



**A Tribute to Colonel Thieme; Spiritual Asceticism: The Mental Attitude of a Winner; Abram & Chedorlaomer: The Jordan Valley Campaign, Gen 14:1-15**

**The Formula for Freedom**

June 25, 26, 27, 2002

Graphic Communications Conference Center

Maryland Heights, Missouri

**I. Preface:**

It has happened on occasion during my life where circumstances placed me in unexpected situations and I found myself asking the question, "How on earth did I wind up here?" Not coincidentally, you are probably asking yourself the very same question. Well the doors swing both ways and you are free to execute an escape plan during our silent prayer. There are exits down front and at the rear, so you are not in a hopeless situation and helpless to do anything about it. Following rebound, I will present a series of lectures that are designed to test the group discipline of those who remain. My Bible classes are designed to bore people to death. And on this occasion my assignment reminds me of the famous line given by George Gobel on *The Tonight Show*. He was introduced following an hilarious exchange between Dean Martin and a couple of his Rat Pack buddies that had the audience in stitches. When George sat down he looked at Johnny Carson and said, "Did you ever feel like the world was a tuxedo and you were a pair of brown shoes?"

I'm your brown shoe for the rest of the week and I will do my best under the enabling power of the Holy Spirit. In order to prepare for our study this evening we will pause for a few moments of silent prayer allowing you to utilize the privacy of your priesthood to address the throne of grace through confession alone to God alone and to make any mental attitude adjustments for concentration on our study this evening. This time will also provide a window of opportunity for those who wish to take one of the designated escape routes out of here. Lest you pray.

**II. Encomium:**

For anyone who does not know the news: Col. Thieme has suffered a back injury that is causing him great discomfort. He is presently under a doctor's care and receiving treatment from a physical therapist. His condition unfortunately prevented him from traveling to St. Louis and therefore this year's Bible Conference had to be cancelled. We are extremely sorry that he is not able to be with us. We send our prayers to the Father and our best wishes to the Colonel for a speedy recovery.

Since it was impossible to contact all who planned to attend Grace Doctrine Church made the decision to hold its mid-week Bible classes here at the Conference site. The room was rented, the cookies were ordered and the bunting was bought. So it was decided that those who broke through the Border Patrol might as well be given the opportunity to attend Bible class if they so desired. Consequently, we will maintain the same schedule that the Colonel would have kept had he been able to attend. We will have classes tonight, Wednesday, and Thursday evenings at 7:30 p.m., and each class will be approximately 90 minutes. Tapes of the conference will be made available in the lobby of the Conference Center following Thursday evening's class. We invite you to take advantage of the several publications written by Colonel Thieme that are displayed there as well.



This Bible Conference would have been his eleventh in St. Louis. Grace Doctrine Church and I as its pastor have been honored that he has included us on his conference schedule for this period of time. We miss him not being here.

In May 2000, the Colonel celebrated his 50th anniversary as pastor of Berachah Church and I was honored to be among several men who were invited to deliver tributes to him and his ministry. This evening I would like to once again salute the Colonel by reading the tribute I delivered on that occasion:

The Holy Spirit has been faithful throughout the Church Age to issue the spiritual gift of pastor-teacher to a certain number of men in each generation. We are inclined to speculate that over the course of almost two millennia the Holy Spirit has not been very impressed with the results.

The Apostle Peter tells us that the angels bend down in order to concentrate on the presentation of Church Age doctrine. An interesting question arises, “*Where* have they been looking?” They must have spent centuries searching desperately for the precious few who managed to exploit their gift from time to time. Surely once the twentieth century rolled around they assumed this situation would never improve. That is until one fine day the Holy Spirit issued the gift of pastor-teacher to Robert B. Thieme, Jr. By late 1950 the word was out among the angels. “We’ve finally found a man who has figured all of this out and he is teaching it on a daily basis down in Texas.”

Job informs us that when the Lord created the universe the angels cheered. Therefore, since cheering is apparently acceptable angelic behavior, it is not a stretch to suggest that for fifty years they have been giving standing ovations over Berachah Church.

During that half century the Colonel has set the standard for biblical exposition: relentless in his pursuit of truth he endures night-long vigils exegeting a single word in order to insure the accuracy of his message. He has dedicated his life to the proposition of Doctrine First and we happy few are the fortunate beneficiaries. Because of these things we are drawn to this beloved auditorium in order to salute this man on his golden anniversary as our pastor-teacher.

