

A Biblical Case **for a Nonintervention** **Foreign Policy**



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- I. The stated and commonly believed pillars of US foreign policy in the Middle East.
 1. We are fighting terrorists on their own soil so they don't come here.
 2. We are a righteous nation and we need rid the world of evil.
 3. We are spreading freedom and democracy to the oppressed peoples abroad.
 4. We must stand for and defend Israel.

- II. Why US foreign policy in the Middle East is largely flawed and wrong from a biblical perspective.
 1. Christians have a faulty understanding of who the real Israel is.
 2. Therefore there is a false burden imposed on us to support the nation of Israel.
 3. We have discarded and forgotten the biblical position of nonintervention and nonaggression.
 4. We are not obeying our own laws concerning war.
 5. We have adopted the unbiblical concept of debt and paper money which our wars are fueled by.
 6. We are not a righteous nation. What business do we then have to try to force our immorality on others?
 7. We are likely modern day Assyria and Babylon and are the rod in God's hand to destroy wicked nations, but will most likely be destroyed by God after he is done with us.

- III. The biblical justification for this study.
 1. War and any important decisions should be made with wise and much counsel.
 - A. We are supposed to make war with good advice and by counsel.
 - B. **Pro 20:18** - Every purpose is established by counsel: and with good advice make war.
 - C. We should only make war with wise counsel, and safety is found in the multitude of counselors.
 - D. **Pro 24:6** - For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.
 - E. Without good counsel purposes are disappointed, but they are established in the multitude of counselors.
 - F. **Pro 15:22** - Without counsel purposes are disappointed: but in the multitude of counsellors they are established.
 - G. Where there is no counsel, the people fall.
 - H. **Pro 11:14** - Where no counsel is, the people fall: but in the multitude of counsellors there is safety.
 2. So what business do we have in scrutinizing US war-making interventionist policies in the Middle East from a biblical perspective?
 - A. The scriptures are our counselors.
 - B. **Psa 119:24** - Thy testimonies also are my delight and my counsellors.
 - C. They should be our guide in every area of life.
 - D. **Psa 119:105** - Thy word is a lamp unto my feet, and a light unto my path.

- E. We should take heed to its instruction and reproofs.
 - i. **Psa 119:9** - Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word.
 - ii. **Pro 6:23** - For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life:

IV. Christians have a faulty understanding of who the real Israel is.

1. Many Christians, especially those who subscribe to Dispensationalism, believe that the Jews living in modern day Israel are the chosen peculiar people of God.
2. This belief is based on Old Testament passages such as these:
 - A. God is called *the God of Israel* 201 times in the O.T. ex: (**Exo 5:1; Isa 45:15**), but, interestingly, only twice in the N.T., and both times before the death of Christ (**Mat 15:31; Luk 1:68**).
 - B. God called Israel His chosen and his servant.
 - i. **Isa 41:8** - But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.
 - ii. **Isa 41:9** - Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.
 - C. God said that he redeemed Israel and they were His.
 - D. **Isa 43:1** - But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.
 - E. Israel were God's elect.
 - F. **Isa 45:4** - For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.
 - G. God said He would not forget them and that he had blotted out their sins.
 - i. **Isa 44:21** - Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.
 - ii. **Isa 44:22** - I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee.
 - H. God said that he would save Israel with an everlasting salvation.
 - I. **Isa 45:17** - But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.
3. A fundamental rule of bible study is that the O.T. is to be understood in light of the N.T. and the N.T. is used to interpret the O.T.
 - A. The New Testament, the word of the apostles, is a *more sure word of prophecy*.
 - i. **2Pe 1:19** - We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:
 - ii. It is as a light that shines in the dark places of the Old Testament.
 - iii. We would do well if we take heed to this.
 - B. The New Testament is a *better testament*.

- C. **Heb 7:22** - By so much was Jesus made a surety of a better testament.
- D. The New Testament is characterized by *great plainness of speech* in contradistinction to the Old Testament which was *veiled*.
 - i. **2Co 3:12** - Seeing then that we have such hope, we use great plainness of speech:
 - ii. **2Co 3:13** - And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
- E. If we would read the N.T., and specifically the epistles of Paul, we would understand the mystery that was made know to him: that the Gentiles have been made fellow-heirs, of the same body, and partakers of God's promises with Israel.
 - i. **Eph 3:3** - How that by revelation he made known unto me the mystery; (as I wrote afore in few words,
 - ii. **Eph 3:4** - Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)
 - iii. **Eph 3:5** - Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;
 - iv. **Eph 3:6** - That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:
- 4. When we apply these scriptural principles, we will find out who the real Israel is.
 - A. The New Testament makes it very clear that there are two Israels.
 - i. **Rom 9:6** - Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:
 - ii. Not all of the natural posterity of Abraham are God's Israel.
 - a. **Rom 9:7** - Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
 - b. **Rom 9:8** - That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
 - c. **Gal 4:28** - Now we, brethren, as Isaac was, are the children of promise.
 - d. **Gal 4:29** - But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.
 - e. **Gal 4:30** - Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.
 - iii. Not all the natural posterity of Isaac are God's Israel (**Rom 9:10-13**).
 - a. **Rom 9:10** - And not only this; but when Rebecca also had conceived by one, even by our father Isaac;
 - b. **Rom 9:11** - (For the children being not yet born, neither having done any good or evil, that the purpose of God

- according to election might stand, not of works, but of him that calleth;)
- c. **Rom 9:12** - It was said unto her, The elder shall serve the younger.
 - d. **Rom 9:13** - As it is written, Jacob have I loved, but Esau have I hated.
- iv. Not even all of the natural posterity of Israel (Jacob) are God's Israel.
 - a. **Rom 9:27** - Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
 - b. **Rom 9:28** - For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.
 - c. **Rom 9:29** - And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.
- B. It matters not if one is a natural child of Abraham, but rather if one is a child of the promise to Abraham.
- i. **Rom 9:8** - That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
 - ii. The promises to Abraham were made to two people: Abraham and his seed which is Christ.
 - iii. **Gal 3:16** - Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
 - iv. Those who belong to Christ (Jew and Gentile) are therefore Abraham's and heir according to the promise.
 - a. **Gal 3:28** - There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.
 - b. **Gal 3:29** - And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
 - v. It is they which are of faith which are the children of Abraham, not they which are of blood only.
 - vi. **Gal 3:7** - Know ye therefore that they which are of faith, the same are the children of Abraham.
- C. With the coming of Christ and the writing of the New Testament in His blood and the abolishing of the Old Testament, the Gentiles who used to be aliens from the commonwealth of Israel are now part of it.
- a. **Eph 2:11** - Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

- b. **Eph 2:12** - That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
 - c. **Eph 2:13** - But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.
 - d. **Eph 2:14** - For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;
 - e. **Eph 2:15** - Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;
 - f. **Eph 2:16** - And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:
 - g. **Eph 2:17** - And came and preached peace to you which were afar off, and to them that were nigh.
 - h. **Eph 2:18** - For through him we both have access by one Spirit unto the Father.
 - i. **Eph 2:19** - Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
 - j. **Eph 2:20** - And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;
 - k. **Eph 2:21** - In whom all the building fitly framed together groweth unto an holy temple in the Lord:
 - l. **Eph 2:22** - In whom ye also are builded together for an habitation of God through the Spirit.
 - i. This is why Paul says *we are the circumcision* to a Gentile church.
 - a. **Php 3:3** - For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.
 - b. Gentiles who are in Christ are as much true Jews as are natural Jews who are in Christ.
 - ii. This is why Paul could go as far as to say *he is NOT a Jew, which is one outwardly...but he IS a Jew, which is one inwardly*.
 - a. **Rom 2:28** - For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:
 - b. **Rom 2:29** - But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.
- D. Being a natural Jew means absolutely nothing in the eyes of God on this side of the cross.
- i. **1Co 7:19** - Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

- ii. **Gal 6:15** - For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
- iii. **Col 3:11** - Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

E. The true *Israel of God* are those Jews and Gentiles which are in Christ.

- i. **Gal 6:15** - For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
- ii. **Gal 6:16** - And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

V. The false burden which is placed on us to support the nation of Israel.

1. Misguided people who don't understand who the real Israel is misuse Old Testament verses to convince people that we must support and defend the modern-day nation of Israel.
2. They cite verses that say that God will bless them that bless Israel and curse them that curse Israel such as.

