

The Doctrine of War

Written and Compiled by Gary Kukis

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 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.

Topics		
Why God Allows War	False Hopes for Peace	God is very much a part of war
Military Preparedness and War	The most important asset in war is Bible doctrine in the soul	Killing and Lying in War
War and the New Testament	How does God feel about cowards in war?	Retreat from war
References to Other Doctrines		
Divine Institutions	Divine Establishment	Military
	Liberalism, Conservatism and Christianity	
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Patton's Prayer		The Abbreviated Doctrine of War (not completed yet)
Definition of Terms		Bibliography

Preface: The concept of war is a difficult one for believers, because there is so much suffering and pain in war. There are even some brands of Christians and cult-Christians who believe that war is somehow against God. This does not square with the Bible, where war is just as much a part of human life as rain and sunlight. Therefore, the believer needs to consider his place in life and his corporate relationship with his nation before God.

Acknowledgments: This doctrine is taken mostly from:

http://gracebiblechurchwichita.org/?page_id=313 My assumption is that, this originally came from one of R. B. Thieme, Jr.'s lectures. These notes have modified and appended.

<http://www.spokanebiblechurch.com/powerpoint/WarandGod.pdf> I believe that the pastor of this church was a student of Bob Thieme's.

Also included in this source material:

<http://www.scribd.com/doc/14293129/Doctrine-of-War> (Copied and found below)

<https://sites.google.com/site/rabbimike44/documents/-4-the-christian-doctrine-of-war>

1. War will continue to exist until the Millennium no matter what man does. Think simply of your own lifetime—in what year was there no war on this earth? In any given year, there are 5–15 wars going on, because that is the nature of man. Jesus warned that there would be wars and rumors of wars (Matt. 24:6). *Rumors of wars* indicates that they would be aware of wars going on in other countries. See also Matt. 24:4–7 Mark 13:5,7,8 Luke 21:9–10
2. In human history, there is a time for war. Judges 3:1–2 Eccles. 3:8
3. Let's take a moment and wax philosophically here: we all know that there is a great deal of pain and suffering, so why does God allow such pain and suffering in this world. Why doesn't God simply draw a line and say, "I will allow everything up to the point of war, but I will not allow that." There are several reasons for this:
 - 1) The life that we live is actually in the midst of a war, the Angelic Conflict. The conflict is real, the stakes are high, and there is a great deal of suffering and harm which is a result of the Angelic Conflict. If Satan could get a hold of us, he would destroy our lives, and keep us alive only for the purpose of making us suffer. Job 1:9–19 Luke 22:31
 - 2) There are some people who would never come to God apart from war. There is that saying, "There are no atheists in foxholes." Sometimes it takes something as jarring as war to cause some people to put their trust in Jesus Christ.
 - 3) The more hard-hearted people are (e.g., the Muslims), the more likely that they will experience war, and close up, during their lifetimes.
 - 4) God destroys large groups of people through war, as their function in the world is like a cancer. Gen. 19 Deut. 3:6 1Sam. 15
 - 5) God reconfigures the boundaries of nations through war.
4. War is the result of several factors in this dispensation:
 - 1) Man has a sinful nature. Jeremiah 17.9 Romans 7.20 James 4.1-2
 - 2) Satan is the temporary ruler of this world. John 14.30 John 16.11
 - 3) Satan has his own world system which he promotes. Ephesians 2.2 1 John 2.16-17
 - 4) Because these things continue to be true, the believer should not place false hope in the idea of a world without war. That is something that will never happen.
5. It is not unusual for leaders to suggest false hopes of peace. Jer. 6:14 1Thess. 5:3
6. A nation's leader cannot simply decide that he wants peace, and peace will come to pass. Psalm 120:7–8 **I have lived too long with those who hate peace. I am for peace; but when I speak, they are for war.** From Wikipedia: *The phrase "peace for our time" was spoken on 30 September 1938 by British Prime Minister Neville Chamberlain in his speech concerning the Munich Agreement and the Anglo-German Declaration. The phrase echoed Benjamin Disraeli, who upon returning from the Congress of Berlin in 1878 stated "I have returned from Germany with peace in our time." It is primarily remembered for its ironic value, as the German occupation of the Sudetenland began on the following day. Less than a year after the agreement, following continued aggression from Germany and its invasion of Poland, Europe was plunged into World War II.*¹

¹ From http://en.wikipedia.org/wiki/Peace_for_our_time accessed October 12, 2012.