I think there are four lines of poetry by Henry Wadsworth Longfellow that demonstrate the Colonel’s reciprocal love motivation toward God and his enduring devotion to us:

The heights by great men reached and kept  
Were not attained by sudden flight,  
No -- they, while their companions slept,  
Were toiling upward in the night.<sup>1</sup>

We wish the Colonel could be with us here this evening and wish him a complete recovery from his injury. Since he is on the Disabled List, I have been called up from Memphis to serve as his Designated Hitter. Much like a minor league suspect brought up for a cup of coffee, I get to play in the big leagues for three days and then it’s back to Memphis. In the meantime, Coach Thieme has put me in and it’s my duty to play with the attitude of a winner.

### III. Introduction:

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<sup>1</sup> Henry Wadsworth Longfellow, “The Ladder of Saint Augustine.”



I gave a lot of thought as to what should be my subject for the week. I decided to go back in my notes to a study that was of great interest to everyone and kept the congregation at Grace Doctrine Church riveted throughout. So tonight we will review the Doctrine of Clocks ... no, I'm just kidding.

Since Memorial Day, I have been delivering a series of studies at our church emphasizing three concepts: (1) the circumstances that our nation now confronts with regard to the Islamic War; (2) biblical principles for managing the attacks of predators on client nations, and (3) the application of these principles by members of the royal family to the battles of the Invisible War.

For a client nation to maintain its status as God's enclave in *cosmos diabolicus*, it is essential that it have within its population a corps of spiritual winners who perform the duties that define a client nation. There must first of all be pastors who consistently teach doctrine to their assigned flocks. Those who grow in grace under their teachings must advance within the system of the four spiritual mechanics to a level of spiritual sophistication. From this high ground they must come to influence their own family, friends, and associates by executing and demonstrating the effectiveness and power of the plan of God. As others orient to this influence the corps of winners grows and has invisible historical impact on each succeeding generation.

Principles of establishment viewpoint and the doctrines of Protestant theology have been central to the freedom and prosperity enjoyed by all Americans since our nation was founded in 1776. The result of this establishment and doctrinal thought has produced a population that has accepted, supported, and sustained a culture that fulfills the five duties of a client nation:

- 1-Evangelism of the lost.
- 2-Communication of doctrine to the saved.
- 3-Preservation and distribution of the completed canon of Scripture.
- 4-Deployment and support of missionaries, both foreign and domestic.
- 5-Provision of a haven of refuge for the Jewish Diaspora along with a pro-Semitic foreign policy.

From this system emerges a Pivot that sustains the client nation in every generation under the principle that Jesus Christ controls history. However, it must always be remembered that the client nation is an enclave in the devil's world. It is hated by Lucifer and his demonic hoards. It is assaulted by their emissaries who are motivated and driven to action by demon influence at best and demon possession at worst. It is constantly misunderstood by those who are ignorant of establishment and doctrinal thought and consequently the invisible impact of the believer is an ongoing requirement for the maintenance of divine protection.

Once the client nation is established, divine viewpoint becomes the *sine qua non* for the preservation and maintenance of freedom. There will inevitably be times when circumstances dictate that this freedom be defended, whether from uprisings by the malcontents and *hoi polloi* within the nation, assaults by predator nations, or the guerrilla tactics of terrorists. On every occasion, such disturbances are the result of behavior motivated by those who are without divine viewpoint and are therefore led by doctrines of demons.

That they occasionally interrupt the domestic tranquility of the client nation can be explained by comparing it to the sophisticated believer's providential preventive suffering or momentum testing. On these occasions the spiritual inventory of the nation is so strong that divine sovereignty allows its spiritual fabric to be placed under the pressure of testing in order to prevent arrogance from asserting its destructive influence.

However, on other occasions, upheavals are permitted as collective discipline upon the people of the client nation because its pastors have failed, its Pivot has shrunk, the power of divine viewpoint is absent in the land, and decadence has become the dominant historical trend.

In any case, the client nation is forced to call upon its armed forces to defend its shores and to protect its citizens.



It should be stated that the people of a client nation must have the resolve to defend and protect the freedom, the property, the lives, and the tranquility of its citizens. It should never become engaged in conflict for any other reason. However, once threatened or attacked, it must be willing to call forth its men of arms and its civilian leadership must have the resolve to employ whatever weapons of war are necessary to assure victory over the aggressors.