- i. **Gen 12:3** - And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
- ii. **Gen 27:29** - Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.
- iii. **Num 24:9** - He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

A. This promise was made to Abraham and *his seed*.

- i. **Gen 12:3** - And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.
- ii. **Gen 22:17** - That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;
- iii. **Gen 22:18** - And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.
- iv. **Gen 26:4** - And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;
- v. **Gen 28:14** - And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

B. Jesus Christ was the seed to whom the promise was made.

- C. **Gal 3:16** - Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.
 - D. All that are in Christ, both Jews and Gentiles, are Abraham's seed and heirs of that promise.
 - E. **Gal 3:29** - And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
 - F. Therefore, those who bless *the Israel of God* (God's elect Jews and Gentiles) will be blessed and those who curse them will be cursed.
 - i. **Gal 6:15** - For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
 - ii. **Gal 6:16** - And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.
3. They cite verses that say that God has a special interest in Israel, such as:
- i. **Psa 105:10** - And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant:
 - ii. **Psa 114:2** - Judah was his sanctuary, and Israel his dominion.
 - iii. **Psa 125:5** - As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: but peace shall be upon Israel.
 - iv. **Psa 130:8** - And he shall redeem Israel from all his iniquities.
 - v. **Psa 135:4** - For the LORD hath chosen Jacob unto himself, and Israel for his peculiar treasure.
- A. As has already been plainly proved from the New Testament, there are two Israels.
 - B. **Rom 9:6** - Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel:
 - C. The natural-only Israel are not the children of God, nor are they the children of the promise.
 - i. **Rom 9:7** - Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.
 - ii. **Rom 9:8** - That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.
 - D. God has cast off this reprobate portion of Israel and has no interest in them at all.
 - i. **Rom 9:27** - Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
 - ii. **Rom 9:28** - For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.
 - iii. **Rom 9:29** - And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

- iv. **Rom 11:2** - God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,
 - v. **Rom 11:7** - What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded
 - vi. **Rom 11:8** - (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.
 - vii. **Rom 11:9** - And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:
 - viii. **Rom 11:10** - Let their eyes be darkened, that they may not see, and bow down their back alway.
- E. The Israel that God has a special interest in are those who are in Christ who are Abraham's seed.
- F. **Gal 3:29** - And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.
- G. The Israel that God has a special interest in are those who are spiritual Israelites (Jews and Gentiles), not natural Israelites.
- i. **Rom 2:28** - For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:
 - ii. **Rom 2:29** - But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.
 - iii. **Php 3:3** - For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.
4. They cite verses that say that we should pray for the peace of Jerusalem and that God loves Jerusalem, such as:
- i. **Psa 122:6** - Pray for the peace of Jerusalem: they shall prosper that love thee.
 - ii. **Psa 125:2** - As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever.
 - iii. **Psa 135:21** - Blessed be the LORD out of Zion, which dwelleth at Jerusalem. Praise ye the LORD.
 - iv. **Psa 137:6** - If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.
- A. There are two Jerusalems: one that's below on the earth that now is and which is in bondage, and one that is above in heaven which is free.
- i. **Gal 4:25** - For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.
 - ii. **Gal 4:26** - But Jerusalem which is above is free, which is the mother of us all.
- B. The heavenly Jerusalem is the church, which is the Jerusalem that God loves and for whose peace He is concerned.

- i. **Heb 12:22** - But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,
 - ii. **Heb 12:23** - To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
 - iii. **Rev 21:2** - And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.
 - iv. **Rev 21:9** - And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.
 - v. **Rev 21:10** - And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,
 - vi. **Eph 5:23** - For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.
 - vii. **Eph 5:25** - Husbands, love your wives, even as Christ also loved the church, and gave himself for it;
- C. God calls earthly Jerusalem Sodom and Egypt.
- D. **Rev 11:8** - And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.
5. They cite verses that say that God has a special interest in Zion, such as:
- i. **Psa 48:2** - Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.
 - ii. **Psa 69:35** - For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.
 - iii. **Psa 76:2** - In Salem also is his tabernacle, and his dwelling place in Zion.
 - iv. **Psa 129:5** - Let them all be confounded and turned back that hate Zion.
 - v. **Psa 132:13** - For the LORD hath chosen Zion; he hath desired it for his habitation.
- A. The Sion (Zion) that God has a special interest in is the heavenly mount Sion, which is the heavenly Jerusalem, the church.
- i. **Heb 12:22** - But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,
 - ii. **Heb 12:23** - To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,
 - iii. **Rev 14:1** - And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.
- B. This point was thoroughly proved in the previous section.

6. The unbelieving Jews who largely make up the population of the modern nation of Israel are antichrists. Why should Christians support them?
- A. They deny that Jesus is the Christ which makes them antichrists by definition.
 - a. **1Jn 2:22** - Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.
 - b. **1Jn 2:23** - Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.
 - i. They have the spirit of antichrist which is not of God.
 - ii. **1Jn 4:3** - And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.
 - iii. They are deceivers and antichrists.
 - iv. **2Jn 1:7** - For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.
 - v. They don't abide in the doctrine of Christ and therefore they have not God.
 - vi. **2Jn 1:9** - Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.
 - B. They hate Jesus Christ and therefore hate God.
 - a. **Joh 15:23** - He that hateth me hateth my Father also.
 - b. **Luk 10:16** - He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.
 - i. They are *the world* that hate Jesus, God the Father, and Christians.
 - a. **Joh 15:18** - If the world hate you, ye know that it hated me before it hated you.
 - b. **Joh 15:19** - If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
 - c. **Joh 15:20** - Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.
 - d. **Joh 15:21** - But all these things will they do unto you for my name's sake, because they know not him that sent me.
 - e. **Joh 15:22** - If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.
 - f. **Joh 15:23** - He that hateth me hateth my Father also.
 - g. **Joh 15:24** - If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

- h. **Joh 15:25** - But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.
 - ii. We should not love *the world*.
 - a. **1Jn 2:15** - Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.
 - b. **1Jn 2:16** - For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.
 - iii. We should not be friends with *the world* (**Jam 4:4**).
 - iv. **Jas 4:4** - Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.
 - v. Jesus would not even pray for *the world*.
 - vi. **Joh 17:19** - And for their sakes I sanctify myself, that they also might be sanctified through the truth.
 - C. Should we as Christians help the ungodly and love them that hate the LORD?
 - D. **2Ch 19:2** - And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD? therefore is wrath upon thee from before the LORD.
7. This doesn't mean that we should not preach the gospel to them and tell them to repent just like we would to any other sinner.

