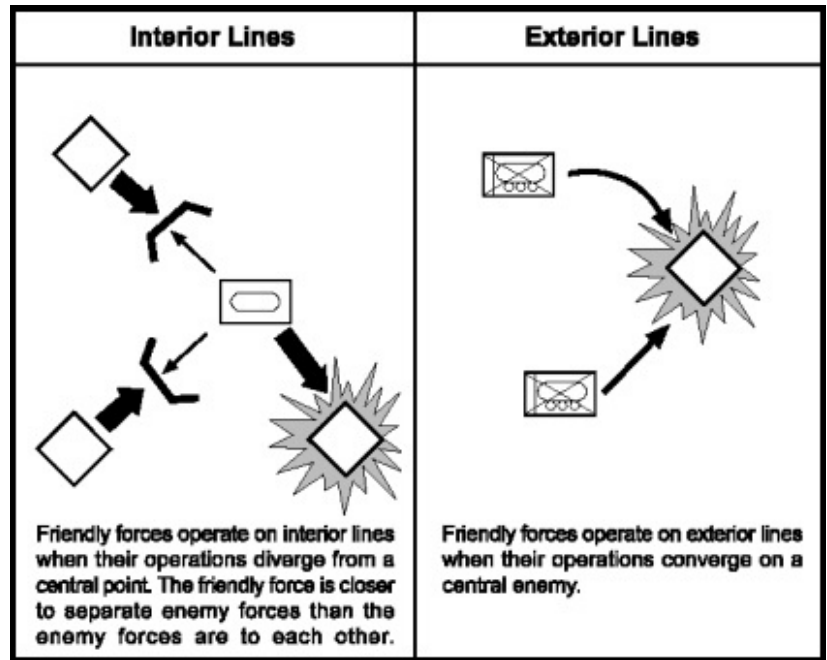
A *flying column* is a small, independent land forces unit capable of rapid mobility and usually composed of all arms. It is often an ad hoc unit, formed during the course of operations.¹ The key is speed, mobility and flexibility. They do not take a piece of ground and hold it against all comers. They deploy aggressively against the enemy, moving quickly, killing as many of the enemy as possible, and sometimes moving from a variety of directions.

¹ Definition from http://en.wikipedia.org/wiki/Flying_column accessed December 18, 2009.

Interior Lines and Exterior Lines in Battle

You know that Bob Thieme Jr. loved teaching this chapter, and that this may have been one of his favorite Old Testament passages. However, he filled his lessons with a cacophony of technical military terms. The battle, at first, had Joab fighting from interior lines.

Fighting from interior lines means that your army starts from a point and expands to attack several points; *fighting from exterior lines* means you begin from several different places and converge upon a point.



Graphic from:

<http://all.net/books/iw/US-Information-Superiority/www.adtdl.army.mil/cgi-bin/atdl.dll/fm/3-0/fig5-2.gif>

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Joab is showing tremendous leadership ability here, and therefore, this doctrine is apropos.

The Doctrine of Leadership

1. There are certainly some people who, early on, seem to be on a leadership track. However, most leadership skills must be learned.
2. Someone who has been a leader all of their lives is probably not a very good leader. Such a leader is often operating from a natural charisma and personal charm but has limited other leadership skills. President Barack Obama is a man like this, who won the presidential election in part by having considerable charisma and charm.
3. A good leader needs to be under authority in order to learn how to correctly exercise authority.
 - 1) We saw this with King David. God had Samuel anoint David king over Israel when he was 14 (or 16 or whatever).
 - 2) David was not made king over Israel until 15–20 years later.
 - 3) David was not just under authority; he was under lousy authority. He was under King Saul for much of that time. King Saul was erratic, unfair, and, at times, psychotic.
 - 4) David both had a modicum of authority, but, all of that time, he was under authority which was very unfair.
 - 5) David had to learn how to exercise his authority and he needed to see what it was like to be under lousy authority.
 - 6) David was flexible with respect to the nonessentials and he was inflexible with respect to the essentials.
4. Saul eventually forced David to leave Israel. Then David had to quickly adjust. Everyone looked to him for the final decision. Much of the latter chapters of 1Samuel is all about David learning leadership skills.
5. The best leader learns authority orientation from the bottom. What was David's first job? Tending the sheep for an unappreciative father.

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6. Ideally speaking, a good leader should experience unfair authority. No one can exercise authority unless they are able to understand how lousy decisions impact those under authority.
7. A good leader needs to function out of an easily definable set of core beliefs—ideally speaking, Bible doctrine or divine establishment beliefs.
 - 1) In the alternative, many of those under him must view his values as being theirs, or, better than theirs.
8. A good leader must see his role as the man with the greatest responsibility. In an army, an infantryman is responsible to those on both sides of him and his commanding officer (s). However, the commanding officer is responsible for everyone in his unit.
9. A lousy leader simply wants to be in charge; a lousy leader thinks, they know the best way to do something, so that is why they ought to be in charge—in order to implement their superior policies.
 - 1) A good contemporary example of this is our current president, Barack Obama. He is a man who has seen very little authority over him. For a short time, he had one job when he was under the authority to someone, and he wrote that it was like being behind enemy lines.
 - 2) When he became president, he believed that he knew what was best, and that was the direction of the country under his leadership. The view of the people was unimportant. The actual results of his policies were unimportant. He simply knew what was best for everyone, and that is what a leader does, in his mind, is to implement his superior policies.
10. Having no authority orientation explains why some husbands are lousy husband and why some people are bad teachers, coaches and bosses. They have no concept of authority. They like the power, but they take absolutely no responsibility for what they do.
 - 1) Again, our present President is an excellent example. Have you seen him even once admit that what he was trying was what he thought would work, but now he sees that it doesn't? Of course not. He is not humble enough to do that.
 - 2) We are in President Obama's 3rd year, and I have yet to see him take responsibility for anything. He has not blamed his predecessor as often, any more (which he did incessantly for nearly 2 full years), but he does not admit publically that higher taxes, taxing the rich, redistributing wealth, excessive taxes on corporations, excessive debt, and excessive regulations will destroy job growth.
 - 3) Either he is not smart enough to pick up on this (he has a very limited understanding of history, unlike his predecessor, who read incessantly) or he is unable to admit it.
 - 4) In any case, he is not flexible enough to change policies.
11. A good leader needs to be organized. He must be organized in his life and in his thinking. A leader is in control of a large organization. If he cannot organize his own life, how does he organize a much larger organization? His life has a limited number of moving parts. If a leader cannot organize those moving parts, then how can he organize dozens or hundreds of people, who all have the same moving parts?
12. In the alternative, a good leader needs someone under him—an excellent secretary or assistant—who is organized and can step in when needed.
13. A leader needs to be self-disciplined. He cannot give in to his various lusts; not even to power lust. His own body must be under his control, so that he sleeps and eats when it is time to do so; not when he feels like it.
 - 1) In the armed forces, the commanding officer looks after his men first. They eat first. Their needs are seen to first. When a CO's men are taken care of, then he can eat.
 - 2) A good leader must be able to exercise self-discipline when with his men. He cannot be give to flights of fancy, become easily shaken, fatigued or angry.
 - 3) Often, there is a lack of self-discipline among the lower classes. In fact, this is why they are lower class. They refuse to recognize authority, and therefore, have not advanced in their lives as they should have (they rebel against their parents and teachers). They use every instance to complain. They refuse to work hard. When it is necessary, they do not like having to work two jobs or working in a position which is below their own exalted view of themselves.
 - 4) It is much more like to find arrogance among subordinates and those in the lower class than among the rich, the successful and those in power.

