



Zionophobia: Mental-Survival Stamina: the Importance of Loyalty to an Honor Code under Pressure; Doctrine Trumps Dogma; Stats on Korean War POWs

- 3) These convictions are based on traditional principles of establishment truth which develop into a way of life that is common to citizens of an Anglo-Saxon culture and a Judeo-Christian ethic which emerged from a post-Reformation Western-European heritage.
- 4) This way of life is characterized by wheel-tracks of establishment for an unbeliever plus wheel-tracks of righteousness for a believer.
- 5) From these standards a person is able to develop personal character traits which make decisions and perform actions that follow a well-defined code of conduct.
- 6) The believer advances on this concept by a steadfast loyalty to the Royal Family Honor Code which is delineated in Romans 12-14:
 - a. The Honor Code and the believer's application to his own soul (12:1-2),
 - b. The Honor Code and the believer's application to others (12:3-21),
 - c. The Honor Code and the believer's application to authority and the state (13:1-14),
 - d. The Honor Code and the believer's application with regard to non-essentials (14:1-23).
- 7) Integrity demands that one remain loyal to his "code of conduct" or "honor code" when placed under the pressure of circumstances.
- 8) Loyalty to the "code" is an act of personal integrity and is perceived by others as honor.
- 9) When a believer has an inconsistent disposition toward establishment principles and a low inventory of doctrinal ideas then he is easily deluded into believing the lie.
- 10) Truth is the key to the honor code. One must be convinced that his Source of truth is unimpeachable so that when circumstances dictate he can without hesitation place his faith not only in the code but also in its Source: the integrity of God.
- 11) To have faith means to have confidence in the object of that faith. In the Greek the noun "faith" (*pistis*) and the verb "to believe" (*pisteuō*) have the same definitions:

Arndt, William F. and F. Wilber Gingrich. *A Greek-English Lexicon of the New Testament*. 2d ed. (Chicago: The University of Chicago Press, 1979), 660-62:

πιστεύω, [pisteuō] 1. To believe in something; to be convinced of something. The person to whom one gives credence: Jesus and God whom one believes, in that he accepts their disclosures without doubt or contradiction. (pp. 660-61)

2. Faith in the Divinity that lays special emphasis on trust in his power and his nearness to help, in addition to being convinced that he exists and that his revelations or disclosures are true, In our literature, God and Christ are objects of this faith. (p. 661)

πίστις, [pistis] 2. Trust and confidence directed toward God and Christ, their revelations, teachings, promises, and their power and readiness to aid. (p. 662)



- 12) Both the noun and the verb are transitive. The merit is found in the object not the subject. The person who believes places his confidence in an object that he is certain is qualified to accomplish the desired effect.
- 13) When a believer is loyal to the “honor code” while under pressure from life or circumstances then he manifests his integrity outwardly as honor.
- 14) It is through this system that the believer is able to set up “roadblocks to mind attack” by means of “mental-survival stamina.”
- 15) For this system to be effective the belief system must be established in the believer’s soul as a way of life not just a collection of legalistic or ritualistic dogmas: a point of view put forth as authoritative without adequate grounds.
- 16) Doctrine works under pressure, dogma dissolves under pressure.
- 17) The believer with doctrine knows what he believes and why he believes it while the believer with dogma doesn’t necessarily understand what he believes much less know why.
- 18) Doctrine is inculcated by repetition for application to reality while dogma is inculcated by repetition for application to ritual. Ritual without reality is meaningless.
- 19) Doctrine is designed to inspire service to God where as dogma is designed to coerce conformity to religion.
- 20) With doctrine the believer knows what he is doing and why while the believer with dogma performs rituals as a means of good luck but with no idea of why.
- 21) Christianity is the spiritual environment into which believers enter at salvation. Faith is the confidence by which they enter and by which they grow in grace. Integrity is what develops from this spiritual growth. Honor is its application under pressure.
- 22) Failure to utilize faith following salvation results in one’s conscience having weak convictions. Therefore, what he does is not based on standards but on fear and/or guilt.

Fear is imposed to get you to behave while guilt is solicited from you if you fail. Both demand compliance with rituals in order to please or appease God.
- 23) When one has lack of conviction regarding his code of conduct then he is left with nothing to believe in but his own self-interest which is expressed by efforts toward self-preservation.
- 24) This results in progressive ideology overriding any remnants of traditional principles and produces the behavior of a loser.
- 25) Those POWs who had convictions toward a code of conduct based on traditional establishment principles and, for some, biblical standards possessed what Hunter describes as “mental-survival stamina.”



- 26) Those who were without conviction supplied by a traditional code of conduct were defenseless in the face of Communist propaganda and without its mental-survival stamina were easily brainwashed.

Kinkead, Eugene. *In Every War but One.* (New York: W. W. Norton & Co., 1959), 16-17:

- 7,190 U.S. servicemen were POWs during the Korean War.
- Of these 2,730 died in captivity—38%: the highest prisoner death rate than that of our previous wars.
- One out of every three prisoners was guilty of some sort of collaboration with the enemy [approximately 2,400].
- Many of these deaths were at the hands of fellow prisoners.
- After the war, 21 of the POWs decided to remain with the enemy.