In order for men to win wars they must possess above all else the attitude of victory. This mental attitude is founded on the conscious conviction that the ideals for which one fights are based on absolute principles that are endorsed by a higher power Who will grant victory to those who endeavor to defend them. Such confidence produces the courage that is necessary to engage the enemy and the stomach to inflict the punishment necessary to subdue him.

The mental attitude required to do physical combat in defense of a client nation is advanced immeasurably by the possession of divine viewpoint by its warriors. Knowledge of Bible doctrine and an understanding of the laws of divine establishment give credence and meaning to the dirty business of war and give clear reason and purpose to the goal of total victory. This attitude is expressed in Scripture.

#### IV. The Mental Attitude of a Winner:

Those who expect to be winners on the battlefields of human history or in the more sophisticated engagements of the angelic conflict must develop a mental attitude of victory.

This mental attitude can be summed up by the Greek word **ἄσκησις, askesis** which means literally “to practice, to exercise, to train.” Herodotus and Pindar, fifth-century B.C. Greek writers used it in the spiritual sense of exercising a virtue.

The word came to describe the training of the body in the sense of gymnastic and athletic exercises.

These two concepts came together to define spiritual asceticism in the sense of exercise in the taming of the passions and the doing of righteous acts; conscious exercise in the control of thoughts and impulses.

As the athlete trains his body he is forced to abstain from certain activities and behaviors that otherwise would be viewed as legitimate, even normal. Likewise, in the development of the spiritual life, the believer must employ self-control and self-discipline if he is to remain undistracted in his spiritual advance.

When a person becomes devoted to an idea he inevitably finds that he must become committed to a system of excellence in the achievement of that objective. In the spiritual life, that system of excellence is compliance with the four spiritual mechanics.

The way by which one may be assured that he is advancing properly in this sophisticated system is the maintenance of a clear conscience. This is expressed by Paul in:

**Acts 24:15b** - “... there shall certainly be a resurrection of both the righteous and the wicked.

**v. 16** - “In view of this, I also do my best [ **present active indicative of the verb **ἄσκησις, askeo**: to strive, endeavor** ] to maintain always a blameless conscience both before God and before men.”

Paul is testifying before Felix, procurator of Judea, in response to accusations brought by Tertullus \ter-tul'us\, a trial lawyer retained by the Sanhedrin, that implicate Paul as a troublemaker among the Jews. Paul denies the charges but does admit to the worship of the God of Israel and asserts his desire to live under the standards required by Him. In order to do this he tells Felix that he makes a practice of exercising—**ἄσκησις, askeo**—self-discipline and self-control in order to not only please the God of Israel but also his fellowman.



Such a lifestyle denies the one who practices it the privileges others might enjoy but who do not have the same vision.

It is worthy of note that there is a false asceticism that is practiced by those both inside and outside the church. Such a philosophy promotes the heresy that by self-denial one may achieve salvation, attain spirituality, or even regain one's salvation lost by submitting to one's desires.

Paul is speaking of a mental attitude which motivates the believer to exercise self-discipline and utilize self-restraint so that his energies are concentrated on executing the plan of God for the glory of God, not self-validation, self-justification, or self-sanctification.

In other words, there is nothing sinful or wrong about the things Paul denies himself. It is instead a matter of priorities. There are certain things which Paul is free to do but refrains from doing because he has a responsibility before God as well as his fellowman.

Every discipline in life demands submission to a system which limits your freedoms. By limiting freedoms, I mean that in order to excel in a given endeavor, you must not allow distractions to draw your attention away from the chosen objective. This is authentic asceticism, or **ἄσκησις, askesis**

Such asceticism places on you the burden of strict denial of certain freedoms. This denial must come from self-motivation that results in self-restraint and self-control.

For example, in athletics, true asceticism means strict adherence to training rules. The athlete must train himself mentally to ignore distractions that might hinder his physical conditioning, the development of his skills, and the ability to concentrate under pressure.

The movie *Searching for Bobby Fisher* is a good example of these ideas. Based on a true story, the film follows the exploits of a seven-year old boy who is a chess prodigy. Tension develops between the boy and his father who wants to exploit his son's talent to the maximum while the boy wants to just play chess for fun, along with several other sports. But the father is determined and hires a high-powered chess instructor who begins to prepare the child for world-class competition.