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- 5) Whenever a person will take money from the government instead of work, they are arrogant. They believe that it is up to others to work and up to them to take from the labor of others. It is arrogant to think that others ought to work so that you can eat.
- 6) Making an issue out of a race, economic class or one's position in an organization is arrogant. Arrogant people love to dwell on unimportant, petty issues. They also love to entangle others over them in their petty concerns.
- 7) Many think that they are owed a position, higher salary or simply free money simply because they breathe and/or vote for someone who promises them a free ride. Such people are too arrogant and self-centered to think how they impact society with their attitudes.
- 8) Arrogance often can result in mob behavior. We have observed it in riots in the 1960's and 1970's; we see it today in the United States in marches and demonstrations by organized labor (who refuse to recognize how they destroy everything that they touch). In their arrogance, self-centeredness and frustration, they lash out, not caring one whit whose property they destroy.
14. A good leader, as a part of self-discipline, needs to have a relaxed mental attitude. You cannot spend your time being angry toward your subordinates. You cannot be jealous of them or wish them harm; you cannot gossip about them. Often, an RMA results in a good sense of humor.
15. It is ideal if a leader has a real spiritual life—that is, they are born again and they utilize the filling of the Holy Spirit. 6 great leaders immediately come to mind: Moses, David, Stonewall Jackson, Robert E. Lee, General George Patton and Douglas MacArthur. As a leader, one must properly function within one's spiritual life as well.
16. A good leader must know his subject, whether he is the CEO of Godfather's Pizza, the manager of a Starbucks, a teacher, a coach or a military commander. In whatever field you lead, you must understand that field or you must have trusted people in positions of leadership below you who take up the slack in some areas.
17. A leader must project leadership. What he says and does and his demeanor must carry with it an air of authority.
18. A good leader must have a true sense of humility. They cannot lead in arrogance.
 - 1) Poise, confidence and a commanding presence are not arrogance.
 - 2) True humility does not mean you keep your head down and you say, "Aw shucks, it wasn't nothing." Again, you must project confidence and leadership.
 - 3) There are always detractors. When you are a good or a lousy leader, there will be those under you who think you are lousy at what you do, and often, they will share this feeling. These detractors are the arrogant ones.
 - (1) This is where poise and self-control come into play. As a leader, you are going to run across people like this, and, some of them, you can squash like bugs. You cannot act out of arrogance to destroy those who simply do not like you or are having problems with authority.
 - (2) Here is where a leader has to make a careful, calculated decision. One malcontent can destroy your organization, and, obviously, a good leader cannot allow that to happen.
 - (3) On the other hand, sometimes nipping such a problem in the bud is a frank, one-on-one talk, where there is no rank and no repercussions.
 - 4) Arrogance destroys potential in any subordinate and it destroys leadership.
19. A good leader must know how to deal with insubordination, and not every person can be dealt with the same way. You cannot throw every trouble-maker out of your unit, out of your classroom, and certain, not out of your home.
 - 1) Again, you must be able to assess the situation and act accordingly.
 - 2) There are times when you cannot tolerate insubordination and times when you tolerate it to a limited degree.
20. Good leadership can distinguish between that which is essential and that which is nonessential. Stubborn, arrogant and petty people will spend their time in leadership harping on the nonessentials.
21. Not only does a leader need to know his own profession, but they must be involved in a lifetime of study. This could be termed *professional diligence*.
 - 1) Joab, in the midst of battle, walking into what looked to be a terrible situation was able to

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- evaluate not only the best course of action, but a winning course of action.
- 2) Despite his overconfident entry onto the battlefield, Joab quickly evaluated the situation.
- 3) He probably both recognizes the Aramaeans and knows their battlefield capabilities.
- 4) In order to formulate a plan so quickly, Joab needed to know his enemies, their strengths and weaknesses.
- 5) He had to recognize that the Ammonites functioned as bait and would probably not advance against them.
- 6) He had to recognize that, he cannot take his army against Rabbah anyway; it cannot be conquered that quickly.
- 7) He knew enough about the Aramaeans to know that they had horses and chariots; he also determined nearly instantly that their horses and chariots would hinder them, if they were kept in the forested wilderness, where they could not maneuver.
22. This leads us to another aspect of leadership: a good leader must be able to think on his feet and to make instantaneous decisions when they are called for.
23. A good leader must be able to be fair and just in dealing with those under him. The good leader must be able to use a variety of personality types without ever appearing to favor one person over another (apart from their own positions relative to one another). You cannot have your obvious favorites or special friends in an organization. You do not have to like those who are over you and those who are under you. A subordinate's personality may rub you the wrong way; a superior may be too curt, overbearing or mealy-mouthed, in your opinion. Human personality differences should not be an issue in fairness; neither should friendship.
24. Therefore, a good leader must, therefore, understand all kinds of people—their weaknesses, strengths and capabilities—and be willing to work with all kinds of people. Being able to deal with all kinds of people fairly—including those with personalities that you do not like—is good leadership.
 - 1) This is an area where women often have trouble with leadership—they want to have subordinates that they like; because it is their nature to respond. If a subordinate has a personality type which rubs them the wrong way, they will punish that person or treat them more harshly. Many women in positions of authority would never have the idea to put someone in a place of responsibility if they did not like them. That this person rubs them the wrong way would always be a part of the relationship.
25. A good leader knows that they cannot do it all. Therefore, a good leader must be able to delegate responsibility. This involves taking the personnel that you have and matching them to the responsibilities and duties which must be done.
 - 1) A good leader places people in positions of authority and responsibility based upon their fitness to that position. A department head may not like Charlie Brown, but if Charlie Brown is suited for a particular position, then that is where he ought to be. A good leader must be able to delegate responsibility without subjectivity entering in to the picture.
26. Related to this is, a good leader must remain objective. He functions in his position of leadership for the benefit of his organization, not for the benefit of his own feelings.
 - 1) Therefore, a leader should be seen by most as being fair and just.
 - 2) A leader should not play favorites; if a leader is friendly with any of those under him, then he must take care to treat that person fairly, and no better than anyone else. Some say “it is lonely at the top.” This is because some leaders choose to limit their fraternizing, so as not to appear unfair.
 - 3) There are many times when a leader needs time to think. Often, this requires some sort of isolation in order to make good decisions.
 - 4) When a leader delegates responsibility, handing out high positions, he needs to match the right person with the right position; their personality should not be a major factor. His like or dislike for such a person should not be a factor.
 - 5) No doubt that David faced this with his nephew Joab. Joab was perhaps the most powerful person in Israel besides David. David recognized that Joab was the right man for the job.
27. There are times that a leader ought to explain himself and times when he should not. Those under you do not need to have a full and complete explanation for every single thing that you do. There are not

The Doctrine of Leadership

enough hours in the day. However, now and again, when there is time and when the situation warrants it, you may choose to explain your reasoning for doing this or that; for choosing Charlie Brown to head the marketing department.

- 1) Now and again, a situation will warrant a private explanation. Let's say that Lucy was up for the same position as Charlie Brown. When publically commending Charlie Brown, you explain why you chose him, but not why you chose him instead of someone else.
 - 2) However, at the proper time, you may pull Lucy aside and explain why she did not get the promotion.
28. In order for a good leader to properly assign authority to those under him, he must be a good judge of character. A leader must hire and fire people, advance and—once and awhile—demote people, and deal with friction within the organization. A good leader has to remain objective and fairly and accurately evaluate those under him. If a leader is unable to fairly evaluate those under him, they cannot place people into the proper positions; nor can they hand out specific assignments.
- 1) I have been under 3 different female bosses in succession. One did not like me, but grudgingly, used my skills and abilities. One liked me, and used my skills and abilities. The third did not like me, and attempted to mismatch me with my responsibilities in order to get rid of me.
 - 2) I worked hard under all 3 bosses, but recognized that I was intentionally being misplaced by the 3rd.
 - 3) Under the first 2 bosses, our department flourished and advanced. Under the 3rd boss, that department eventually took the biggest loss in standardized scores in the history of our school (after I was gone). It was so bad, the head principal was fired over it.
29. A good leader knows that his organization is a team effort. A sales department is not great because there is one good salesman. A restaurant is not excellent because there is one good cook there. A football team is not great simply because they have the best quarterback in the nation or because they have a coach who has gone to a dozen superbows. A leader oversees a number of moving parts, and the success of his organization is dependent upon allowing these moving parts to have some modicum of freedom, initiative, creativity, responsibility and recognition. Charlie Brown may be a great blocker, but he has an attitude. You cannot bench Charlie Brown in every game until his attitude changes. A good coach works with him, a good coach lays some discipline on him, and sometimes the coach benches him. But, the coach is responsible for the entire organization, so part of his job is to bring Charlie around, attitude and all.
30. A good leader must be intelligent. Many of the skills listed herein require the leader to be people-smart. Keeping up with the advances and changes in your discipline means that you must be teachable, as a leader. Like it or not, a person with limited intelligence will have limited authority in life.
31. Finally, leadership respects the chain of command. The leader does not go all the way down through 3 levels of leadership, to dress down the person who screws up; a good leader speaks to the person under him, and this observed problem finds its way down the chain of command.
- 1) All sorts of people want to destroy the chain of command principle. They may be arrogant, they may be well-meaning, they may not understand authority at all. However, often a person bypasses authority because they are arrogant and they demand immediate attention. A leader can screw up his own authority by allowing the chain of command to be violated.
 - 2) With regards to the chain of command—there are times when you go up the chain of command, but you do it person by person, in the order of their authority.