7. God is a part of war. That is, God will take sides in a war. Psalm 58:10 **The righteous will rejoice when he sees the vengeance [of God]; he will bathe his feet in the blood of the wicked.** See also Exodus 14.13-14, 25 15.3 Num. 10:9-10 Judges 3:1-2 Psalm 144:1
8. The Second Person of the Trinity (Jesus Christ) is known as the Lord of the Armies (= the Lord of Hosts). 1Sam. 1:3, 11 4:4 15:2
9. The Second Person of the Trinity has killed thousands of enemy soldiers and will do so in the future. Isaiah 37.33-37 Zechariah 14.1-5 Revelation 19.11-15
10. God accomplishes specific purposes in war:
 - 1) God used a series of battles to prepare Israel for going into the land of promise. Num. 21 31-32
 - 2) He removes degenerate nations: Jericho in Joshua 5.13-6:27; Ai in Joshua 8
 - 3) He defeats the enemies of Israel, such as the Hagarites in 1Chronicles 5.18-22
 - 4) He uses war to protect families and nations. Nehemiah 4
 - 5) He uses war to gain peace. Ehud and Moabites in Judges 3.26-30
 - 6) God sometimes uses war as national discipline. Lev. 26:17, 25, 32 Judges 3:1-8 2Chron. 16:9
11. The military is necessary in order to preserve the freedom of a nation. Numbers 1:2-3 31:1-5 Joshua 1.6-11 11:23 Judges 8:1 1Chronicles 5.22 Psalm 18.34 Luke 14.31
12. A nation ought to be militarily prepared for war. Neh. 4:7-22 Psalm 144:1
13. A nation needs to be spiritually prepared for war. If they aren't, they ought not engage in war. Num. 14:35-45
14. Therefore, war demands mental attitude of courage. Deut. 20:1-14
15. War requires careful and expert planning. Prov. 20:18 **[Military] plans are established by counsel; you will wage war under wise guidance.** Prov. 24:6 **You shall wage war for yourself with strategies, and the victory results from the superiority of the advisor.**
16. War demands planning. Therefore, a leader must take into consideration logistics. Luke 14:31 **"What king, going to war against another king, will not first sit down and decide if he is able with 10,000 to oppose the one who comes against him with 20,000?"** Proverbs 24:1-6 (essentially a translation by R. B. Thieme, Jr.) **Do not be jealous/envious of the evil men, nor have insatiable desire to be with them, for their right lobes (hearts) devise destruction [and vengeance] and their lips talk cruelty. By means of doctrine/wisdom a house is built and by insight [and understanding] [of doctrine] he prepares himself. And by knowledge [of Bible doctrine], the rooms of the house shall be filled with all that is precious [divine viewpoint] and something stimulating [doctrine stimulates the thinking]. A wise warrior/man is strong and, a man of knowledge increases his abilities [in all fields of endeavor]. For by wise counsel [i.e, the advice of a mature believer, who makes decisions and stands by them] you will make your war, for victory is in the greatness of the one counseling.**
17. Certain nations plot war and seek to destroy freedom of others. Psalm 2:1-3 83:3-11 Neh. 4:1-8
18. A strong defense is sanctioned by God. Predator nations are best countered with a strong defense. Num. 2:1-32 Neh. 4:15-23 This is also a matter of logic; Ronald Reagan said, "Of the four wars in my lifetime, none came about because the U.S. was too strong."
19. The most important asset in war is Bible doctrine in the soul. Psalm 27:3 **Though an army deploy against me, my heart is not afraid; though war break out against me, still I am confident.** David, in this psalm, is thinking Bible doctrine; he has divine viewpoint.
20. God provided strength and training for David the military man; God trained David to fight in war. 2Sam. 22:35 Psalm 18:34 144:1
21. It is not sinful to kill in war. Deut. 7:2 20:16
22. It is not sinful to lie to the enemy in war. Joshua 2 2Sam. 15:31, 34 17:14
23. David appears to have invented counterinsurgency and covert warfare. God gives His clear and tacit approval to these tactics. See **2Samuel 15 (HTML) (PDF) (WPD)**.
24. Words used in the Bible often translated *to kill*.
 - 1) *nâkâh* (נָכַח) [pronounced *naw-KAWH*], which means *to smite, to assault, to hit, to strike*. Strong #5221 BDB #645. This word is used for legitimate killing in battle, to smite, sometimes with penalty. Genesis 14.5 Joshua 10.10 Exodus 3.20 1Samuel 17.9 18.7 Isaiah 37.36
 - 2) *râtsach* (רָצַח) [pronounced *raw-TSAHKH*] and this word means *murder, slay*. In the Qal active participle, the proper translation is *murderer* and *manslayer* when the death was unintentional. The Niphal is the passive stem and it refers to the one who was murdered. Strong's #7523 BDB #953.