There are many subtleties in this movie but the things I would like to emphasize are the concepts of self-denial, self-discipline, and self-restraint in the development of one's innate abilities and talents.

I have debated this concept with others who rightly point out that the boy was abused by his father and by his teacher for their aggrandizement. By doing this, the child was in jeopardy of being robbed of his childhood. This observation is true. But it is not my point. Children are not good at self-denial, self-discipline, or self-restraint. If a person is gifted and if he has the talent to perform up to world-class standards, be it in chess or tiddlywinks, he will not be able to successfully compete in that arena without outside discipline that imposes asceticism. By asceticism I mean isolation from any distraction that would cause the student to lose concentration on the objective. If he responds to the training and willingly pursues the objective then this is how champions are made. If he rejects the training and instead opts to pursue instead his childhood, he will probably become well-rounded and possibly normal, but he will not excel on a championship level in the discipline he has been gifted.

This is true of any discipline. Some enter the military but will not completely submit to the system. Although they have the physical and mental assets to excel, they don't have the mental attitude of asceticism required of the soldier and therefore finish their tour of duty and retire or washout beforehand.



Similarly, people enter into the Lord's army through faith alone in Christ alone. They simultaneously receive all the divine operating assets required for the advance to spiritual maturity. But even though they have equal privilege and equal opportunity to make the advance, even though they have access to the spiritual IQ necessary to comprehend the instructions for the advance, and even though they have the availability of the requisite power to pursue the objective to its fulfillment, they choose not to do so because they refuse to become ascetics. They will not isolate distractions in order to give the plan of God top priority in their lives. They will probably become well-rounded by man's standards and possibly be considered a normal person. But they will not receive conveyance of their escrow rewards in time or eternity.

There are two Greek words that describe the mental attitude of asceticism but they are associated with physical activities. One stresses preparation for competition while the other stresses the execution of one's preparation under pressure.

The noun **ἀγωνισταί, agonistai** is a derivative of the noun **ἀγωνία, agonía** from which we get our English word for "agony." It stresses the athlete who labors in the gymnasium in preparation for the national games.

On the other hand, there is the **ἀθληταί, athletai** which stresses the athlete who competes in the various contests. The former is the athlete in training to compete while the latter is the athlete involved in competition following his training. One is found in the gymnasium while the other is found in the stadium.

The athlete has a reason and a purpose to train and to become ascetic regarding certain personal desires: the prospect of winning among very stiff competition. Thus to be a winner, the athlete must sacrifice many personal freedoms and deny many personal desires.

To qualify to compete in the national games, the athlete had to submit to strict training for ten months. He mentally and verbally committed to exercise under the authority of the **γυμνασιάρχης, gymnasiarch**, the superintendent of athletic training. He would be equal to the drill instructor at Boot Camp or the pastor in the local church.

During the ten months the athlete could not leave the training complex, e.g., the filling of the Holy Spirit inside the divine power system.

All were on a very strict diet, e.g., Bible doctrine only; no human viewpoint.

All athletes exercised and trained in the nude, in fact the Greek word **γυμνάζω, gymnazo**, from which we get our English word "gymnasium," means "to exercise or train naked." This emphasizes that God is no respecter of persons. You enter the local church with no portfolio and no special privileges beyond those possessed by anyone else.

Trumpet calls were made each day at different times for the athletes to assemble for training, e.g., the daily intake of doctrine.

If any of the rules were violated on just one occasion, the offender was disqualified from participating in the games, even if the offense occurred after nine months and 29 days. This is not applicable to the believer's spiritual life since his failures can be corrected immediately by confession alone to God alone.

As a result of the strict training in the gymnasium, those who arrive at the stadium to compete in the games were worthy to participate. They had paid their dues by isolating all distractions and as a result were in superior physical condition, a condition they would not have possessed had they chosen to live a normal life.

But because they voluntarily took on a mental attitude of asceticism, they had the capacity to perform against fellow athletes who were just as prepared as they were. The difference between the athlete in our example and the mature believer is that the believer does not compete against fellow believers but against the world, the sinful nature, and the devil. Consistently successful combat against this triumvirate requires maximum self-denial so that the training in the gymnasium can prepare him to become a winner in the ongoing battles of the Invisible War.



The winners were rewarded with lavish gifts that no one could rightly deny them. Each man had remained loyal to the system into which he entered. They trained under the strict supervision of the *gumnasiarch*, and had thus developed the mental attitude necessary for victory.