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Throughout the Bible, there are several passages where one believer encourages another, or encourages his generals or his armies to fight courageously in battle. For the most part, these are not emotional-laden messages, but doctrinal messages of encouragement.

God's Promises and Encouragement in War

Scripture	Text/Commentary
Deut. 32:2–6	And Moses said to his people, "I am 120 years old today. I am no longer able to go out and come in. The LORD has said to me, 'You shall not go over this Jordan.' The LORD your God himself will go over before you. He will destroy these nations before you, so that you shall dispossess them, and Joshua will go over at your head, as the LORD has spoken. And the LORD will do to them as he did to Sihon and Og, the kings of the Amorites, and to their land, when he destroyed them. And the LORD will give them over to you, and you shall do to them according to the whole commandment that I have commanded you. Be strong and courageous. Do not fear or be in dread of them, for it is the LORD your God who goes with you. He will not leave you or forsake you."
Joshua 1:2–9	[God is speaking to Joshua]: "Moses my servant is dead. Now therefore arise, go over this Jordan, you and all this people, into the land that I am giving to them, to the people of Israel. Every place that the sole of your foot will tread upon I have given to you, just as I promised to Moses. From the wilderness and this Lebanon as far as the great river, the river Euphrates, all the land of the Hittites to the Great Sea toward the going down of the sun shall be your territory. No man shall be able to stand before you all the days of your life. Just as I was with Moses, so I will be with you. I will not leave you or forsake you. Be strong and courageous, for you shall cause this people to inherit the land that I swore to their fathers to give them. Only be strong and very courageous, being careful to do according to all the law that Moses my servant commanded you. Do not turn from it to the right hand or to the left, that you may have good success wherever you go. This Book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. Have I not commanded you? Be strong and courageous. Do not be frightened, and do not be dismayed, for the LORD your God is with you wherever you go."
1Sam. 14:6	Jonathan said to the young man who carried his armor, "Come, let us go over to the garrison of these uncircumcised. It may be that the LORD will work for us, for nothing can hinder the LORD from saving by many or by few."
1Sam. 17:37a	And David said [to Saul], "The LORD who delivered me from the paw of the lion and from the paw of the bear will deliver me from the hand of this Philistine [Goliath]."
2Sam. 10:12	"Be of good courage, and let us be courageous for our people, and for the cities of our God, and may the LORD do what seems good to him."
2Chron. 32:7–8a	[King Hezekiah to his people at the wall]: "Be strong and courageous. Do not be afraid or dismayed before the king of Assyria and all the horde that is with him, for there are more with us than with him. With him is an arm of flesh, but with us is the LORD our God, to help us and to fight our battles."
Neh. 4:14	And I [Nehemiah] looked and arose and said to the nobles and to the officials and to the rest of the people, "Do not be afraid of them. Remember the Lord, who is great and awesome, and fight for your brothers, your sons, your daughters, your wives, and your homes."
Heb. 13:5–6 (Deut. 31:6 Psalm 118:6)	Keep your life free from love of money, and be content with what you have, for He has said, "I will never leave you nor forsake you." So we can confidently say, "The Lord is my helper; I will not fear; what can man do to me?"

I took these verses from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 10:12. I used the ESV, which I slightly modified.

Recall what Joab said to Abishai: **“Be strong, and let us be strong for our people, and for the cities of our God.”** This victory, first against the Syrians outside of Rabbah, and now in Helam, is all about freedom.

Principles of Freedom

1. Because Jesus Christ control history, the nation Israel was preserved by God and Aram was clearly defeated at the battle of Helam.
2. The key to this victory appears to be the killing of Shobach, the commanding general of the Syrian forces.
3. The outcome of this war will perpetuate the freedom of Israel.
4. The laws of divine establishment are based upon human freedom and upon the spiritual freedom to be able to choose the God of Israel.
5. The most important aspect of a national entity is spiritual freedom. Evangelism must be possible; and believers must be allowed to grow spiritually.
6. In a national entity sitting in the midst of a number of other national entities, freedom includes the principle of live and let live. In a modern-day example, we are much more powerful than Canada, but, because we believe in freedom and self-determination, we respect the sovereignty of Canada.
7. God designed the volition of the human soul. It is our freedom and self-determination which are fundamental to the Angelic Conflict.
8. The United States was founded on the concept of self-determination and limitations placed upon government. Similarly, our nation is based upon hard work, right man/right woman (marriage), family, and nationalism, which are the fundamental components of divine establishment.
9. Freedom is both the privilege and the franchise of the human race.
10. The idea is, legitimate self determination and self-fulfillment through the use of one's own volition leads to spiritual enlightenment (faith in Jesus Christ) and, ideally speaking, in spiritual growth.
11. Freedom must operate apart from arbitrary control. Currently, there is the battle over the Obama-driven healthcare law, which robs Americans of their freedom, and gives us a false sense of security.
 - 1) The argument is, if government can force you to buy medical insurance, because this is good for the entire country, what is it that they cannot force you to do? Can we be forced to buy and eat broccoli because it is good for us? Can we be forced to have a health club membership and an individual trainer, if this is good for us and for society as a whole?
 - 2) The false security here is believing that the state can take care of us; the state can see to all of our needs, which is simply false. We face a crushing debt today which could, at worst, destroy the United States; and, at best, destroy the government safety net.
 - 3) What we have done is, we have traded in our freedom for some security; we have decided to opt out of personal responsibility, and let someone else carry us.
12. Freedom is not anarchy. Anarchy destroys freedom just as coercive government destroys freedom. There is a happy medium between these two states of being, which is, ideally speaking, what every nation ought to pursue.
13. Freedom requires privacy, property, personal responsibility and the umbrella of authority. Remove any of these 4 components, and freedom is eroded.
 - 1) Privacy is the environment for freedom. We must be able to make our own decisions without coercion of the government. It is the authority of government which keeps our free will decisions from intruding upon the freedom of others.
 - 2) The Ten Commandments are a framework within which our freedom can operate.
 - 3) Private property is protected by the Ten Commandments. We are told not to covet the things which belong to our neighbor and not to steal—these fundamental laws protect our private property.
 - 4) Our government has decided to supercede these laws. Our government regularly steals from the rich and gives to the poor, taking a giant share of this wealth transfer for themselves and

Principles of Freedom

their allies. This has been a struggle in our government for centuries—a struggle which was lost under Woodrow Wilson and FDR. Prior to this, some of the greatest decisions of freedom have been made by our government.

- (1) In February 1887, President Grover Cleveland, upon vetoing a bill appropriating money to aid drought-stricken farmers in Texas, said, "I find no warrant for such an appropriation in the Constitution, and I do not believe that the power and the duty of the General Government ought to be extended to the relief of individual suffering which is in no manner properly related to the public service or benefit."
- (2) President Cleveland added, "The friendliness and charity of our countrymen can always be relied upon to relieve their fellow citizens in misfortune. This has been repeatedly and quite lately demonstrated. Federal aid in such cases encourages the expectation of paternal care on the part of the Government and weakens the sturdiness of our national character, while it prevents the indulgence among our people of that kindly sentiment and conduct which strengthens the bonds of a common brotherhood."
- (3) President Cleveland vetoed hundreds of congressional spending measures during his two-term presidency, often saying, "I can find no warrant for such an appropriation in the Constitution." But Cleveland wasn't the only president who failed to see charity as a function of the federal government. In 1854, after vetoing a popular appropriation to assist the mentally ill, President Franklin Pierce said, "I cannot find any authority in the Constitution for public charity." To approve such spending, argued Pierce, "would be contrary to the letter and the spirit of the Constitution and subversive to the whole theory upon which the Union of these States is founded."
- (4) In 1796, Rep. William Giles of Virginia condemned a relief measure for fire victims, saying that Congress didn't have a right to "attend to what generosity and humanity require, but to what the Constitution and their duty require." A couple of years earlier, James Madison, the father of our constitution, irate over a \$15,000 congressional appropriation to assist some French refugees, said, "I cannot undertake to lay my finger on that article of the Constitution which granted a right to Congress of expending, on objects of benevolence, the money of their constituents."
- (5) Here's my [Walter E. Williams'] question: Were the nation's founders, and some of their successors, callous and indifferent to human tragedy? Or, were they stupid and couldn't find the passages in the Constitution that authorized spending "on the objects of benevolence"?¹
- 5) Quite obviously, if you do not depend upon the government to take care of you, then you must exercise some personal responsibility to take care of yourself. Freedom cannot exist without people taking responsibility for themselves.
- 6) Freedom requires authority. There must be some governing body, some set of rules, or some guidance to insure that my exercise of freedom does not impinge upon your personal exercise of freedom. Freedom without authority is anarchy and authority without freedom is tyranny.
- 7) Ideally speaking, the government should protect our property and our privacy. Therefore, the Ten Commandments define freedom rather than sin.
- 8) Socialism is antagonistic to freedom; it opposes privacy, property and personal responsibility. The state is given control of these things, along with much of your freedom.
14. In the spiritual realm, freedom without authority is antinomianism and authority without freedom is legalism. In all spheres of life, freedom is mated with authority.
15. All forms of socialism are an attack upon freedom.
16. Equality is an unattainable goal. Even in the spiritual realm, we are unequal—because we all use our freedom differently with regards to spiritual things.
17. Freedom and equality are in opposition to one another. When freedom is increased, then there is less equality; when the government attempts to enforced equality, then it must remove some freedoms in order to do so.