VI. We have discarded and forgotten the biblical position of nonintervention and nonaggression.

1. Proponents of an interventionist and imperialist foreign policy will cite O.T. examples of where God commanded Israel to utterly destroy wicked nations and possess them.
 - i. **Jos 6:17** - And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.
 - ii. **Jos 6:18** - And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.
 - iii. **Jos 6:19** - But all the silver, and gold, and vessels of brass and iron, are consecrated unto the LORD: they shall come into the treasury of the LORD.
 - iv. **Jos 6:20** - So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.
 - v. **Jos 6:21** - And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

- vi. **1Sa 15:2** - Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.
 - vii. **1Sa 15:3** - Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.
- A. They will say that God hasn't changed and therefore a Christian nation such as the USA still has such a mandate.
- i. **Mal 3:6** - For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.
 - ii. **Heb 13:8** - Jesus Christ the same yesterday, and to day, and for ever.
- B. While God hasn't changed, His law has.
- i. **Heb 7:12** - For the priesthood being changed, there is made of necessity a change also of the law.
 - ii. **Heb 8:13** - In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.
 - iii. **2Co 3:6** - Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.
 - iv. **2Co 3:7** - But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:
 - v. **2Co 3:8** - How shall not the ministration of the spirit be rather glorious?
 - vi. **2Co 3:9** - For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.
 - vii. **2Co 3:10** - For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.
 - viii. **2Co 3:11** - For if that which is done away was glorious, much more that which remaineth is glorious.
 - ix. **2Co 3:12** - Seeing then that we have such hope, we use great plainness of speech:
 - x. **2Co 3:13** - And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:
- C. Jesus showed that O.T. precedents of this type have no *natural* application in the N.T.
- i. **Luk 9:51** - And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem,
 - ii. **Luk 9:52** - And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.
 - iii. **Luk 9:53** - And they did not receive him, because his face was as though he would go to Jerusalem.

- iv. **Luk 9:54** - And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?
 - v. **Luk 9:55** - But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.
 - vi. **Luk 9:56** - For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.
- D. As was before proved, God's Israel under the New Testament is the church, not the USA, the UK, or even the modern nation of Israel.
- i. Therefore, the USA is not the new Israel and has no Manifest Destiny to conquer other nations and create an imperial empire.
 - ii. Since we are now under the New Testament, where in the N.T. does any country have a commandment from God to start aggressive wars with its neighbors?
 - iii. For example: what if our government wanted to wage war on Mexico when they had not attacked us, and they gave as justification for it that they were a bunch of drug-running, pagan, catholic savages who were polluting the land with their sin and needed to be eliminated based on principles God gave to Israel in the O.T.?
 - iv. Where is there a commandment in the N.T. for us to do that?
 - v. What justification could a neocon Christian give from the New Testament to wage such a war of aggression?
2. The New Testament counterpart of the these Old Testament commandments would be for Christians to mortify (kill) the sins of their flesh and spare none of them.
- i. **Col 3:5** - Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:
 - ii. **Col 3:6** - For which things' sake the wrath of God cometh on the children of disobedience:
 - iii. **Col 3:7** - In the which ye also walked some time, when ye lived in them.
 - iv. **Col 3:8** - But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.
 - v. **Col 3:9** - Lie not one to another, seeing that ye have put off the old man with his deeds;
- A. The weapons of the church's (spiritual Israel) warfare are not carnal, but rather spiritual.
- i. **2Co 10:3** - For though we walk in the flesh, we do not war after the flesh:
 - ii. **2Co 10:4** - (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;)
 - iii. **2Co 10:5** - Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

- B. We cast down *imagination*s, not walls.
- C. We bring *thoughts* into captivity, not nations.
- D. We mortify *our own sins*, not dictators.

3. Nonintervention is not pacifism.

- A. Nonintervention - 1. Absence of intervention; in international politics, systematic non-interference by a nation in the affairs of other nations except where its own interests are directly involved.
- B. Pacifism - 1. The policy or doctrine of rejecting war and every form of violent action as means of solving disputes, esp. in international affairs; the belief in and advocacy of peaceful methods as feasible and desirable alternatives to war.
- C. The Bible doesn't condemn soldiering or war in all circumstances.
 - i. When soldiers came to John the Baptist to be baptized, he told them to be just, honest, and content, but not to forsake their profession as soldiers.
 - ii. **Luk 3:14** - And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.
 - iii. Centurions were blessed on different occasions in the N.T.
 - a. Centurion - 1. The commander of a century in the Roman army.
 - b. Century - 1. a. Rom. Hist. A division of the Roman army, constituting half of a maniple, and probably consisting originally of 100 men; but in historical times the number appears to have varied according to the size and subdivision of the legion.
 - c. When a centurion came to Jesus and told him he was a centurion who was in authority over soldiers who obeyed his commands, Jesus didn't rebuke him for being in the military, but rather commended him for his faith.
 - 1. **Luk 7:1** - Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.
 - 2. **Luk 7:2** - And a certain centurion's servant, who was dear unto him, was sick, and ready to die.
 - 3. **Luk 7:3** - And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.
 - 4. **Luk 7:4** - And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:
 - 5. **Luk 7:5** - For he loveth our nation, and he hath built us a synagogue.
 - 6. **Luk 7:6** - Then Jesus went with them. And when he was now not far from the house, the centurion sent

friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:

7. **Luk 7:7** - Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.
 8. **Luk 7:8** - For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
 9. **Luk 7:9** - When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.
- d. Cornelius was a centurion who feared and pleased God whom God blessed with conversion without changing his job.
1. **Act 10:1** - There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band,
 2. **Act 10:2** - A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.
 3. **Act 10:3** - He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.
 4. **Act 10:4** - And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.
 5. **Act 10:48** - And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.
- iv. Ministers are referred to as soldiers.
- a. **Php 2:25** - Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.
 - b. Paul even describes ministers as soldiers warring.
 1. **2Ti 2:3** - Thou therefore endure hardness, as a good soldier of Jesus Christ.
 2. **2Ti 2:4** - No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

- c. If it was sinful to be a soldier and go to war, then God certainly wouldn't use that terminology to describe his ministers.
 - v. The Bible uses the principle of war-making for illustrations.
 - a. Jesus used the principle of war-making to illustrate the importance of counting the cost of discipleship.
 - 1. **Luk 14:31** - Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?
 - 2. **Luk 14:32** - Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.
 - 3. **Luk 14:33** - So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.
 - b. Paul uses the principle of war-making to illustrate the fact that a minister ought to be paid for his labor.
 - c. **1Co 9:7** - Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?
 - d. If war-making was sinful, then the Bible would not use it to illustrate godly principles.
- D. The Bible allows for and promotes self-defense.
 - i. Most wars, though, are not in self-defense, but rather are a product of the lust of men (power, control, resources).
 - a. **Jas 4:1** - From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?
 - b. **Jas 4:2** - Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.
 - ii. Jesus commanded His disciples to be armed with a sword and even to sell their garments to buy one if they didn't have one.
 - a. **Luk 22:36** - Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.
 - b. Jesus was not talking about a spiritual sword.
 - c. When the disciples presented two swords, He said *It is enough*, not *I meant a SPIRITUAL sword*.
 - d. **Luk 22:38** - And they said, Lord, behold, here are two swords. And he said unto them, It is enough.
 - e. It is enough to carry two guns.
 - iii. Jesus said that a strong man *armed* keeps his house in peace.