Therefore, a win at the national games resulted in receiving the winner's crown presented at the stadium, e.g., escrow blessings in time.

On his return to his hometown other phenomenal blessings awaited him:

- 1- A special gate was cut into the city's wall through which he would enter.
- 2- After his entry, the wall would be sealed shut and a plaque placed on it in his honor.
- 3- He would proceed through the city in a grand procession riding in a royal chariot.
- 4- He received a lifetime pass to all future national games.
- 5- He was the recipient of a very large monetary reward.
- 6- The city's poet laureate would compose an ode in his honor.
- 7- His image would be sculpted and later unveiled in the agora, the public square.
- 8- His children were cared for and received their education at public expense.
- 9- He became exempt from paying all income taxes for the rest of his life.

All these rewards are symbolic of escrow blessings for eternity.

What was true of the Greek athlete was also true of the Roman soldier. In the military, soldiers trained for warfare by isolating any distractions which might cause them to be at a disadvantage in combat.

The motivation is to win, to be the best, to defend the national honor, to maintain freedom, and to preserve prosperity.

The grand strategy of the Roman Empire was based on the tactical superiority of the Roman army. Nineteenth-century French military historian Ardant du Picq wrote that the Roman Army's superiority was because of an *esprit de corps* among the troops.

*Esprit de corps*: The common spirit existing in the members of a group which inspires enthusiasm, devotion, and a strong regard for the honor of the group.

Du Picq believed that *esprit de corps* was the result of tactical organization and training. His writings are quoted by:

**Ferrill, Arther. *The Fall of the Roman Empire: The Military Explanation*. (New York: Thames and Hudson, 1986), 28:**

The determining factor is the quality of troops, that is, the organization that best assures their spirit, their reliability, their confidence, their unity. We have seen that man will not really fight except under disciplinary pressure. The purpose of discipline is to make men fight in spite of themselves. No army is worthy of the name without discipline. Discipline cannot be secured or created in a day. It is an institution, a tradition.

Dr. Ferrill expounds upon these ideas on page 29:



Romans generally fought in close order in waves of thin lines. The advantage of the Roman system was that all available manpower could be brought into direct action along this line. Roman soldiers were not expected to fight to the death before being replaced by men from the rear. There was a regular rotation of fighting waves. Such a system demanded good fighters throughout. There was no place for weak troops in the Roman legion.

Although the efficient use of manpower in the Roman army was obviously important, the psychological advantages of such a system were enormous. Because Roman soldiers in the front of the line could expect to be reinforced in the course of the fighting, they fought confidently, and knew in the depths of their souls that their comrades-in-arms to the rear would not leave them in the lurch. As a result, Romans inflicted heavy casualties even when they were defeated. Against untrained troops, they simply could not be defeated, even when they were greatly outnumbered.

Biblical history confirms these principles in its chronicle of famous Israelite victories. The principles contained in such passages instruct client nations on how to defend themselves from the assaults of predators, be they national entities or terrorist insurgents.

## V. Military Science from the Biblical Viewpoint: A Summary:

The first account of warfare recorded in Scripture is found in Genesis 14 which describes the Jordan Valley Campaign of the Mesopotamian Allied Army under Chedorlaomer, King of Elam. This campaign consists of a series of eight battles, the final one at the Valley of Siddim, where was located five cities called the Pentapolis. Chedorlaomer's victory there completed his campaign and he headed back toward Mesopotamia by retiring northward up the Jordan Valley. Traveling with the army were hostages from the Pentapolis including Abram's nephew Lot. The decisions Abram made before and after the arrival of Chedorlaomer in the valley are of interest to us but far too detailed for us to analyze in the time we have here. These details are available on tape and the Web site. But we will summarize by citing the translation of Genesis 14:1-15.

**Genesis 14:1** - And it came about in the days of Amraphel \am? ra-fel\ king of Shinar \shi? na?, Arioch \ar? i-ok\ king of Ellasar \el-la? sa?, Chedorlaomer \ked-or-la-o? mer\ king of Elam \e? lam?, and Tidal \ti? da\ king of Goiim \goi? em),

**v. 2** - that they made war against Bera \be?ra\ king of Sodom, and with Birsha \bir? sha\ king of Gomorrah \go-mor? ra, Shinab \shi? nab\ king of Admah \ad?mah), Shemeber \shem-e? ber\ king of Zeboiim \ze-boi?im), and the king of Bela \be? la\ (that is, Zoar \zo? er).