Considering what is going on in our nation as I write this (an attempt by President Obama and the Democratic Congress to pass legislation to *equalize* medical care), these points are very pertinent in the time that I write (and no doubt will have great application in the future).

¹ From <http://www.liberalinstitute.com/CharityNotProperGovernmentFunction.html> which is an excellent article by Walter E. Williams; accessed May 12, 2011.

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Related to this are the concepts of freedom and equality.

Freedom Versus Equality

1. Equality is impossible in any society. Although inequities can be reduced, there will always be those with far more than the hoi polloi. In North Korea, as an example, there is a very small political class, and they have much more than do the citizens of North Korea.
2. There is no means by which inequity can be removed in society; a reduction of freedom can reduce inequity.
3. The Bible nowhere favors the removal of inequities. The Ten Commandments mandate that we not steal and that we not look at the possessions of our neighbors with the desire to have them.
4. When freedom is exercised in a society, then there is a resultant inequity. If I choose one career path and someone else chooses a different career path, our job requirements and salary are going to be different.
5. The greater the freedom, the greater the inequalities. Equality is not the result of greater freedom, but the result of a greater suppression of freedom.
6. People use their human freedom to different ends. Some may spend 8 or 9 years in school learning the medical profession; some may leave high school and step into a job right away; some may try to figure out some way to sit around on their butts and receive money for nothing.
7. Therefore, true human freedom is a double-edged sword. Some people use their freedom to become successful, some use their freedom to be failures, and many end up succeeding and failing a number of times, as a result of using their freedom.
8. With respect to the laws of divine establishment, freedom is real and to be desired; equality is a myth and ought not to be the aim of any society.
9. The call for equality is used by those seeking power and those seeking to disrupt the current system. In many cases, these people do not even believe the things which they espouse. Some men have a desire for power, and they will use many things—pretend to agree with many ideologies, in order to gain power. When a person gains a position of power, they often seek to have greater power. A good example of that is Barack Obama, who, as President of the United States, became the most powerful man on earth. However, he has sought, through legislation and executive order, to have even greater power as a president (he has placed all student loans, most medical care, and nearly all home loans under the power of the federal government—unprecedented moves in American history). He has a vision for America, which includes the reduction of inequality, which can only be achieved by the reduction of freedom and the imposition of his will on the people of the United States.
10. The call for equality is simply the means for one to gain power. A person who takes power with such a policy is not equal to those over whom he rules. By espousing equality, he appeals to the arrogant and the unmotivated. He appeals to those who want something for nothing. However, all such a leader desires is power for himself; calling for equality is the means by

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which he gains this power.

- 1) **Application:** In the 2008 presidential election, one of the Democratic candidates kept speaking of two Americas; the rich and successful America as over against the poor and exploited America. Now, this candidate could care less. He would step out of his own home, which was a huge, huge mansion, and look upon all of the little people who lived around him, and from this, he developed his so-called vision. Now, he was not going to take away from his riches and give them to the people around him. He was not calling for himself to divest himself of his riches and prosperity. This was simply a political theme in order for him to gain power. Although he did not win his party's nomination, had he become president, I can guarantee you that he would be no more equal to those he lived around at the end of his presidency. Equality is never for the political elite or for their allies; equality is a club that they use against their enemies, if they gain power.
 - 2) Equality and freedom cannot coexist. We are born unequal; we live in environments which are not equal, and we die unequal. Those with political power, at best, bring those with money and power down; but they do not lift those in poverty up. Congressmen may march some oil executives into a public hearing, and disparage them; but, the end result will not be a better life for the so-called little people; the end result will be, if this is executed properly, more power for the politician.
 - 3) These politicians may be able to punish their enemies—for instance, hurt the oil companies which they do not like. However, the end result is not going to be a better America for the little people; it will be more power in the hands of this skilled politician. The way this works is, if he destroys or takes down say, this or that particular oil company, then the other oil companies become more willing to work with that politician. They become more willing to support that politician, lest they be brought down as well. Again, this does not mean a better life for the little people; this means more power in the hands of that politician.
11. God has designed the human race to have freedom as a part of the Angelic Conflict. We are made by God to resolve the Angelic Conflict through the use of our freedom.
 12. The attempt to enforce equality is the policy of tyranny, dictatorship, and/or bureaucratic governments.
 13. Forced equality is also the basis of Satan's cosmic system. Recall that his first desire was to be like the Most High (equality). Satan desires to bring in a pseudo-millennium where he controls and restrict our free will, he determines what we can and cannot have, and he determines what is fair and what is not.
 14. One of the greatest evils today in the United States is the rise of the welfare nation. We are paying people not to work. After human freedom, the next divine institution is work, which is fundamental to the human race. God designed Adam to work both in perfect environment and after the fall.
 15. The more welfare that is given out, the more people who take welfare. When you tax something, you get less of it; when you subsidize something, you get more of it. So, when we pay people not to work, we get more people who want that deal.
 16. Human freedom is the policy of God; human freedom is a necessary ingredient of God's plan and God's will. God allows us to resolve the Angelic Conflict using the freedom He has given us.
 17. Freedom requires thinking, and thinking requires content. That is, we must have something to think about which is related to freedom.
 - 1) We must understand the importance of the 5 divine institutions: human freedom, work, marriage, family and nation.

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- 2) We must understand the systems of authority found in these institutions.
- 3) We need to be cognizant of the Ten Commandments, which are laws that preserve freedom in a national entity.
- 4) We must be able to understand the concept of *live and let live*.
- 5) We need to understand the heritage of a client nation. This means, we need to understand the importance of believing in Jesus Christ and growing spiritually in the years that we have remaining on this earth. This is all a part of the preservation of a client nation to God.
- 6) Freedom is not absolute. My freedom ends where your freedom begins. When the freedom of someone is taken, then the criminal involved must experience a loss of freedom. This is not an option or a nicety; this is necessary for the preservation of any nation.
- 7) God also designed the various cycles of discipline to preserve a client nation and, at time, to remove those who have become a cancer in our society.
18. In short, freedom is reasonable orientation to reality where one has a respect for the privacy and property of others. Furthermore, freedom requires one to understand the importance of and to respect the authority which preserves freedom.

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Before we begin this section, let's take a look at what leadership is, and how David is failing in this.

Good Leadership

1. Most people have little understanding of the importance of authority. If they are under authority, they buck it, and if they have authority, they abuse it.
2. Some people desire authority only so that they can tell others what to do. They have the attitude, "I know what is best for everyone, and when I impose my will over theirs, they will see that I know best." Judges, presidents and congressmen often take this paternalistic attitude. This is an abuse of authority.
3. In order for you to exercise your own authority properly, you must have respect for authority. If you are unable to respect and appreciate the authority which is over you, then you will never understand the proper function of your own authority.
4. People who abuse their authority are not qualified to be in a leadership position.
5. Leadership is far more than telling others what to do. If that is your concept of leadership, then we ought to both pray now that you never get into any leadership position.
6. Leadership means that you take responsibility for those whom you lead.
7. Furthermore, leaders must have self-discipline, integrity and loyalty.
8. We develop an appreciation for proper leadership in the spiritual life by advancing spiritually. This means, the regular use of rebound (naming your sins to God) and the regular intake of Bible doctrine.
9. A good leader must learn when to be inflexible and when to be flexible. Whatever organization you lead, there is a mission for that organization, and your relationship with those under you either will fulfill this mission or go off on some other track. Therefore, you have to be able to focus on your purpose, the purpose of your organization, and leading those under you toward accomplishing that purpose.
10. David is our negative example here. He has become so enamored with the fair sex that, he has shirked off his responsibilities as a leader. His troops are in Ammon taking down the city of Rabbah; and David takes this opportunity to chase skirt in Jerusalem. What kind of leadership is that? That is clearly an abuse of one's authority.
11. Leaders must not only focus upon the mission or purpose of their organization, but leaders must take upon themselves the responsibility for those under them. Let me give you a simple example: you are

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leading a military unit toward an objective. The leader must be cognizant of a number of things: the morale of his men, their conditioning and training; their weaponry, their personal needs (eating and sleeping). There is much more to this than, "You are my men, you are under my authority; now charge!"