- iv. **Luk 11:21** - When a strong man armed keepeth his palace, his goods are in peace:
 - v. Jesus said that a goodman (*the master or male head of a household*) would not suffer (*tolerate or allow*) his house to be broken up by a thief, which means that he would defend himself, his family, and his home.
 - a. **Mat 24:43** - But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.
 - b. **Exo 22:2** - If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.
 - vi. Retaliation is not self-defense and must not be done.
 - a. It is God's place to recompense, not ours.
 - 1. **Rom 12:17** - Recompense to no man evil for evil. Provide things honest in the sight of all men.
 - 2. **Rom 12:18** - If it be possible, as much as lieth in you, live peaceably with all men.
 - 3. **Rom 12:19** - Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.
 - 4. **Rom 12:20** - Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.
 - 5. **Rom 12:21** - Be not overcome of evil, but overcome evil with good.
 - 6. **Pro 24:29** - Say not, I will do so to him as he hath done to me: I will render to the man according to his work.
 - b. We ought not render evil for evil.
 - 1. **1Pe 3:9** - Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.
 - 2. **Pro 20:22** - Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee.
- E. There is a time to not defend oneself.
- i. If we are being persecuted for the gospel's sake, like Jesus, we should not resist with violence.
 - a. **1Pe 2:19** - For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.
 - b. **1Pe 2:20** - For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

- c. **1Pe 2:21** - For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:
- d. **1Pe 2:22** - Who did no sin, neither was guile found in his mouth:
- e. **1Pe 2:23** - Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:
- ii. We should not resist minor offences with violence.
 - a. **Mat 5:39** - But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
 - b. **Mat 5:40** - And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.
 - c. **Mat 5:41** - And whosoever shall compel thee to go a mile, go with him twain.
 - d. If someone slaps you on the cheek, let me slap the other one; if someone takes your coat, give him your cloke also; if someone makes you walk a mile with him, go two.
 - e. This is far different than if someone tries to chop your head off or rape your wife.
 - f. If you don't provide for the preservation of your family's life, you have denied the faith.
 - g. **1Ti 5:8** - But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.
- iii. A man with discretion will defer his anger.
- iv. **Pro 19:11** - The discretion of a man deferreth his anger; and it is his glory to pass over a transgression.

4. Nonintervention is not isolationism.

- A. Isolationism - 1. The policy of seeking (political or national) isolation: with special reference to the U.S.A.
- B. Isolation - 1. a. The action of isolating; the fact or condition of being isolated or standing alone; separation from other things or persons; solitariness.
- C. Isolate v. - 1. trans. To place or set apart or alone; to cause to stand alone, detached, separate, or unconnected with other things or persons; to insulate.

5. Inter-national conduct should (at least sometimes) be governed by the same principles in the N.T. as inter-personal conduct.

- A. Biblical laws regulating the actions of a government toward its citizens are not always the same as the laws regulating the actions of an individual toward another individual.
 - i. The government is in authority over the citizenry.
 - ii. This is distinctly different from the relationship two individuals have with each other.

- iii. The civil authority has the power of the sword to execute vengeance on them that do evil.
 - a. **Rom 13:1** - Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.
 - b. **Rom 13:2** - Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.
 - c. **Rom 13:3** - For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:
 - d. **Rom 13:4** - For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.
 - iv. An individual does not have the power to avenge themselves when they are wronged.
 - a. **Rom 12:17** - Recompense to no man evil for evil. Provide things honest in the sight of all men.
 - b. **Rom 12:18** - If it be possible, as much as lieth in you, live peaceably with all men.
 - c. **Rom 12:19** - Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.
- B. In the case of inter-national conduct, the nations are peers of each other, not authorities and subordinates.
- i. Nations are comprised of individuals.
 - ii. Nations are even referred to as individuals, such as the nations of Israel and Edom who were referred to as their "founding fathers", Jacob and Esau (notice all of the singular words, *I, me, my, thy, thee, thou*).
 - a. **Gen 25:23** - And the LORD said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.
 - b. **Num 20:14** - And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travail that hath befallen us:
 - c. **Num 20:15** - How our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:
 - d. **Num 20:16** - And when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt: and, behold, we are in Kadesh, a city in the uttermost of thy border:

- e. **Num 20:17** - Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells: we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders.
 - f. **Num 20:18** - And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.
 - g. **Num 20:19** - And the children of Israel said unto him, We will go by the high way: and if I and my cattle drink of thy water, then I will pay for it: I will only, without doing any thing else, go through on my feet.
 - h. **Num 20:20** - And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.
 - i. **Num 20:21** - Thus Edom refused to give Israel passage through his border: wherefore Israel turned away from him.
 - j. **Num 20:22** - And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.
- iii. Jesus used an example of how a nation would count the cost when deciding to go to war with another nation to illustrate how an individual should count the cost when deciding to follow Him.
 - a. **Luk 14:31** - Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?
 - b. **Luk 14:32** - Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.
 - c. **Luk 14:33** - So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.
 - iv. Therefore, some of the same laws and principles in scripture should apply to inter-national conduct as apply to inter-personal conduct.

6. The principles of nonintervention.

- A. The following points apply to individuals, and also apply to nations as well (as will be shown based on what God said to Babylon).
- B. Mind your own business.
 - i. Stay in your own lane; don't meddle with strife not belonging to you.
 - ii. **Pro 26:17** - He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.
 - iii. Don't be a busybody in other men's matters.
 - iv. **1Pe 4:15** - But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.
 - v. People resent you when you get in the middle of their fights.

- a. **Exo 2:13** - And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?
- b. **Exo 2:14** - And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

C. Obey the Golden Rule.

- i. "As ye would that men should do to you, do ye also to them likewise" (**Luk 6:31**).
- ii. "Thou shalt love thy neighbor as thyself" (**Mat 22:39**).
- iii. In other words, treat others as you would want them to treat you.
- iv. Don't murder people who have not attacked you.
- v. Ron Paul got booed in South Carolina (the "bible belt") for saying that we ought to adopt a Golden Rule in foreign policy.

D. Act only in self-defense; don't initiate violence.

- i. "Strive not with a man without cause, if he have done thee no harm" (**Pro 3:30**).
- ii. Peter had a right to self-defense.
 - 1. **Luk 22:36** - Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.
 - 2. **Luk 22:37** - For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.
 - 3. **Luk 22:38** - And they said, Lord, behold, here are two swords. And he said unto them, It is enough.
- a. Jesus had told Peter that He would be killed by the Jewish leaders and even rebuked him for refusing to believe it.
 - 1. **Mat 16:21** - From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.
 - 2. **Mat 16:22** - Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.
 - 3. **Mat 16:23** - But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.
- b. Jesus had prayed for God's will to be done.