**v. 3** - All these joined forces together in the Valley of Siddim \sid? im\ (that is, the Salt Sea).

**Genesis 14:4** - Twelve years they had served Chedorlaomer, but in the thirteenth year they rebelled.

**v. 5** - And in the fourteenth year Chedorlaomer and the kings that were with him, came and defeated the Rephaim \ref? a-im\ in Ashteroth-karnaim \ash? te-roth kar-na? im\ and the Zuzim \zu? zim\ in Ham and the Emim \e mim\ in Shaveh-kiriathaim \sha? veh kir-ya-tha? im),

**v. 6** - and the Horites \ho? rites\ in their Mount Seir \se? ir), as far as El-paran \el-pa? ran), which is by the wilderness.





**v. 7 -** Then they turned back and came to En-mishpat \en-mish´ pat\ (that is, Kadesh \ka´desh\), and conquered all the country of the Amalekites \am´ a-lek-ites\, and also the Amorites \am´ o-rites\, who lived in Hazazon-tamar \haz´ a-zon-ta-mar\.

**v. 8 -** And the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim and the king of Bela (that is, Zoar) came out; and they arrayed for battle against them in the Valley of Siddim,

**v. 9 -** against Chedorlaomer king of Elam and Tidal king of Goiim and Amraphel king of Shinar and Arioch king of Ellasar—four kings against five.

**v. 10 -** Now the Valley of Siddim was full of tar pits; and the kings of Sodom and Gomorrah fled, and they fell into them [ **the tar pits** ]. But those who survived fled to the hill country.

**v. 11 -** Then they [ **the Mesopotamian Allied Army** ] took all the goods of Sodom and Gomorrah and all their food supply, and departed.

**v. 12 -** And they also seized violently [ **laqach** ] Abram’s nephew, Lot and his possessions and departed, for he was living in Sodom.

**Genesis 14:13 -** Then Abram’s G-2 operative came and told [ **nagath: what was previously unknown is now made known** ] the Hebrew. Now he was living by the oaks of Mamre \mam´ re\ the Amorite, brother of Eshcol \esh´ kol\ and brother of Aner \a´ ner\, and these were allies [ **berit: refers to a self-imposed obligation on the part of two or more partners; a mutual agreement that is reciprocal** ] with Abram.

**v. 14 -** And when Abram heard that his relative had been taken captive, he led out [ **raq: the mustering of troops; idiom: to draw the sword** ] his trained men [ **chanik: an hapax legomenon referring to men systematically trained for combat** ], born in his house, three hundred and eighteen, and went in pursuit as far as Dan-jaan.

**v. 15 -** And Abram divided his forces against them by night, he and his servants, and defeated them, and pursued them as far as Hobah, which is north of Damascus.

- 1- These men are prepared to do battle. When Abram got his G-2 report from his intelligence operative he didn’t have to call a meeting with Mamre, Eshcol, and Aner to decide what to do. The men didn’t have to negotiate to agree on a coalition. They didn’t have to decide to what degree they would participate in a peace-keeping force. There was no debate about how many troops each man would provide and whether or not they would be involved in hostile actions or just police actions. There was no debate about what provoked Chedorlaomer’s attack on the Pentapolis.
- 2- No such silliness as this was necessary. The four men had already entered into an alliance that stipulated they would collectively defend each others interests. The treaty obviously included a paragraph that activated participation by all signatories in the event anyone’s relatives or servants were abducted.
- 3- You will remember that the word translated “allies” is **berit** and refers to a self-imposed obligation. The coalition had already been formed and the men had already been trained. They were an instant reaction force that was prepared to be called up for duty whenever a situation demanded it. Therefore, once Abram understood Lot’s situation he was able to instantly call the coalition’s forces into action.