- This word is used in the command against murder as well as for nonpremeditated killing. Exodus 20.13 Numbers 35.16 Deuteronomy 4.42 1Kings 21.19
- 3) *hârag* (הָרַג) [pronounced *haw-RAHG*], which means *to kill, to slay*, and, occasionally, *to execute* (Ex. 32:27 Lev. 20:15–16 Deut. 13:10). Strong's #2026 BDB #246. This word means to kill by intention or accident. Exodus 2.14 13.15 Judges 8.21 Psalm 135.10
 - 4) Verb *phoneuô* (φονεύω) [pronounced *fon-YOO-oh*], which means, 1) *to kill, slay, murder*; 2) *to commit murder*. Thayer definition only. Strong's #5407. This word is found in Matthew 5.21 19.18 Romans 13.9 James 4.2
 - 5) *apokteinô* (ἀποκτείνω) [pronounced *ap-ok-TI-no*], which means, 1) *to kill in any way whatever*; 1a) *to destroy, to allow to perish*; 2) *metaphorically to extinguish, abolish*; 2a) *to inflict mortal death*; 2b) *to deprive of spiritual life and procure eternal misery in hell*. Thayer Definitions only. Strong's #615. This word is found in Matthew 10.28 Luke 12.5
25. I have had contact with people who seem to think that, somehow, there was war in the Old Testament, but, somehow, things got changed in the New Testament. This is false. Several in the New Testament give their approval of war, military service and/or military training:
- 1) Christ in Matthew 8.5-10 Luke 14.31
 - 2) Luke in Acts 10.1-3, 22-25
 - 3) Paul in Acts 23.11-35 1 Corinthians 9:7 2Timothy 2:3-4
 - 4) Also, war is often used as a metaphor for the spiritual life in the Angelic Conflict. 1Tim. 6:12 Eph. 6:13–18
26. As believers, we can have spiritual peace in this life, but be in a nation which is at war or is touched by war.
- 1) Eternal relationship between God and man is based upon the death and resurrection of Jesus Christ and man's faith in Him. John 16.33 Eph. 2.13-18
 - 2) Temporal fellowship between God and the believer and between believers based on Christ's death and brought into the daily life through the ministry of the Holy Spirit. John 14.27 Gal. 5.22 1John 1:9
27. Although the New Testament does not condemn war or those in the military, it does not emphasize war as is found in the Old Testament. There are two reasons for this:
- 1) New Testament addressed primarily to believers, residents of God's spiritual kingdom, who engage in spiritual warfare.
 - 2) The spiritual battle is still set within context of nations in conflict, nations who continually replay the story, begun by Satan, of pride and rebellion. 2Corinthians 10.3-5 Ephesians 6.10-12 Acts 12 [Herod], Acts 16 [Paul], 2 Thessalonians 2.1-13 1 Peter 2.11-17).
28. Like all other disasters in life, the believer is not to be terrified by war. Luke 21:9
29. Common sense tells us that war is a part of life, as inherent to the human race as living and breathing. During your lifetime, there has never been a year where there are not 5–10 wars (or more) going on simultaneously. This is the story of human history.
30. Military men are cited as super grace heroes of the faith. 2Sam. 23 Hebrews 11:32–34
31. God deals with us corporately as well as individually. Therefore, if you live in a degenerate nation, do not be surprised if you are sucked into war and many of your people killed. Gen. 14
32. War is for adult males, not women and children. Num. 1:3,26 Deut. 24:5
33. There is a time when it is a sin not to go to war. The implication is, if your fellow countrymen are going to war, you don't sit at home. Num. 31:1–8 32:1–23
34. The believer is to fight for the free function of his own soul (divine institution #1); for the ability to engage in free enterprise (divine institution #2); for his wife and family (divine institutions 3–4); and for his nation. (Divine institution #5). Neh. 4:14 (fighting for one's home is both fighting for the family and for the fruits of one's labors legitimately earned through labor) See the [Doctrine of Divine Institutions](#), found in The Doctrine of **Divine Establishment** ([HTML](#)) ([PDF](#)).
35. There are times when it is not right to go to war.
- 1) When the Jews returned from spying out the land, 10 of the 12 spies were against going to war. They also talked others into opposing going to war. Because of their mental attitude, God told them not to attack the heathen in the land. Num. 14
 - 2) When Rehoboam, the son of Solomon was about to go to war, God told him not to. 2Chron. 11:1–4
36. The concept of the military:

- 1) Under Divine Institution #5, national freedom is preserved by the military.
 - 2) There are two factors which protect a nation:
 - (1) Spiritual factor: doctrine in the souls of the believer-citizens. Genesis 14:17–20 Neh. 4:14
 - (2) Divine establishment factors: good training, tactics, strategy, the courage of the military.
 - 3) Failure of the military may be caused by:
 - (1) Lack of courage. Num. 13:25–33 Neh. 4:14
 - (2) No self-discipline.
 - (3) Emotional revolt of the soul. Num. 14:1–4
 - (4) Poor military discipline; no respect for authority. Num. 14:39–45
 - (5) Lack of spiritual incentive to fight.
 - (6) Unrighteous cause.
 - 4) The status of the military is an indicator of national character.
 - 5) See the **Doctrine of the Military (HTML) (PDF)**.
37. The military image of the Lord Jesus Christ:
- 1) He fought for the Jews of the Exodus generation. Exodus 14:13–4
 - 2) He fought for the conquest generation. Joshua 10:8–14
 - 3) He fought for Israel during the Assyrian campaign. Isaiah 36:1–37:38
 - 4) He will fight for Israel at Second Advent. Zechariah 14:1–3 Revelation 19:11–21
38. How does God feel about cowards in war? God had given the land of Canaan to the Exodus generation, Gen X, the adults who walked out of Egypt, seeing many signs and wonders. God gave them the land and told them to go in and take it. However, they became afraid because when scouting out the land, it became clear that some of these people were giants (they were much larger than the Israelites). And the people of Israel cried and shook with fear, because God wanted them to go to war and to take the land, and their enemies would be too fearsome. All of this is recorded in Num. 13–14. And How did God feel about that generation? *For forty years I loathed that generation and said, "They are a people who go astray in their thinking, and they have not known My ways."* (Psalm 95:10). *For who were those who heard and yet rebelled? Was it not all those who left Egypt led by Moses [which is Gen X]? And with whom was God provoked for forty years? Was it not with those who sinned, whose bodies fell in the wilderness [the sin unto death]? And to whom did He swear that they would not enter His rest, but to those who were disobedient?* (Heb. 3:16–18). And how did they sin? They were faithless, they did not trust God, and they did not go to war to take the land as God had told them to.
39. Nations and aggressors typically use propaganda to persuade other nations not to resist their attacks. The propaganda appeals to the cowards and “peace at any price people” (Isaiah 36-37). Communist nations have been heavily involved in the “peace movement” in the United States to turn youth against their own nation; while these communist nations continue to kill far more people in peacetime than other nations destroy in war.
40. God’s plan calls for peace in the Millennium. Isaiah 2:1–4 (HCSB) *The vision that Isaiah son of Amoz saw concerning Judah and Jerusalem: In the last days the mountain of the LORD's house will be established at the top of the mountains and will be raised above the hills. All nations will stream to it, and many peoples will come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob. He will teach us about His ways so that we may walk in His paths." For instruction will go out of Zion and the word of the LORD from Jerusalem. He will settle disputes among the nations and provide arbitration for many peoples. They will turn their swords into plows and their spears into pruning knives. Nations will not take up the sword against other nations, and they will never again train for war.*
41. Retreat from war:
- 1) If you are a believer in Jesus Christ and you believe that your nation is on the wrong side, then you leave your nation and join the other side. In the examples given, there were people who became spies for the other side. This meant that they were willing to give their lives for the other side (which is, in the first case, the Jews; and in the second example, is siding with King David against his son Absalom). Joshua 2 2Sam. 15 This is very different from someone like Jane Fonda who goes over the North Vietnam and sits on a tank for some propaganda photos, and then returns to the United States to continue making money in our free enterprise system.