- c. **Mat 26:42** - He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.
- d. Peter therefore stepped over the line when he initiated violence.
 - 1. **Joh 18:10** - Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.
 - 2. **Joh 18:11** - Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?
- e. Jesus rebuked him for it.
 - 1. **Mat 26:51** - And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.
 - 2. **Mat 26:52** - Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.
- iii. Babylon was judged for her imperialism.
 - a. **Hab 2:5** - Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:
 - b. **Hab 2:6** - Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!
 - c. **Hab 2:7** - Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?
 - d. **Hab 2:8** - Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.
 - e. **Hab 2:9** - Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!
 - f. **Hab 2:10** - Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.
 - g. **Hab 2:11** - For the stone shall cry out of the wall, and the beam out of the timber shall answer it.
 - h. **Hab 2:12** - Woe to him that buildeth a town with blood, and stablisheth a city by iniquity!

- i. **Hab 2:13** - Behold, is it not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity?
- iv. Notice the following:
 - a. Babylon (the Chaldeans) was referred to as *a man*.
 - 1. **Hab 1:6** - For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs.
 - 2. **Hab 2:5** - Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:
 - b. They didn't *keep at home*.
 - 1. **Hab 2:5** - Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:
 - 2. **Pro 27:8** - As a bird that wandereth from her nest, so is a man that wandereth from his place.
 - c. They could not be satisfied and had to continue conquering nations and people.
 - 1. **Hab 2:5** - Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:
 - 2. **Pro 27:20** - Hell and destruction are never full; so the eyes of man are never satisfied.
 - d. They took what was not theirs.
 - 1. **Hab 2:6** - Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay!
 - 2. **Exo 20:15** - Thou shalt not steal.
 - 3. **Eph 4:28** - Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.
 - e. They did violence to others.
 - 1. **Hab 2:8** - Because thou hast spoiled many nations, all the remnant of the people shall spoil thee;

- because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.
2. **Luk 3:14** - And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.
- f. They coveted.
 1. **Hab 2:9** - Woe to him that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil!
 2. **Exo 20:17** - Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.
 3. **Col 3:5** - Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:
 - g. They killed people, which was a sin.
 1. **Hab 2:10** - Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.
 2. **Exo 20:13** - Thou shalt not kill.
 3. **Mar 10:19** - Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.
 - h. In other words, Babylon had a similar foreign policy as the US. Just as it was judged for it, so shall the US be.
- E. No government has the right to make its citizens kill other people who didn't attack them.
- i. We are supposed to obey our government.
 - a. **Rom 13:1** - Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.
 - b. **Rom 13:2** - Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.
 - c. **Rom 13:3** - For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:
 - d. **Rom 13:4** - For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

- e. **Rom 13:5** - Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
- f. **Rom 13:6** - For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.
- g. **Rom 13:7** - Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.
- h. **1Pe 2:13** - Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;
- i. **1Pe 2:14** - Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.
- j. **1Pe 2:15** - For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:
- k. **1Pe 2:16** - As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.
- l. **1Pe 2:17** - Honour all men. Love the brotherhood. Fear God. Honour the king.
- ii. But we only are obliged to obey as far as they are exercising their legal and legitimate authority.
- iii. We must not obey when they have demanded that we do something that is forbidden by God.
 - a. **Act 4:19** - But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.
 - b. **Act 5:29** - Then Peter and the other apostles answered and said, We ought to obey God rather than men.
- iv. A government therefore cannot compel a person to kill another person.
 - a. **Rom 13:9** - For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.
 - b. No Christian would kill their next door neighbor who did nothing to him if government told him to do so.
 - c. Therefore, a Christian can and should resist any order by a government to kill a person in a different country who has not first attacked him.
 - d. If your government has put you in such a position either against your will, or by lying to you and convincing you by propaganda, then they have the greater sin.
 - e. **Joh 19:11** - Jesus answered, Thou couldest have no power at all against me, except it were given thee from above:

therefore he that delivered me unto thee hath the greater sin.

- f. God has mercy on us when we do things in ignorance.
- g. **Act 3:17** - And now, brethren, I wot that through ignorance ye did it, as did also your rulers.
- h. If you were put in that position by your government, you were acting in self-defense to preserve your own life.

7. The Just War Theory. (This is not Bible, but is a theory which has its roots in Christian philosophy). The following was taken from Wikipedia.

A. Jus ad bellum (the right to go to war).

- i. **Just cause** - The reason for going to war needs to be just and cannot therefore be solely for recapturing things taken or punishing people who have done wrong; innocent life must be in imminent danger and intervention must be to protect life. A contemporary view of just cause was expressed in 1993 when the US Catholic Conference said: "*Force may be used only to correct a grave, public evil, i.e., aggression or massive violation of the basic human rights of whole populations.*"
- ii. **Comparative justice** - While there may be rights and wrongs on all sides of a conflict, to overcome the presumption against the use of force, the injustice suffered by one party must significantly outweigh that suffered by the other. Some theorists such as Brian Orend omit this term, seeing it as fertile ground for exploitation by bellicose regimes.
- iii. **Competent authority** - Only duly constituted public authorities may wage war. "A just war must be initiated by a political authority within a political system that allows distinctions of justice. Dictatorships (e.g. Hitler's Regime) or deceptive military actions (e.g. the 1968 US bombing of Cambodia) are typically considered as violations of this criterion. The importance of this condition is key. Plainly, we cannot have a genuine process of judging a just war within a system that represses the process of genuine justice. A just war must be initiated by a political authority within a political system that allows distinctions of justice".
- iv. **Right intention** - Force may be used only in a truly just cause and solely for that purpose—correcting a suffered wrong is considered a right intention, while material gain or maintaining economies is not.
- v. **Probability of success** - Arms may not be used in a futile cause or in a case where disproportionate measures are required to achieve success;
- vi. **Last resort** - Force may be used only after all peaceful and viable alternatives have been seriously tried and exhausted or are clearly not practical. It may be clear that the other side is using

negotiations as a delaying tactic and will not make meaningful concessions.

- vii. **Proportionality** - The anticipated benefits of waging a war must be proportionate to its expected evils or harms. This principle is also known as the principle of macro-proportionality, so as to distinguish it from the *jus in bello* principle of proportionality.

B. Jus in bello (right conduct within war)

- i. **Distinction** - Just war conduct should be governed by the principle of distinction. The acts of war should be directed towards enemy combatants, and not towards non-combatants caught in circumstances they did not create. The prohibited acts include bombing civilian residential areas that include no military targets and committing acts of terrorism or reprisal against civilians. Moreover, combatants are not permitted to target with violence enemy combatants who have surrendered or who have been captured or who are injured and not presenting an immediate lethal threat.
- ii. **Proportionality** - Just war conduct should be governed by the principle of proportionality. An attack cannot be launched on a military objective in the knowledge that the incidental civilian injuries would be clearly excessive in relation to the anticipated military advantage (principle of proportionality).
- iii. **Military necessity** - Just war conduct should be governed by the principle of minimum force. An attack or action must be intended to help in the military defeat of the enemy, it must be an attack on a military objective, and the harm caused to civilians or civilian property must be proportional and not excessive in relation to the concrete and direct military advantage anticipated. This principle is meant to limit excessive and unnecessary death and destruction.
- iv. **Fair treatment of prisoners of war** - Enemy soldiers who surrendered or who are captured no longer pose a threat. It is therefore wrong to torture them or otherwise mistreat them.
- v. **No means malum in se** - Soldiers may not use weapons or other methods of warfare which are considered evil, such as mass rape, forcing soldiers to fight against their own side or using weapons whose effects cannot be controlled (e.g. nuclear/biological weapons).