- 4- We know that the three brothers had also provided their trained men to the coalition force from the statement that concludes the description of the battle between Abram's Delta Force and the Mesopotamian Allied Army:  
**Genesis 14:24** - "I will take nothing except what the young men have eaten, and the share of the men who went with me, Aner, Eshcol, and Mamre; let them take their share."
- 5- These four divisions formed a Rapid Deployment Force organized by Abram and motivated by wisdom. Abram had confidence he was in the geographical will of God when he settled on the high ground at Hebron.  
**Genesis 13:17** - "Arise, walk about the land through its length and breadth; for I will give it to you."  
**Genesis 13:18** - Then Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to the Lord.
- 6- When Abram entered Canaan he set up his tent on a mountain near Bethel (Genesis 12:8). Following a famine that forced him to move temporarily to Egypt, Abram returned to Bethel as is noted in Genesis 13:3.
- 7- It is at Bethel that the Lord repeats to him the Abrahamic and Palestinian Covenants and invites him to take a walk around the land: Genesis 13:17.
- 8- After having taken this tour, Abram made the decision to move his headquarters from Bethel to Hebron. In Genesis 13:18 we have three verbs, "moved," "came," and "dwelt," that together tell us that Abram "settled" in Hebron which was near high ground.
- 9- This was a strategic move with regard to the best location for him to establish his herds (Genesis 13:2) and to defend them from aggressors.
- 10- At the time Lot had not made the decision to move to Sodom. Therefore, the development of a coalition among Abram and the three Hamitic brothers who also lived in the area was motivated by the desire to protect their holdings from rustlers or armies.
- 11- This is an expression of wisdom. Abram by faith had come to Canaan. He was directed by the Lord not only to that area but specifically to Hebron.
- 12- Without wisdom, Abram could well have decided that since the Lord took him to Hebron he was safe there under the Lord's protection without need for military preparedness.
- 13- However wisdom is the result of taking in doctrine and allowing it to provide instruction and guidance regarding the basic decisions in life.
- 14- An important principle comes into view: Abram has become a star witness in the appeal trial. The Old Testament documents the Formal Trial. The events in the Garden of Eden prior to the Fall constitute the opening argument for the Prosecution. The time between the Fall and the Incarnation documents the argument for the Defense.
- 15- Consequently, when Abram is specifically identified as a star witness for the Prosecution he comes under severe scrutiny by Lucifer who is the attorney for the defense. As a result, Lucifer is going to be allowed to test him, the results of which will challenge Abram to use doctrine and offer him opportunities to accelerate his spiritual growth.



- 16- Abram has just been promised the land between the Nile and the Euphrates. He has seen both. He was born in the Euphrates river valley and he had just returned from Egypt and the Nile delta. He has been told that his base of operations is to be Canaan and has just completed a walking tour.
- 17- The establishment of his headquarters at Hebron was directed by the Lord and was a place of geological advantage both economically and militarily.
- 18- Wisdom led Abram to organize and train his servants into a rapid deployment force and to enter into a coalition with his neighbors in the area.
- 19- The validation of these decisions occurred when he and his allies were ready to take immediate action when the news came from Siddim that Lot had been captured by Chedorlaomer.

In a treaty each party agrees to the statement: I am with you under the following conditions. If I fail to respond then I break the conditions of the alliance. Principle: If members of your coalition are not with you, they are against you.

- 20- Abram's G-2 operative was also able to provide information on the movement of troops: they were headed back to Mesopotamia, headed north on the King's Highway. Having cleared out the entire Jordan Valley they were in an emotional state following complete victory accomplished in a grueling year-long campaign.
- 21- Assuming that they had eliminated all meaningful threats throughout the area, the army's withdrawal from the valley was conducted without the usual safeguards it would have normally employed under different circumstances.
- 22- Abram's wisdom is also reflected by the fourth Qal imperfect verb in Genesis 13:18: **bana**. Abram built an altar to the Lord.
- 23- Although military preparedness is a necessity in the devil's world, it is tragically flawed if it is not supported and backed by divine power.
- 24- Such involvement by the Lord will not be available to Abram's army if he does not maintain a relationship with the Lord. Wisdom is able to comprehend the correlation between the two. Military preparedness plus divine protection equals victory over predator forces.
- 25- The Genesis-14 context does not involve a client nation however the principles of maintaining freedom in the devil's world are and they are later applied to client nation function.
- 26- In order for believers in the devil's world to consistently advance in the spiritual life of their dispensation, they must unite together in a culture and a society that has up and functional three components for freedom and preservation. Patrick Henry understood these principles and made mention of them in his orations before the Virginia House of Burgesses meeting in St. John's Church, Richmond, Virginia, on March 23, 1775.
- 27- In order to appreciate the wisdom, the logic, the rationales, and the arguments of Henry's address we need to take a brief look at the political situation that existed between Great Britain and her American Colonies between 1764 and 1775.