- 2) There are times in the Bible when God recommended that Israel submit to another nation; and this ought to be considered when a nation is deep into degeneracy.
- 3) God is against unjust aggression (Psalm 68.30; 140.1-2; Jeremiah 50.17-18).
42. Pacifists, liberals and those influenced by the communist party use certain passages to try to condemn all warfare. Each passage can be explained. Nothing in the Bible says that military service, war, or killing the enemy in battle is wrong. Exodus 20.13 Isaiah 2.4 with Joel 3.9-10 Matthew 5.9, 43-44 These passages are explained in **Liberalism, Conservatism and Christianity (HTML) (PDF)**.
43. Thomas Aquinas (1225-1274) gave three requirements for a war to be a just war.
 - 1) The leader of a nation has the authority and responsibility to wage war to protect the citizens from external enemies.
 - 2) A nation wages war to avenge an attack or a wrong inflicted.
 - 3) A nation must wage war to advance good or to avoid evil.
44. Quotations from believers about war (this is so that you can see, this is not a new doctrine or a new understanding of the concept of war):
 - 1) Aquinas, "It is their [civil government] business to have recourse to the sword of war in defending the common [welfare] against external enemies."
 - 2) Augustine, "The natural order conducive to peace among mortals demands that the power to declare and counsel war should be in the hands of those who hold the supreme authority."
 - 3) Aquinas, "A just cause is required."
 - 4) Augustine, "A just war is apt to be described as one that avenges wrongs, when a nation or state has to be punished, for refusing to make amends for the wrongs inflicted by its subjects, or to restore what has been seized unjustly."
 - 5) Aquinas, "[To be a just war it is] necessary that belligerents should have a rightful intention, so that they intend the advancement of good, or the avoidance of evil."
 - 6) Augustine, "True religion looks upon as peaceful those wars that are waged not for motives of aggrandizement, or cruelty, but with the object of securing peace, of punishing evil-doers, and of uplifting the good."
 - 7) Martin Luther, "Without armaments peace cannot be kept; wars are waged not only to repel injustice but also to establish a firm peace."
 - 8) President George W. Bush, "We don't need anybody's permission [to defend our country]....I will not leave the American people at the mercy of the Iraqi dictator and his weapons."
 - 9) President George W. Bush, "But [Saddam should disarm] in the name of peace and the security of the world. If he won't do so voluntarily, we will disarm him."
 - 10) President George W. Bush, "I'm convinced that a liberated Iraq will be important for that part of the world."
 - 11) President George W. Bush, "My faith sustains me because I pray daily, I pray for guidance and wisdom and strength....If we were to commit our troops—if we were to commit our troops—I would pray for their safety, and I would pray for innocent Iraqi lives as well."
 - 12) And from one establishment-oriented unbeliever: Patrick Henry, "It is in vain, sir, to extenuate the matter. Gentlemen may cry, peace, peace!—but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me: Give me liberty, or give me death!
45. The leader or leadership of a nation must protect that nation. The king, president, premier, constitution, or other authority has the God-ordained responsibility to protect the people under his authority. If an aggressor makes plans or does attack, the leadership must take military action to protect his nation. Failure to do so is failure to fulfill his biblical mandate. This is true under the laws of divine establishment, whether or not the leader is a believer or the nation has a majority of believers or not. Romans 13.1-6
46. The United States is founded upon such establishment principles. The United States Constitution gives the President the responsibility and the authority, as commander in chief of the military, to wage war for the protection of the nation and its citizens. U. S. Constitution, Article II, Section 2, "The president shall be