12. Being a good leader is a never-ending growth process. You must be open to learning and developing your own skills as a leader. The leader of a software company cannot be 5 years behind in his knowledge of all things digital. We live in an ever-changing world, and a leader must be able to digest and use that which is essential; and recognize when nonessentials are being fed to him as training (which latter term describes about 90% of the in service which I endured as a teacher each year).
13. Good leaders have authority over them (in most cases), and they must be as cognizant of the leaders over them, as they are cognizant of their own people. Furthermore, a good leader is going to face lousy authority above him, and he has to deal with it graciously and with respect.
 - 1) The ultimate authority of any military force in the United States is the president of the United States. This president may be a jerk and he may be a great man; but, in either case, he probably is not as smart about the military as the stupidest person at the lowest rank of the military. The person at the bottom has a very good understanding of cause and effect on the battlefield. However, all the way up the line of authority, every person in the military serves the president, good or bad.
 - 2) Similarly, police officers face pressures from above. They want to keep the peace, and judges often make rulings which make the job of the policeman much more difficult than it already is. Police officers at various rankings need to be able to obey the authorities over them and to properly administer authority when necessary.
14. Good leaders need to be flexible, which requires good judgment and common sense. Every situation is different, but a good cop has a moral core from which he operates. He properly applies this moral core to each situation, carefully evaluating it.
15. You need to be fair to those under your authority. Charlie Brown should not have a legitimate reason for thinking that Lucy is getting preferential treatment. People are going to think that from time to time; that goes with the territory. However, there should be no legitimate reason for people thinking that you, as a leader, are unfair.
16. Not only is a leader always learning, but a good leader is always teaching. If he has superior knowledge to those below him (and he ought to), then, at reasonable times, this knowledge should be shared. However, this should not be done in some know-it-all, self-righteous way. Ideal times are when someone under you comes to you and has a problem. If you have the knowledge, you help that person solve their own problem, whenever possible. Parents do this with children. The parent who solves every problem his son or daughter has, is a lousy parent. Parents need to equip their children with the resources to solve many of their own problems.
 - 1) God is the perfect example here. God provides us with ample resources, and we deal with our day to day problem with the doctrine that is in our souls. However, when it is a problem that we are unable to solve, we put it in His hands and He deals with it.
17. A good leader must be able to make good decisions.
 - 1) We have two modern-day examples of decisions by leaders. When George W. Bush faced a tremendous banking crisis, he supported and got the TARP bill passed. This was a decision which had to be made in a few hours. Personally, I have gone back and forth on this decision, sometimes supporting it and sometimes opposing it (in retrospect, I support it). President Bush did not have the luxury of spending months thinking about it and debating it. It had to be made quickly. He made a similar decision with respect to the deployment and use of troops in Iraq—the surge—which was a very unpopular decision, but it was the right one.
 - 2) Let's contrast this with Barack Obama, who had absolutely no executive experience. When his generals spoke to him about a surge in Afghanistan, he took over 3 months to make that decision. When it came to choosing to support or not support the rebels in Libya, President Obama took about 3 or 4 weeks, and did so after the great momentum was past. And, when he finally made a decision, he extracted nothing by way of promises or agreements from the rebels (insofar as we know).

Good Leadership

- 3) In fact, this was the greatest weakness of Bush's Iraq and Afghanistan policies; when we could have exerted some influence about freedom of religion and about loans which would be repaid to us, he did not do those things.
18. There are a huge number of traits which a leader needs to develop: self-discipline, a moral core, a sense of fairness, teachability and being able to teach; the ability to be under authority, knowing when to be flexible and when to be inflexible, along with being in good physical conditioning, having poise, being courteous, and being able to project a physical presence.

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As a tangent from the above, we ought to see what God has allowed our nation to continue.

The Perpetuation of Client Nation U.S.A.

1. There are a number of reasons why the United States should be destroyed. The Chinese and the Russians are great military powers, with much larger armies.
2. If the world currency is based upon something other than dollars, we are going to suffer great economic distress.
3. The United States is filled with degenerates.
4. There is a considerable pivot of believers in the United States. Most of them lack any doctrinal foundation, but they stand righteous before God.
5. We have a small pivot of mature believers.
6. The United States is the world center for Bible study and missionary activity.
7. There are a huge number of Americans who pray for this nation, and many of them do this while in fellowship.
8. We have a good relationship with the Jews and with nation Israel (although our current president, Barack Obama, is an idiot about Israel; he most recently called for Israel to pull back to its 1967 borders, which is absolutely foolish).
9. There are a number of believers and unbelievers who adhere to the laws of divine establishment.
10. We have a good military in terms of manpower (we have tremendous quality, but not much by way of quantity). We have great weapons systems as well.
11. You will note there is an interplay here between the things that we do and think and God's grace. Jesus Christ controls history, and, therefore, we remain a national entity because He chooses for us to remain so. You may wonder, why does God allow these other nations to exist. Look at them and look at their lives within these nations. If you honestly rated the various nations as to where would a person want to live—basing this upon things like freedom, both economic and cultural, access to teaching of the Word of God, personal safety, etc—we would find that, at the very top would be the United States (people vote with their feet daily in this regard) and the nations at the bottom would be the Muslim nations, whose people leave these nations in droves. There are exceptions in the Arab world, like the U.A.E., which persecutes Jews much less often and allows some modicum of freedom. This is one of the few places in the Arab world where people actually go by choice.

Some of you, as a function of your spiritual gift, ought to pray to God about our nation every day. Others of us, without this gift, ought to remember our nation and president—no matter who he is—in our prayers regularly.

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It ought to be worthwhile to take a look at the concept of integrity and the client nation, as Israel is now in a precarious place, given David's great sin and how many will react to this sin (which will not be clear until there is a revolution against David).

The Integrity of a Client Nation

1. God vies us individually and corporately. He sees our individual actions, and acts accordingly; He sees how we are in a marriage, in a family, and as a nation, and acts accordingly as well.
2. A nation must act as a corporate whole, and how and what a nation does is subject to God's evaluation. A nation is seen by God as having integrity or not.
3. This is a fact which has been tremendously distorted by **Liberation Theology** ([HTML](#)) ([PDF](#)). . Where it is certainly true that a nation is judged by God as a whole by God, God does not use the same standards that Liberation Theology uses, such as economic justice. There is no call by God to tax the upper class of people, so that the lower class can function without having to work or without having to strive.
 - 1) The end-game of liberation theology is socialism. In socialism, not working is not tolerated (and certainly not paid for); and those who do not contribute are rarely supported by the state.
 - 2) However, this approach is taken in the United States in order to destroy the capitalist system. Charlie Brown may be living off the public dole without working with the blessing of liberation theology, but that is not the end game. The end game is socialism.
 - 3) Under socialism, Charlie Brown is going to work or he is not going to eat.
 - 4) Liberation theology also seeks to destroy the rich and to destroy businesses, which is done through high taxation and heavy regulation of businesses, which is sold to the public as compassion for the poor and economic justice.
4. The farther a nation moves from God, the less integrity that nation has. In nation-building in Iraq and Afghanistan, we offered these nations a better economy, because we are pumping so much money into these countries, but we do not offer them a better way of life through the gospel. General MacArthur understood the importance of Christian evangelism; today's generals do not. So, in this way, we, as a nation, have missed the mark. Nothing is more important to a nation in a war than the gospel.
5. The true integrity of a client nation is the pivot of mature believers. What percentage of a client nation are believers and how many of them are mature?
6. A healthy pivot, made up of mature believers, is a conduit for blessing by association to the entire nation.
7. Furthermore, a pivot of mature believers has historical impact; their thinking and their production of divine good result in blessing and impact which affects a nation for decades.
8. When a client nation to God loses its integrity, it is subject to historical crisis and historical disaster. These can be natural disasters, like flooding, hurricanes and tornadoes; these can be national disasters, which are economic or military-based. It does not take a genius to understand that the United States is clearly, as a nation, under warning discipline from God. We on every disastrous precipice that is imaginable, and very little would be required to send our nation into a much greater disaster than we are in right now.
 - 1) Economically, our nation has been propped up by the dollar being the world currency. Because there is integrity in the United States, there has been integrity imputed to the dollar. However, if nations begin to move away from American currency as the default currency, our economy could take a sudden downward turn, far worse than even the Great Depression.
 - 2) China has millions of men who will never marry, who have been brought up under state propaganda. We owe China billions. If, at any point, their investment is endangered, how difficult do you think it would be the rile up the self-righteousness in these millions of men? Do not underestimate the power of no marriage and self-righteousness to motivate a people to attack us.
 - 3) This past year or two, has seen hundreds of devastating tornadoes and floods, unlike any that have been seen for decades.
 - 4) Add to this our own stupid decisions. If a client nation lacks integrity, then we can expect the federal government to act very stupidly as well. That is, our federal government will help to destroy our economy, not out of malice, but out of pure stupidity and incompetence.