C. Jus post bellum (justice after war)

- i. **Just cause for termination** - A state may terminate a war if there has been a reasonable vindication of the rights that were violated in the first place, and if the aggressor is willing to negotiate the terms of surrender. These terms of surrender include a formal apology, compensations, war crimes trials and perhaps rehabilitation. Alternatively, a state may end a war if it becomes clear that any just goals of the war cannot be reached at all or cannot be reached without using excessive force.

- ii. **Right intention** - A state must only terminate a war under the conditions agreed upon in the above criteria. Revenge is not permitted. The victor state must also be willing to apply the same level of objectivity and investigation into any war crimes its armed forces may have committed.
- iii. **Public declaration and authority** - The terms of peace must be made by a legitimate authority, and the terms must be accepted by a legitimate authority.
- iv. **Discrimination** - The victor state is to differentiate between political and military leaders, and combatants and civilians. Punitive measures are to be limited to those directly responsible for the conflict. Truth and reconciliation may sometimes be more important than punishing war crimes.
- v. **Proportionality** - Any terms of surrender must be proportional to the rights that were initially violated. Draconian measures, absolutist crusades and any attempt at denying the surrendered country the right to participate in the world community are not permitted.

VII. The US is not obeying its own laws and traditions concerning war.

- 1. The US Constitution on war.
 - A. "Congress shall have power to declare War" - US Constitution, Article 1, Section 8
 - B. Congress has not declared war since WWII.
- 2. The founding fathers on war and nonintervention.
 - A. George Washington
 - i. "Hence, likewise, they will avoid the necessity of those overgrown military establishments, which, under any form of government, are inauspicious to liberty, and which are to be regarded as particularly hostile to republican liberty;" - George Washington's Farewell Address, September 17, 1796
 - ii. "Observe good faith and justice toward all Nations; cultivate peace and harmony with all. Religion and Morality enjoin this conduct; and can it be, that good policy does not equally enjoin it?" - George Washington's Farewell Address, September 17, 1796
 - iii. "In the execution of such a plan, nothing is more essential, than that permanent, inveterate antipathies against particular Nations, and passionate attachments for others, should be excluded; and that, in place of them, just and amicable feelings towards all should be cultivated. The Nation, which indulges towards another an habitual hatred, or an habitual fondness, is in some degree a slave. It is a slave to its animosity or to its affection, either of which is sufficient to lead it astray from its duty and its interest. Antipathy in one nation against another disposes each more readily to offer insult and injury, to lay hold of slight causes of umbrage, and to be

haughty and intractable, when accidental or trifling occasions of dispute occur. Hence frequent collisions, obstinate, envenomed, and bloody contests. The Nation, prompted by ill-will and resentment, sometimes impels to war the Government, contrary to the best calculations of policy. The Government sometimes participates in the national propensity, and adopts through passion what reason would reject; at other times, it makes the animosity of the nation subservient to projects of hostility instigated by pride, ambition, and other sinister and pernicious motives. The peace often, sometimes perhaps the liberty, of Nations has been the victim." - George Washington's Farewell Address, September 17, 1796

- iv. "So likewise, a passionate attachment of one Nation for another produces a variety of evils. Sympathy for the favorite Nation, facilitating the illusion of an imaginary common interest, in cases where no real common interest exists, and infusing into one the enmities of the other, betrays the former into a participation in the quarrels and wars of the latter, without adequate inducement or justification." - George Washington's Farewell Address, September 17, 1796
- v. "The great rule of conduct for us, in regard to foreign nations, is, in extending our commercial relations, to have with them as little political connection as possible. So far as we have already formed engagements, let them be fulfilled with perfect good faith. Here let us stop." - George Washington's Farewell Address, September 17, 1796

B. Thomas Jefferson

- i. "Equal and exact justice to all men, of whatever state or persuasion, religious or political; peace, commerce, and honest friendship with all nations, entangling alliances with none;" - Thomas Jefferson's First Inaugural Address, 1801.
- ii. "Having seen the people of all other nations bowed down to the earth under the wars and prodigalities of their rulers, I have cherished their opposites, peace, economy, and riddance of public debt, believing that these were the high road to public as well as private prosperity and happiness." - Thomas Jefferson.
- iii. "Believing that the happiness of mankind is best promoted by the useful pursuits of peace, that on these alone a stable prosperity can be founded, that the evils of war are great in their endurance, and have a long reckoning for ages to come, I have used my best endeavors to keep our country uncommitted in the troubles which afflict Europe, and which assail us on every side." - Thomas Jefferson.

C. John Quincy Adams

- i. America, in the assembly of nations, since her admission among them, has invariably, though often fruitlessly, held forth to them

the hand of honest friendship, of equal freedom, of generous reciprocity. She has uniformly spoken among them, though often to heedless and often to disdainful ears, the language of equal liberty, of equal justice, and of equal rights. She has, in the lapse of nearly half a century, without a single exception, respected the independence of other nations while asserting and maintaining her own. She has abstained from interference in the concerns of others, even when conflict has been for principles to which she clings, as to the last vital drop that visits the heart. She has seen that probably for centuries to come, all the contests of that Aceldama the European world, will be contests of inveterate power, and emerging right. Wherever the standard of freedom and Independence has been or shall be unfurled, there will her heart, her benedictions and her prayers be. But she goes not abroad, in search of monsters to destroy. She is the well-wisher to the freedom and independence of all. She is the champion and vindicator only of her own. She will commend the general cause by the countenance of her voice, and the benignant sympathy of her example. She well knows that by once enlisting under other banners than her own, were they even the banners of foreign independence, she would involve herself beyond the power of extrication, in all the wars of interest and intrigue, of individual avarice, envy, and ambition, which assume the colors and usurp the standard of freedom. The fundamental maxims of her policy would insensibly change from liberty to force. The frontlet on her brows would no longer beam with the ineffable splendor of freedom and independence; but in its stead would soon be substituted an imperial diadem, flashing in false and tarnished lustre the murky radiance of dominion and power. She might become the dictatress of the world; she would be no longer the ruler of her own spirit... Her glory is not dominion, but liberty. Her march is the march of the mind." - JOHN QUINCY ADAMS, address to U.S. House of Representatives, Jul. 4, 1821

D. The Monroe Doctrine

- i. "In the wars of the European powers in matters relating to themselves we have never taken any part, nor does it comport with our policy so to do. It is only when our rights are invaded or seriously menaced that we resent injuries or make preparation for our defense." - The Monroe Doctrine, December 2, 1823
- ii. "Our policy in regard to Europe, which was adopted at an early stage of the wars which have so long agitated that quarter of the globe, nevertheless remains the same, which is, not to interfere in the internal concerns of any of its powers; to consider the government de facto as the legitimate government for us; to cultivate friendly relations with it, and to preserve those relations by a frank, firm, and manly policy, meeting in all instances the just

claims of every power, submitting to injuries from none." - The Monroe Doctrine, December 2, 1823