commander in chief of the army and navy of the United States, and of the militia of the several states, when called into the actual service of the United States.” Compare with Article I, Section 8, “The Congress shall have power... to declare war.”

47. Summary and personal application:
- 1) Military service is honorable.
 - 2) It is not sin or wrong to kill the enemy in war; it is right and it is my duty.
 - 3) Just wars must be fought to protect and preserve life and freedom.
 - 4) Aggressors who threaten our life and freedom must be removed—most often by death in war.
 - 5) Those who refuse to fight or support our military in just wars are either cowards or confused.
 - 6) The President of the United States has a responsibility to seek out and kill those who attack us.
 - 7) I am responsible to pray for my President and leaders.
48. As an aside, I was not a member of any of the armed forces. Through most of my young life, I was a liberal pacifist. However, as a commentator of Scripture, I have to write about what is here in the Bible. It would be wrong for me to somehow try to justify my behavior as a young person; or to ignore this vital topic because of my lack of personal experience. I appreciate and am in awe of the great men and women who have joined the armed forces of the United States and have risked their lives for the freedom of this great nation.
49. There is a doctrine about when war is **justified**.

Topics

Charts, Maps and Short Doctrines

I just finished reading *Killing Patton*, by Bill O'Reilly. It was excellent. Patton's prayers were outstanding. Here is the prayer said by Patton, on his knees, at a chapel in Luxembourg City on December 23, 1944:

Patton's Prayer

"Sir, this is Patton speaking. The last fourteen days have been straight from hell. Rain, snow, more rain, more snow - and I'm beginning to wonder what's going on in Your headquarters. Whose side are You on, anyway?

For three years my chaplains have been explaining that this is a religious war. This, they tell me, is the Crusades all over again, except that we're riding tanks instead of chargers. They insist we are here to annihilate the German Army and the godless Hitler so that religious freedom may return to Europe. Up until now I've gone along with them, too. You have given us Your unreserved cooperation. Clear skies and a calm sea in Africa made the landings highly successful and helped us to eliminate Rommel. Sicily was comparatively easy and You supplied excellent weather for our armored dash across France, the greatest military victory that You have thus far allowed me.

You have led German units into traps that made their elimination fairly simple. But now, You've changed horses in midstream. You seem to have given von Rundstedt every break in the book and frankly he's been beating hell out of us. My army is neither trained nor equipped for winter warfare. An as You know this weather is more suitable for Eskimos than for southern cavalrymen.

But now, Sir. I can't help but feel that I have offended You in some way. That suddenly You have lost all sympathy with our cause. That You are throwing in with von Rundstedt and his paperhanging-god. You know without me telling You that our situation is desperate. Sure, I can tell my staff that everything is going according to plan, but there's no use telling You that the 101 st Airborne is holding out against tremendous odds in Bastogne, and that this continual storm is making it impossible to supply them even from the air.