The Integrity of a Client Nation

9. In order for a client nation to go bad, believers and unbelievers must turn way from the laws of divine establishment; and believers must turn away from Bible doctrine.
10. Quite obviously, when a large number of believers get caught up in interlocking systems of arrogance and when unbelievers also become involved in the arrogance complex, this also brings a nation down.
11. Similarly, when believers do not grow spiritually and when believers stay out of fellowship for long periods of time, this can bring the client nation down.
12. Such things result in a loss of blessing by association as well as a loss of positive national impact.
13. God, in His plan, will provide the logistical grace and the logistical support to sustain a client nation.
14. The integrity of a nation is based upon the 3 categories of truth: laws of divine establishment for the unbeliever, the gospel being taught and proclaimed for the unbeliever, and Bible doctrine for the believer.
15. National integrity must be in line with the integrity of God. When a nation rejects these 3 categories of truth, then this nation cannot have integrity. Can you think of any Muslim nation anywhere that you would believe has integrity?
16. When believers and unbelievers reject the truth, this destroys the integrity of a nation.
17. God will deal with such a nation very similarly to the way He deals with a wayward believer: discipline which intensifies to the point of various natural and historical disasters. In such instances, God is pushing the unbeliever toward the gospel, the believer toward doctrine, and all citizens toward the laws of divine establishment.
18. The hope of a nation does not rest upon a great charismatic leader; it does not depend upon government making benevolent decisions. The hope of a nation rests upon divine truth in all 3 categories; and the careful avoidance of arrogance.

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Right off the bat, we ought to examine in a little more detail how the Word of God views the military.

The Attitude of the Word of God toward the Military

1. Early on, the Bible recognizes favorably an offensive military action taken by Abram to retrieve his nephew Lot. There was an alliance of King-warriors who went to war against Sodom and Gomorrah (and other city-states) and they defeated them, taking Abram's nephew Lot and his family captive in the process. Abram took his own men, who became citizen soldiers, and they attacked the victorious alliance of kings and rescued Lot. After the battle, the great historical incident of Abram giving a tenth to the King of Salem (Jerusalem), Melchizedek, a priest of God. This incident is seen as so significant, that it is mentioned on several occasions in the New Testament. Gen. 14
2. When God took Moses and the Israelites to the Land of Promise, and they stood at the southern border, they were to first examine the land, and then take the land by military force. The Israelites, just out of slavery, were unable to muster up the courage and the dependence upon God to take the land with their military. Therefore, God kept them in the desert wilderness for an additional 38½ years and God killed off the first generation of Israelites due to their cowardice and refusal to do what God told them to do (to take the land militarily). Num. 13–14 describe the cowardice of the Israelites. In Num. 15–20, God takes out the rebellious generation of the Exodus, Gen X. Much of Num. 19 speaks of cleansing, which is what God is doing to the Israelites; and, the death of Miriam represents that last of her generation to die the sin unto death (the handful who remained were onboard for God's plan).
3. Under God's direction, Israel marched up the eastern side of the Dead Sea, not backing down to any enemy force. In fact, God appeared to help them hone their military skills on these peripheral nations east of the Dead Sea and east of the Jordan River. In this march northward, Israel conquered the ranch lands east of the Jordan, and these lands were given to the tribes of Reuben, Gad and half of the tribe of Manasseh. Num. 21–31
4. Even though Reuben, Gad and half of Manasseh now had their land to occupy, Moses made it very

The Attitude of the Word of God toward the Military

- clear that they must continue to fight along side of their brothers to take the rest of the land of Canaan. Moses warned them that, if they did not do this, *their sin would find them out*. Num. 32
5. Israel fought a war of aggression to take the Land of Promise in the book of Joshua. They used some locals against their own people (Rahab the prostitute) and they killed men, women and children. They also made peace with some groups who were willing to put down their arms and surrender. The first half of the book of Joshua is a city-by-city conquering of the Land of Promise by the Jews, as directed by God. The second half of Joshua is devoted to the division of spoils.
 6. It ought to be noted that there was a time frame for this and a saturation of degeneracy for those who lived in the land. For Abraham, the land was a place for him to walk through, but he was not to carve out a territory for himself because the iniquity of the Amorites was not yet full. That would be four generations hence. Gen. 15:6
 7. It should be emphasized that the wars in Joshua were offensive wars.
 8. The book of Judges is all about Israel's wars with people which remained in the land and those from round about. Israel would fall into degeneracy, they would be enslaved, and then they would grow spiritually, and finally militarily defeat their enemies. This pattern is described in Judges 2:11–23. The book of the Judges documents this pattern.
 9. The key is not the military, however, but the spiritual state of the Israelites (which is related to the Word of God). Deut. 27:3 Joshua 1:7–8 5:6 Judges 2:17–20
 10. Each incident mirrored man in this world:
 11. We came into this world with God's blessing. God placed man and the woman in the Garden of Eden (Gen. 1:27–31 2:8–9). God placed Israel into Land of Promise, a land flowing with milk and honey (Ex. 3:8, 17 13:5 Deut. 6:3 26:9. Jer. 32:22).
 12. Adam and the woman sinned against God (Gen. 3:1–6). Israel sinned against God, usually by chasing after other gods (Judges 2:11–13).
 13. This put Adam and Eve under cursing (Gen. 2:16–19). Israel, when deserting God, was also cursed, and overrun by her enemies (Judges 2:14–15).
 14. Mankind was promised a Savior (Gen. 3:15 Luke 2:11 Gal. 3:16, 19). In the book of the Judges, God would *send* a Savior to deliver Israel (Judges 2:16).
 15. As a result of turning toward God and depending upon Him, Israel would build up its military again and defeat their enemies. God would teach them war. God continually put Israel under the pressure of enemies in order to keep them spiritually attuned to Him. Judges 3:1–2
 16. God taught David how to fight in war. Psalm 18:34 144:1
 17. Israel's greatest king was also Israel's greatest warrior—David. 1Sam. 18:6–7 30:1–20 2Sam. 8:1–14 1Kings 9:4 Acts 13:22
 18. However, the key to David's life was not his ability to war, but his spiritual state (1Kings 11:6 Acts 13:22). The point being, David's great military exploits and his willingness to risk his life for his country is not incompatible with his spiritual life, but a result of spiritual growth.
 19. The bulk of this chapter is a memorial to the great warrior-generals who served under David. The Bible does not list the great pacifists of all time or during any era, but it lists here the most notable military men during the time of David.
 20. This doctrine does not mean that we always fight. There were a few instances where God placed Israel under the hand of someone else, against whom they were not to rebel. The Jews were under Cyrus the Great, Alexander the Great and under Roman rule. In these instances, God did not step into history and guide Israel to war against those who ruled over them. 2Chron. 36:1–23 Matt. 22:21 Rom. 13:1–7
 21. On at least 2 occasions, God intervened and destroyed Israel's enemies personally. Ex. 14:1–31 Isa. 37:35–36
 22. Although the New Testament says less directly about war, when Jesus speaks to a centurion who comes to Him, He does not tell the centurion to put down his weapon and follow him, but, instead, points out this man's great faith. Matt. 8:5–10
 23. People take what Jesus said at the Sermon on the Mount, about turning one's cheek, to be the end-all, be-all statement of how to deal with aggression (Matt. 5:39). This passage has nothing to do with how one nation should interact with an enemy nation, but simply deals with a person who has been personally insulted. Far more important than this personal insult is giving this person the gospel of

The Attitude of the Word of God toward the Military

- Jesus Christ.
24. People also distort Jesus saying, “**Blessed are the peacemakers, for they will be called sons of God**” (Matt. 5:9). Jesus was not talking about some American Secretary of State rushing to the Palestine area to establish some sort of lasting peace in the Middle East. In the Bible, a *peacemaker* is one who makes peace between man and God, which is done by conveying the gospel of Jesus Christ (the plural indicates that Jesus was not speaking of Himself).
 25. In the end times, Jesus Himself will destroy all of the armies which have converged upon Israel, and their blood will run as high as the horse’s bridle for 185 miles. Rev. 14:19–20
 26. So the Bible views the military profession like any other profession; at no time does the Bible cast soldiers in a bad light because they are soldiers. Spiritual growth and a soldier’s ability to kill the enemy efficiently and with great bravery often go hand-in-hand.
 27. The greatest military men in the history of the United States had great faith in Jesus Christ. Examples include Thomas Jonathon Jackson, Robert E. Lee, George Patton, and Douglas MacArthur. MacArthur, when supervising and ruling over Japan, called for missionaries to be sent. Our missionaries in South Korea are key to the success of that nation today.