VIII. We have adopted the unbiblical concept of debt and paper money which our wars are fueled by.

1. Wars are costly, both in terms of lives and money.
 - A. Wars used to be financed either by borrowing or taxing the people.
 - B. Over the years, governments got wise to this and decided it would be easier print currency to pay for the war rather than tax people or borrow it.
 - C. This ultimately ends up creating inflation and sometime hyperinflation which destroys the currency.
 - i. This is what happened in the Revolutionary War in the 1700s in which the colonies printed Continentals to pay for the war to the point they became worthless, which is where the saying originated, "Not worth a Continental".
 - ii. The same thing happened to the Greenback dollar during the Civil War.
 - iii. The same thing happened to Germany after WWI in the 1920s.
2. The Bible discourages borrowing and debt.
 - A. The scripture says to "owe no man anything" (**Rom 13:8**).
 - B. The borrower is servant to the lender.
 - i. **Pro 22:7** - The rich ruleth over the poor, and the borrower is servant to the lender.
 - ii. **1Co 7:23** - Ye are bought with a price; be not ye the servants of men.
 - C. The USA is now the largest debtor nation on earth.
 - D. Who is going to be ruling whom in the future?
3. Saving and investing are encouraged in the scriptures.
 - A. Fools spend everything and save nothing.
 - i. **Pro 21:17** - He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich.
 - ii. **Pro 21:20** - There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up.
 - B. China has been saving, investing, and buying up natural resources while the USA has been building bombs and making war.
 - C. Who are the wise ones?
4. Paper (fiat) currency, which finances wars, is unbiblical.
 - A. Money should be defined by weight.
 - i. **Gen 23:16** - And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant.
 - ii. **Gen 43:21** - And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the

mouth of his sack, our money in full weight: and we have brought it again in our hand.

iii. **Jer 32:9** - And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver.

B. The law of Moses required just weights and measures.

i. **Lev 19:35** - Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

ii. **Lev 19:36** - Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the LORD your God, which brought you out of the land of Egypt.

C. God hates falsifying balances and robbing people by deceit.

i. **Amo 8:5** - Saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit?

ii. **Pro 20:10** - Divers weights, and divers measures, both of them are alike abomination to the LORD.

D. This is what inflation does to the savers in society; it robs them by deceit.

E. Wars would be fought far less frequently on a gold standard.

IX. We are not a righteous nation. What business do we then have to try to force our immorality on others?

1. Wicked nations, including the US, are characterized by:

A. Pride.

i. **Eze 16:49** - Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

ii. America is a proud nation; just look at the "American Pride" bumper stickers.

iii. God hates pride.

a. **Pro 8:13** - The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.

b. **Pro 16:5** - Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished.

B. Fullness of bread (affluence) and an abundance of idleness.

i. **Eze 16:49** - Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

ii. America is an affluent bread and circus society.

- iii. The chickens are beginning to come home of roost and we are losing our high standard of living.
 - iv. We have lost our work ethic that made this country great and prosperous.
 - a. **Rom 12:11** - Not slothful in business; fervent in spirit; serving the Lord;
 - b. **2Th 3:10** - For even when we were with you, this we commanded you, that if any would not work, neither should he eat.
 - c. **Ecc 9:10** - Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.
- C. Lack of charitable giving.
- i. **Eze 16:49** - Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.
 - ii. This is a form of giving to God.
 - iii. **Pro 19:17** - He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again.
 - iv. Being slack in charitable giving, including giving to the ministry, is robbing God.
 - a. **Mal 3:8** - Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.
 - b. **Mal 3:9** - Ye are cursed with a curse: for ye have robbed me, even this whole nation.
 - v. God sends poverty to those who take care of themselves, but give little to Him.
 - a. **Hag 1:4** - Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?
 - b. **Hag 1:5** - Now therefore thus saith the LORD of hosts; Consider your ways.
 - c. **Hag 1:6** - Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.
 - d. **Hag 1:7** - Thus saith the LORD of hosts; Consider your ways.
 - e. **Hag 1:8** - Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.
 - f. **Hag 1:9** - Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house.

- g. **Hag 1:10** - Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.
- h. **Hag 1:11** - And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.
- vi. Do you suppose this has anything to do with why we are in the economic condition we are?
- vii. On the other hand, God abundantly blesses them that give liberally to Him.
 - a. **Pro 3:9** - Honour the LORD with thy substance, and with the firstfruits of all thine increase:
 - b. **Pro 3:10** - So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.
 - c. **Mal 3:10** - Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

D. Covetousness (**Rom 1:29**).

- i. **Rom 1:29** - Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
- ii. Americans' lives consist in the abundance of things they possess.
- iii. **Luk 12:15** - And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
- iv. We are like the rich man who wasn't rich toward God.
 - a. **Luk 12:16** - And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
 - b. **Luk 12:17** - And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?
 - c. **Luk 12:18** - And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.
 - d. **Luk 12:19** - And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.
 - e. **Luk 12:20** - But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?
 - f. **Luk 12:21** - So is he that layeth up treasure for himself, and is not rich toward God.
- v. This is idolatry.

- vi. **Col 3:5** - Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:
- E. Fornication.
- i. **Rom 1:24** - Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
 - ii. **Rom 1:29** - Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,
 - iii. Fornication is a sin.
 - a. **1Co 6:18** - Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.
 - b. **1Th 4:3** - For this is the will of God, even your sanctification, that ye should abstain from fornication:
 - c. **Heb 13:4** - Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.
 - d. Fornication *n.* - Voluntary sexual intercourse between a man (in restricted use, an unmarried man) and an unmarried woman. In Scripture extended to adultery.
 - iv. We are a nation of fornicators.
 - v. "Today, according to a May 10-14 Gallup poll, only 38% of U.S. adults say it is wrong for a man and a woman to have sexual relations before marriage, while 60% disagree." - [Gallop Poll, May 2001](#)
- F. Sodomy (**Rom 1:26-27**).
- i. **Rom 1:26** - For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
 - ii. **Rom 1:27** - And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.
 - iii. Sodomy is the result of a depraved society who has rejected God.
 - a. **Rom 1:20** - For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:
 - b. **Rom 1:21** - Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
 - c. **Rom 1:22** - Professing themselves to be wise, they became fools,

- d. **Rom 1:23** - And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.
 - e. **Rom 1:24** - Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:
 - f. **Rom 1:25** - Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.
 - g. **Rom 1:26** - For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:
 - h. **Rom 1:27** - And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.
- iv. God destroyed cities that were infamous for this perversion and from which it gets its name.
 - v. **Jud 1:7** - Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.
 - vi. We are a nation of sodomites and sodomite supporters.
 - vii. "Just three years ago, support for gay marriage was 44%. The current 53% level of support is essentially double the 27% in Gallup's initial measurement on gay marriage, in 1996." - [Gallop Poll, May 2013](#)
 - viii. It's not just those that do such things who are under God's judgment, but those who *have pleasure in them that do them*.
 - ix. **Rom 1:32** - Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.
 - x. We are an immoral nation in every area of morality.

xi. [Gallop Poll, June 2013](#)

xii. *Americans' Views on the Morality of Major Societal Issues*

Next, I'm going to read you a list of issues. Regardless of whether or not you think it should be legal, for each one, please tell me whether you personally believe that in general it is morally acceptable or morally wrong.

% Morally acceptable

	18 to 34 years	35 to 54 years	55 and older	Net support among 18-34 vs. 55+
	%	%	%	
Pornography	49	28	19	-30
Sex between teenagers	48	30	22	+26
Gay or lesbian relations	54	54	54	+23
Sex between an unmarried man and woman	72	63	56	+16
Having a baby outside of marriage	71	67	57	+14
Polygamy	19	15	8	+11
Abortion	48	40	38	+10
Cloning humans	19	11	9	+10
Cloning animals	37	35	32	+5
Gambling	66	65	62	+4
Doctor-assisted suicide	46	47	43	+3
Suicide	37	35	16	+4
Married men and women having an affair	7	6	6	+4
Divorce	68	66	69	-1
Buying and wearing clothes made of animal fur	58	61	59	-1
Medical research using stem cells from human embryos	58	59	63	-5
The death penalty	57	66	63	-5
Medical testing on animals	47	60	61	-14

Ranked by net support among 18- to 34-year-olds vs. those aged 55 and older
Gallup 2013 Values and Beliefs poll, conducted May 2-7, 2013

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G. Women in authority.