I've sent Hugh Gaffey, one of my ablest generals, with his 4th Armored Division, north toward that all-important road center to relieve the encircled garrison and he's finding Your weather much more difficult than he is the Krauts. I don't like to complain unreasonably, but my soldiers from the Meuse to Echternach are suffering the

Patton's Prayer

tortures of the damned. Today I visited several hospitals, all full of frostbite cases and the wounded are dying in the fields because they cannot be brought back for medical care.

But this isn't the worst of the situation. Lack of visibility, continued rains have completely grounded my air force. My technique of battle calls for close-in-fighter support, and if my planes can't fly, how can I use them as aerial artillery? Not only is this a deplorable situation, but, worse yet, my reconnaissance planes haven't been in the air for fourteen days, and I haven't the faintest idea of what's going on behind German lines.

Damn it Sir, I can't fight a shadow. Without Your cooperation from a weather standpoint I am deprived of an accurate disposition of the German armies and how in hell can I be intelligent in my attack? All this probably sounds unreasonable to You, but I have lost all patience with Your chaplains who insist that this is a typical Ardennes winter, and that I must have faith.

Faith and patience be damned! You have just got to make up Your mind whose side You're on. You must come to my assistance, so that I may dispatch the entire German Army as a birthday present to Your Prince of Peace.

Sir, I have never been an unreasonable man; I am not going to ask You for the impossible. I do not even insist on a miracle, for all I request is four days of clear weather.

Give me four clear days so that my planes can fly, so that my fighter-bombers can bomb and strafe, so that my reconnaissance may pick out targets for my magnificent artillery. Give me four days of sunshine to dry this blasted mud, so that my tanks may roll, so that ammunition and rations may be taken to my hungry, ill-equipped infantry. I need these four days to send von Rundstedt and his godless army to their Valhalla. I am sick of this unnecessary butchery of American youth, and in exchange for four days of fighting weather, I will deliver You enough Krauts to keep your bookkeepers months behind in their work. Amen"

The weather cleared that day.

This prayer was in Bill O'Reilly's book, along with several other prayers by General George Patton, but I took this from <http://the-american-catholic.com/2014/12/16/pattons-prayer/> accessed May 2, 2015.

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The Abbreviated Doctrine of War

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Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well.

Definition of Terms	
Client Nation	Client-Nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a pivot sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one's own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations.
Cycles of Discipline (Stage of National Discipline)	A national entity which is a client nation to God is under both God's protection and His discipline (much like the individual believer). As a nation moves further and further from God, God may impose disciplinary measures on that nation, which include economic disaster, illness, civil unrest, military defeat, and even invasion which may include a slavery or dispersion of the people. These cycles are found in Lev. 26. Although these warnings are designed for Israel, all client nations to God may face similar downward historical trends.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers).
Fifth Cycle of Discipline (the 5th Stage of National Discipline)	The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.

Some of these definitions are taken from

- http://gracebiblechurchwichita.org/?page_id=1556
- <http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>
- <http://rickhughesministries.org/content/Biblical-Terms.pdf>
- <http://www.realtime.net/~wdoud/topics.html>
- <http://www.wordoftruthministries.org/termsanddefs.htm>
- <http://www.theopedia.com/>
- <http://www.gbible.org/index.php?proc=d4d>

Bibliography

http://gracebiblechurchwichita.org/?page_id=313 My assumption is that, this originally came from one of R. B. Thieme, Jr.'s lectures. It has been modified somewhat and appended.

<http://www.spokanebiblechurch.com/powerpoint/WarandGod.pdf> I believe that the pastor of this church was a student of Bob Thieme's.

Also included in this source material:

<http://www.scribd.com/doc/14293129/Doctrine-of-War> (Copied and found below)

<https://sites.google.com/site/rabbimike44/documents/-4-the-christian-doctrine-of-war>

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