It took me awhile to grasp this aspect of the Word of God, having been brought up to think that Gandhi represented an ideal; and that Jesus was some sort of a wandering hippie pacifist in the ancient land of Israel.

Additional references: In **2Samuel 8**, there are several doctrines related to war which are covered:

Some Points on War

What is a Righteous War?

There is a good Powerpoint presentation on God and War here:

<http://www.spokanebiblechurch.com/powerpoint/WarandGod.pdf>

Other links related to the Doctrine of War:

<http://sites.google.com/site/rabbimike44/documents/-4-the-christian-doctrine-of-war> (There is a lot of emphasis in this doctrine of examining passages which are used to support pacifism as the Christian way of doing things).

<http://nearemmaus.files.wordpress.com/2009/11/leport-the-christian-doctrine-of-war-and-military-participation-from-pentecost-to-constantine.pdf> (This document is unique, in that it examines the early Christians and what their attitude was toward war and the military)

<http://www.scribd.com/doc/14293129/Dctrine-of-War>

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The client nation is a specific nation with specific duties before God. However, there are a number of nations where there are believers. The doctrine of the pivot concentrates more on the individuals in a nation rather than on the corporate impact of the nation.

Doctrine of the Pivot

1. The *pivot* refers to the maturing believers in a nation.
2. The *spinoff* refers to those believers who go negative toward Bible doctrine or to those who enter into interlocking systems of arrogance.
3. One of the early examples of this is when Abram is bargaining with God concerning Lot and his living in Sodom. Abram reasons with God, that, if he can find 50 righteous men in Sodom, would He spare the city, and God agrees to that. Then Abram brings the number down to 40, then 30 and eventually down to 10 (which would have been the size of Lot’s family). So, in the city of Sodom, if there were 10 righteous people, then God promised not to destroy it. However, it turned out that there were fewer than 10, so God destroyed the city, allowing the believers to leave. Gen. 18:27–33 19:1–26

Doctrine of the Pivot

4. When a nation has a large number of growing believers, that nation is blessed.
5. However, with blessing from God also comes great responsibility.
6. The various incarnations of Israel is our guide to God's interaction with the client nation.
7. The pivot is not made up of people who are necessarily visible. Elijah thought that he was the last significant believer in Israel, and God tells him that there are 7000 who have not bowed their knee to Baal. 1Kings 10:14, 18 Rom. 11:3-4
8. When people turn toward God, God protects them and their nation. The example is the Southern Kingdom under the ministry of Isaiah.
9. When there is not a large enough pivot, God brings discipline upon a nation, which could result in the removal of that nation and its people. The example is the Southern Kingdom under the ministry of Jeremiah.
10. The Book of Jonah also demonstrates the power of the pivot and positive volition. The Assyrians in Nineveh need to be evangelized, and God sends Jonah to them. Jonah hates the Assyrians and first goes the other way, but God gets him there, the Assyrians respond to his ministry, and Assyria continues as a great nation because of this.
11. This tells us that, even if a nation is not a client nation to God, that nation can be preserved because of the number of believers inside of that nation.
12. Once a pivot is large enough, that nation becomes a client nation to God, with increased blessings and increased responsibilities. The functions of a client nation include teaching Bible doctrine throughout the nation, preserving the Word of God, and evangelizing other nations as well. We have seen this in the United States where there have often been strongly opposing forces within the nation, which has resulted in great pain and discipline. The Civil War and the Great Depression are illustrations of difficult times that our nation has gone through. The 1920's and the 1950's are 2 decades of great prosperity; however, since these decades were not followed spiritual growth, the following decade was more difficult.
13. One of the greatest presidents of the United States, Calvin Coolidge, was one of the presidents in the 1920's. Some of Coolidge's quotations include:
 - 1) "The foundations of our society and our government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings would cease to be practically universal in our country."
 - 2) "America seeks no earthly empire built on blood and force. No ambition, no temptation, lures her to thought of foreign dominions. The legions which she sends forth are armed, not with the sword, but with the cross. The higher state to which she seeks the allegiance of all mankind is not of human, but of divine origin. She cherishes no purpose save to merit the favor of Almighty God."
 - 3) "A government which lays taxes on the people not required by urgent public necessity and sound public policy is not a protector of liberty, but an instrument of tyranny."
 - 4) "Doubters do not achieve; skeptics do not contribute; cynics do not create. Faith is the great motive power, and no man realizes his full possibilities unless he has the deep conviction that life is eternally important, and that his work, well done, is a part of an unending plan."
14. Anytime the citizens of the United States look to a particular man or to a governmental system to solve their problems, we face great discipline. Our nation, as a whole, put a tremendous amount of faith in FDR, and the end result was 15 years of hard times.

The key to the solution of the problems of a nation is always the pivot, which can only be strengthened spiritually.

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One easy trap for the believer is thinking that there are political solutions for a nation.

Pivot Politics Versus Power Politics

Definition and Description:

1. Problems of life demand solution. These problems are both individual and collective. Self-righteousness is the motivator for power politics, which is the Satanic system for problem solving on earth.
2. While man cannot solve his personal problems, he likes to compensate by trying to solve collective problems in his society or nation.
3. There are two approaches to problem solving on a national scale: pivot politics and power politics.
4. Pivot politics is the divine solution to problems of life.
5. Pivot politics includes regeneration, advance in the plan of God through perception and application of doctrine, attaining maturity, and becoming part of the pivot which preserves a locale (city, state, nation).
6. Pivot politics adheres to principles of freedom and advocates the function of the laws of divine establishment in the national entity.
7. Power politics is the human and Satanic solution to problems.
8. Power politics is the concept of social action practiced by the National Council of Churches, the World Council of Churches, the Communist Party, all political parties, and the United Nations.
9. Power politics uses peace and love propaganda to achieve its goals. It stops people from thinking. Self-determination must not function on emotion. If this doesn't work, they resort to violence, tyranny, terror, and revolution to achieve their ends when people resist their propaganda.
10. Many believers become distracted from the plan of God by power politics. They become involved in socialism, the welfare state, and other Satanic plans for the establishment of the pseudo-millennium.

Pivot Politics versus Power Politics

1. Historical crisis clarifies the difference between pivot politics and power politics.
2. Unless the situation is hopeless, there is no historical crisis. Crisis means there is no apparent solution.
3. The crisis finds antithetical solutions from pivot politics and power politics.
4. Because the crisis finds power politics unable to cope with the situation, the crisis is intensified by irrationality, confusion, and violence on the part of the reversionist.
5. Pivot politics prepares the believer for the crisis through perception of doctrine, so that the faith-rest drill functions in claiming promises, reversing concentration, and coming to doctrinal conclusions.
6. Doctrine is utilized in reverse concentration under the second stage of the faith-rest drill. God uses prepared people in the crisis who know how to apply doctrine to the situation for divine solutions.
7. Pivot politics represents personal solutions to disaster through personal relationship with God through Jesus Christ.
8. Power politics represents collective human viewpoint. Its approach to crisis includes alliance and compromise with evil, the welfare state, and socialism.
9. In pivot politics, the means (doctrine) justifies the end (maturity). But in power politics, the end (e.g., socialist conquest) justifies the means (terrorism, revolution, violence).
10. Pivot politics emphasizes thought, reverse concentration, and grace; while power politics emphasizes action, e.g., violence, tyranny, arrogance, evil, self-righteousness, revolution and change.
11. Grace glorifies God; change glorifies man. We need unchanging doctrine for the changing world.

The Conflict of History.