- i. **Isa 3:12** - As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.
- ii. Women are supposed to be keepers at home and obedient to their own husbands.
 - a. **Tit 2:3** - The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;
 - b. **Tit 2:4** - That they may teach the young women to be sober, to love their husbands, to love their children,
 - c. **Tit 2:5** - To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

- iii. We have a nation where women are increasingly in control of their husbands, homes, their churches, and their governments at every level.
 - iv. This ought not to be.
- H. Children are disobedient to parents.
- i. **Rom 1:30** - Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,
 - ii. It is a wicked nation whose children are their oppressors.
 - iii. **Isa 3:12** - As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.
 - iv. Our nation is being oppressed by children whose parents will not discipline them.
 - v. Foolishness needs driven out of children with a rod.
 - vi. **Pro 22:15** - Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.
 - vii. They need the hell beat out of them.
 - a. **Pro 23:13** - Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.
 - b. **Pro 23:14** - Thou shalt beat him with the rod, and shalt deliver his soul from hell.
 - viii. When this is done, they will give you rest instead of being your oppressor.
 - ix. **Pro 29:17** - Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.
2. With a track record of righteousness like this one, why in the world would we think we have a moral obligation to force our "righteousness" on other nations?

X. We are likely modern day Assyria and Babylon and are the rod in God's hand to destroy wicked nations, but will most likely be destroyed by God after he is done with us.

- 1. God punishes wicked nations at sundry times and in divers manners.
 - A. Sometimes God using the weather to accomplish His chastening of people.
 - i. **Job 37:11** - Also by watering he wearieth the thick cloud: he scattereth his bright cloud:
 - ii. **Job 37:12** - And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.
 - iii. **Job 37:13** - He causeth it to come, whether for correction, or for his land, or for mercy.
 - B. Sometimes God uses natural disasters.
 - i. **Nah 1:2** - God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies.

- ii. **Nah 1:3** - The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.
 - iii. **Nah 1:4** - He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.
 - iv. **Nah 1:5** - The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.
 - v. **Nah 1:6** - Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.
 - vi. **Nah 1:7** - The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him.
 - vii. **Nah 1:8** - But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.
2. Sometimes God uses wicked men or nations to punish other wicked men or nations.
- A. The wicked are God's hand and sword that He uses for His purposes.
 - i. **Psa 17:13** - Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:
 - ii. **Psa 17:14** - From men which are thy hand, O LORD, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.
 - B. This may be the only use that God has for some people.
 - i. **Pro 16:4** - The LORD hath made all things for himself: yea, even the wicked for the day of evil.
 - ii. This *evil* is not sin that God has made the wicked for.
 - iii. Neither is this saying that God made some men to be damned.
 - iv. This *evil* is speaking of judgment that God uses the wicked to accomplish.
 - v. It is in this sense that God *creates evil*.
 - vi. **Isa 45:7** - I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things.
 - a. God doesn't *create evil* in the sense of *creating sin*.
 - b. People that sin and say that they were predestined to do so are liars.
 - 1. **Jer 7:8** - Behold, ye trust in lying words, that cannot profit.
 - 2. **Jer 7:9** - Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;
 - 3. **Jer 7:10** - And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

- c. God has never commanded people to sin, nor has the thought of it ever come into His heart nor His mind.
 - 1. **Jer 7:31** - And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart.
 - 2. **Jer 19:5** - They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind:
 - 3. **Jer 32:35** - And they built the high places of Baal, which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire unto Molech; which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.
- vii. Consider the following verses that refer to evil as judgment:
 - a. God does judgment in a city.
 - b. **Amo 3:6** - Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it?
 - c. God set His face against Jerusalem for evil.
 - d. **Jer 21:10** - For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.
 - e. God's planned destruction of Israel was called *evil* (**Exo 32:10-14**).
 - 1. **Exo 32:10** - Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.
 - 2. **Exo 32:11** - And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?
 - 3. **Exo 32:12** - Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.
 - 4. **Exo 32:13** - Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have

spoken of will I give unto your seed, and they shall inherit it for ever.

5. **Exo 32:14** - And the LORD repented of the evil which he thought to do unto his people.
 - f. God's planned overthrow of Nineveh was called *evil*.
 1. **Jon 3:4** - And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.
 2. **Jon 3:10** - And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.
 - g. The Lord smote Benjamin and it was *evil* that was come upon them (**Jdg 20:41**).
 - h. **Jdg 20:41** - And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them.
- C. God used the kingdom of Assyria to destroy Israel.
- i. **Isa 10:5** - O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.
 - ii. The Assyrians were the rod of God's anger.
 - iii. God gave them a charge to take the spoil and to tread down the people.
 - iv. **Isa 10:6** - I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.
 - v. The Assyrians didn't know they were the rod in God's hand, they were just happy to destroy as many nations as possible.
 - vi. **Isa 10:7** - Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.
 - vii. When God was done using the Assyrians to punish Israel, He would then destroy them for their pride.
 - viii. **Isa 10:12** - Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.
 - ix. Assyria thought that it was by their own might that they were able to destroy other nations, but failed to realize they were the axe in the hand of the hewer.
 - a. **Isa 10:13** - For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

- b. **Isa 10:14** - And my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.
 - c. **Isa 10:15** - Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood.
 - d. **Isa 10:16** - Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.
 - e. **Isa 10:17** - And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;
 - f. **Isa 10:18** - And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth.
- D. God would later use the Babylonians to destroy Jerusalem.
- i. God would raise up the Chaldeans which were a wicked nation to destroy His nation Judah and Jerusalem.
 - a. **Hab 1:6** - For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not theirs.
 - b. **Hab 1:7** - They are terrible and dreadful: their judgment and their dignity shall proceed of themselves.
 - c. **Hab 1:8** - Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat.
 - d. **Hab 1:9** - They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand.
 - e. **Hab 1:10** - And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.
 - f. **Hab 1:11** - Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god.
 - ii. God had established them for correction (**Hab 1:12**).
 - iii. **Hab 1:12** - Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.
 - iv. God not only destroyed Israel by Babylon, but also other nations.
 - v. **Jer 25:9** - Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my

servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

- vi. God used Babylon for a time to punish Israel.
 - vii. **Jer 25:11** - And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.
 - viii. But like Assyria, once God was done with them, He destroyed them too.
 - ix. **Jer 25:12** - And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.
- E. Many years later, God would once again use the Roman empire, which He called *his armies* to destroy Jerusalem again.
- i. **Mat 22:7** - But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
 - ii. **Luk 21:20** - And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.
 - iii. **Luk 21:21** - Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.
 - iv. **Luk 21:22** - For these be the days of vengeance, that all things which are written may be fulfilled.
 - v. **Luk 21:23** - But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.
 - vi. **Luk 21:24** - And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.
- F. Do you see any possible parallels between the USA and the ancient nations of Assyria and Babylon that were world superpowers that God used to destroy and punish other wicked nations and then destroyed them once He was done with them?