1. There is a continuous battle between pivot politics and power politics. There is a difference in their modus operandi.
2. Bible doctrine demands that the believer reject power politics. For example, he must never approve of assassination or revolution. The solution in pivot politics is perception of doctrine, remembering the fact that Jesus Christ controls history, and advancing to spiritual maturity.
3. The larger the pivot, the greater the blessing, prosperity and effectiveness of the client nation.
4. By emphasizing change, power politics destroys establishment authority and the proper use of freedom.
5. Change upsets establishment and destroys freedom in the name of the common good. Therefore power politics, in the name of human good, destroys the essential characteristics of the angelic conflict:

Pivot Politics Versus Power Politics

- freedom.
6. Whatever the form of government, the practice of establishment principles sponsors human freedom in monarchy, oligarchy, and democracy.
 7. The change of power politics destroys human freedom by attacking establishment authority, personal privacy, property and free enterprise.
 8. Pivot politics offers solutions to crisis without tampering with human freedom.
 9. A pivot of mature believers breaks no laws, sponsors no violence, confiscates no one's property, does not intrude on privacy, but turns the world upside down through the invisible force of Bible doctrine and the function of the royal family honor code.
 10. Power politics tries to change the leopard's spots, while pivot politics only tries to change his direction.
 11. Power politics exchanges establishment evil for non-establishment evil. Therefore tyranny prevails, e.g., the French and Russian revolutions.
 12. Power politics is the believer on a crusade, full of scar tissue of the soul, with locked in arrogance, filled with self-righteousness, parlaying human good into evil, and distorting law through the advocacy of terrorism or revolution.
 13. Power politics means disruption of normal life in the name of human good, self-righteousness; it is the use of arrogance and self-sacrifice to destroy freedom.
 14. With power politics, responsible government is changed to irresponsible tyranny.
 15. Power politics uses human good to produce evil. Pivot politics uses doctrine to produce divine good.

Conclusion

Each believer must choose for involvement in the plan of God or try to improve Satan's world through human systems. Pivot politics uses doctrine to produce divine good. Power politics uses human good to produce evil.

This was taken from http://www.amadorbiblestudies.org/Notes/Romans/Rom11/Rom11_5.doc (Which will automatically open up in WP or in Word on your computer). In that document is included an illustration of pivot politics versus power politics using Elijah and Obadiah. If you are interested in that overall study, it is easier to access it from the online folder of <http://www.amadorbiblestudies.org/Notes/Romans/Rom11/> It ought to be emphasized that this doctrine was originally formulated by R. B. Thieme, Jr. and I have found some of these points written exactly the same way at [GraceDoctrine.org](http://www.gracedoctrine.org/); a James Rickard [slideplayer presentation](#); and [Grace and Truth ministries](#). This suggests to me that many of these points have a common search.

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Our concluding introductory principle:

How Does the Doctrine of the Client nation and of the Pivot Apply?

1. We are about to examine a number of military men, men who are named in the Bible.
2. The Bible never names the *greatest pacifists of all time*, but it does list the great military men of David's day.
3. All Israel is a client nation at this time.
4. This implies that there are a lot of believers in Israel and a number of believers who are mature.
5. Any time a nation is clearly a client nation, believers are squared away with regards to the divine institutions and their place in life as believers.

These are great men, but David is blessed by God, Who provided these men for him.

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Application: It is the year 2007? Should you support the war in Iraq? First of all, you are not the Commander-in-chief, so going to war is not your choice. Even if you are the highest ranking Senator in the capitol, this is not your call. This is the awesome choice and responsibility of the president. Now, should you react?

What About the Believer and Wars His Country Engages in?

1. Bear in mind that *how you feel about the war* is not even a little bit important; that is pretty much the least important thing in this world.
2. You must bear in mind that the Bible is never anti-military. Without going into any great detail here, you must recall the verse [Your sin will find you out](#). You may be surprised as to the context of this verse—the sin being spoken of is the sin of pacifism.
3. The Bible is never anti-nationalism, although it is anti-internationalism.
4. Therefore, if your country goes to war, you need to actually support the troops; you need to support the military, which means *you support their mission!*
5. You should never do anything which gives aid and comfort to the enemy. You should never do anything which suggests to our enemies that you do not have the resolve to support your military.
6. Maybe you don't like hearing about how many soldiers have died. Maybe you do not want to see war on your tv screen every evening. Maybe you are concerned when you hear the propaganda of the enemy. If you are, then consider this your personal sacrifice for the war—hold it in and pray for our troops.
7. Let's say, no matter what, there are no two ways about this: you know for a 100% fact that your country is 100% wrong and that your army is fighting a war which is 100% wrong. Then you pray for God to change things or you move to another country where your views are shared by the general majority (I understand the Costa Rica does not have a standing army). What you don't do is get involved in peace demonstrations which support the enemies of the United States. This gives them hope; this gives them resolve; this gives them the strength to keep fighting, and therefore, to be able to kill more of our own soldiers.
8. The war in Iraq is extremely unpopular at the time that I write this. There are over 50% of our population who don't like the war. However, this is one of the most easily justified wars in our history. We removed a dictator from power who had killed anywhere from 300,000 to over a million of his own people. This is a dictator who violated 17 UN resolutions/sanctions. This is a dictator who used weapons of mass destruction (biological warfare) against his own people, the Kurds and against at least one neighboring country. So, going into the country, after spending over a decade of saber rattling was overdue. Only Bush had the guts to do this; Clinton did not. This war morphed into a vacuum for terrorists; terrorists from all over the Mid East began to flock to Iraq to fight and to cause civil disturbances. The war changed, and it became even more important for us at that point. We have countries which sponsor terrorism; we have countries which foster terrorism. At the time that I write, Iran is probably the biggest potential threat that the United States will see for decades, and they are pouring men into Iraq to fight us. These are our enemies. They tell us over and over again that they are our enemies. They want to see us dead. They want to kill conservatives and liberals both; they want to kill males and females and little children; their hatred for us is surpassed only in their hatred for Israel. This should be one of the biggest no-brainers that we will ever face: these are our enemies in war, and therefore, we should kill them. And, it does not matter if we are there for 10 more months or 10 more years or 50 more years (we do have troops still in Germany and Japan from World War II). It is in our national interest for us to kill them there, rather than to allow them to come over here so that we can kill them here. Our soldiers are willing to stand and fight, and they understand these issues far better than we do. For this reason, we should allow our soldiers to do what they are trained to do—to kill the enemy—and we should do nothing which encourages our enemy.
9. I have had one friend of mine who said, that if I had my way, we would still be in Vietnam. To be frank with you, I don't have a neat, concise answer for Vietnam. I know that, without a doubt, the way we ended things there was absolutely wrong. Our exit from Vietnam could not have been a worse thing to do. As many as 3 million people died as a result of our leaving Vietnam. These are people who trusted us; these are people to whom we gave our word; these are people that we fought we side-by-side. We betrayed these people; and I don't know in who's universe this counts as a right thing. Our leaving that region emboldened the dictator in Cambodia that he then killed 1 million of his own people in order to

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impose his own rule over them. Our being in Vietnam simply was the thing which kept him from exercising as much evil as he had in his heart. How we should have handled this is, we should have bombed our true enemies, the North Vietnamese, in their cities. We should have taken the fight to them; we should not have allowed them to engage us in South Vietnam. Would this have solved everything? Would this have resulted in a world war? I don't know. Unlike thousands of people today, I still feel uncomfortable with being a Monday morning quarterback and saying, *hell, this is what we should have done, and everything would have been alright*. I simply do not know that. However, I do know, the way we left Vietnam was wrong and every person who had a hand in that should recognize that they have the blood of millions of innocents on their hands.

10. One last thing about the Vietnam war: we really do not know the complete affect of this war; we do not know if weapons build-up in Russia as a result of this war caused the Russian empire to collapse; we do not know if our involvement pointed Red China and Vietnam toward free enterprise (Ho Chi Minh City—Saigon—is far more capitalistic than the United States). My point in this is, even though the way we left was wrong, the effect of the Vietnam war could have been very beneficial. In that general era, Communism was increasing and taking over more nations; and since then, Communism has been losing ground and even nations that claim to be Communistic, like China and Vietnam, are very capitalistic and they may never return to a completely socialistic government simply because we were there for so many years.

It is easy for the unbeliever to be sucked into anti-war movements. They think that they are making the world a better place to live in; they can give standing to their personal sense of self-righteousness (the self-righteousness of liberals rivals that of the legalistic church goer). However, for the believer, you should be willing to sacrifice for the war effort of your country—even if that sacrifice is so trivial as to be able to endure the fact that you know a war is going on.

Taken from **1Chronicles 14** ([HTML](#)) ([PDF](#)).

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