



National Stability

Stability through Law and Order

God has ordained certain laws for each nation. They come from of the divine institutions. God is not the author of confusion. Rom. 13:1-2; 1 Cor. 14:40.

“Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.” (Romans 13:1-2, NASB)

“But all things must be done properly and in an orderly manner.” (1 Corinthians 14:40, NASB)

Rulers have the authority to uphold the laws of the land under the four divine institutions; Freedom, Marriage, Family, and Nationalism. The believer under those laws should not fear the enforcement of those laws. Rom. 13:3-5.

“For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil. Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.” (Romans 13:3-5, NASB)

The government has the authority to retain law and order and even to exercise capital punishment as their laws dictate. The government also has means to finance the privileges that accrue to its citizens by taxation with representation. Rom. 13:6-7.

“For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing. Render to all what is due them: tax to whom tax is due; custom to whom custom; fear to whom fear; honor to whom honor.” (Romans 13:6-7, NASB)

Under certain conditions, the law of God (Bible doctrine) supersedes the laws of the government. There must be a clear distinction between church and government. The believer has a responsibility to the government, but they are two different kingdoms, one earthy, one heavenly. The believer is to support good government, but never become that government. Matt. 22:21.

“They said to Him, “Caesar's.” Then He said to them, “Then render to Caesar the things that are Caesar's; and to God the things that are God's.”” (Matthew 22:21, NASB)

Spiritual Leadership Protects National Stability

The Old Testament - The Prophet and Levitical Priest

In the Old Testament, the prophet was the man for a national crisis. Isaiah was an example in Isaiah 20:1-6.

“In the year that the commander came to Ashdod, when Sargon the king of Assyria sent him and he fought against Ashdod and captured it, at that time the LORD spoke through Isaiah the son of Amoz, saying, “Go and loosen the sackcloth from your hips and take your shoes off your feet.” And he did so, going naked and barefoot. And the LORD said, “Even as My servant Isaiah has gone naked and barefoot three years as a sign and token against Egypt and Cush, so the king of Assyria will lead away



the captives of Egypt and the exiles of Cush, young and old, naked and barefoot with buttocks uncovered, to the shame of Egypt. "Then they will be dismayed and ashamed because of Cush their hope and Egypt their boast. "So the inhabitants of this coastland will say in that day, 'Behold, such is our hope, where we fled for help to be delivered from the king of Assyria; and we, how shall we escape?'" (Isaiah 20:1-6, NASB)

Jeremiah was another example in Jeremiah 16:2, Jeremiah 16:8, and Jeremiah 16:11.

"You shall not take a wife for yourself nor have sons or daughters in this place." (Jeremiah 16:2, NASB)

"Moreover you shall not go into a house of feasting to sit with them to eat and drink." (Jeremiah 16:8, NASB)

"Then you are to say to them, 'It is because your forefathers have forsaken Me,' declares the LORD, 'and have followed other gods and served them and bowed down to them; but Me they have forsaken and have not kept My law.' (Jeremiah 16:11, NASB)

Another example was Ezekiel in the role of the “watchman” for Israel in Ezekiel 33:1-3.

"And the word of the LORD came to me, saying, "Son of man, speak to the sons of your people and say to them, 'If I bring a sword upon a land, and the people of the land take one man from among them and make him their watchman, and he sees the sword coming upon the land and blows on the trumpet and warns the people," (Ezekiel 33:1-3, NASB)

Today, the spiritual leaders of the nation are the communicators of Bible doctrine, the evangelist and the pastor-teacher. The evangelist deals with the need in a crisis of conversion with the unbeliever. The pastor-teacher deals with the national crisis by dealing with the believer's need for spiritual growth.

The routine man of the Old Testament was the Levitical priest. Their function has been replaced today by various spiritual gifts other than the two communication gifts mentioned above. Lev. 8; Lev. 9.

The Church Age - the Pastor-Teacher

In the Church Age, the man for a national crisis is the pastor-teacher. 2 Tim. 2:3-4.

"Suffer hardship with me, as a good soldier of Christ Jesus. No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier." (2 Timothy 2:3-4, NASB)

The pastor-teacher must be oriented to the times in which they live. In the Church Age, there will always be wars and rumors of wars. Only in the Millennium will Jesus Christ bring world peace. Matt. 24:6; Isaiah 2:4

"You will be hearing of wars and rumors of wars. See that you are not frightened, for those things must take place, but that is not yet the end." (Matthew 24:6, NASB)

"And He will judge between the nations, And will render decisions for many peoples; And they will hammer their swords into plowshares and their spears into pruning hooks. Nation will not lift up sword against nation, And never again will they learn war." (Isaiah 2:4, NASB)

Mankind is controlled by their old sin natures. James 4:1-2.

"What is the source of quarrels and conflicts among you? Is not the source your pleasures that wage war in your members? You lust and do not have; so you commit murder. You are envious and cannot



obtain; so you fight and quarrel. You do not have because you do not ask.” (James 4:1-2, NASB)

Rejection of the truth of the Gospel of Jesus Christ causes divisions and conflict in families. Families in a time of apostasy cannot unify a nation. Matt. 10:34-36.

“Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD.” (Matthew 10:34-36, NASB)

The pastor-teacher must know the difference between killing and murder, lying and deceiving the enemy. In Exodus 20:13 in the King James Version, “kill” is רצח (râtsach) in the Hebrew and means to murder. Later in the New American Standard Version of the Bible, the word was corrected to be “murder.”

“Thou shalt not kill.” (Exodus 20:13, KJV)

“You shall not murder.” (Exodus 20:13, NASB)

The Hebrew word for “kill” is נכח (nâkâh) as used in Joshua 20:3 which describes manslaughter rather than murder. Human life can be taken biblically in an act of war like in Joshua’s generation and when a governmental authority administers capital punishment like in Genesis 9:6.

“that the manslayer who kills any person unintentionally, without premeditation, may flee there, and they shall become your refuge from the avenger of blood.” (Joshua 20:3, NASB)

“Whoever sheds man's blood, By man his blood shall be shed, For in the image of God He made man.” (Genesis 9:6, NASB)

The pastor-teacher must have an excellent mental attitude with an emphasis on patience. A believer with a maturing edification complex of the soul at 20 years old can enter into an excitingly responsible period of their life. The battle is in the mind. For example, David against Goliath. Rom. 7:15; Rom. 7:23; 1 Sam. 17:26; 1 Sam. 17:32; 1 Sam. 17:36.

“For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.” (Romans 7:15, NASB)

“but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.” (Romans 7:23, NASB)

“Then David spoke to the men who were standing by him, saying, “What will be done for the man who kills this Philistine and takes away the reproach from Israel? For who is this uncircumcised Philistine, that he should taunt the armies of the living God?”” (1 Samuel 17:26, NASB)

“David said to Saul, “Let no man's heart fail on account of him; your servant will go and fight with this Philistine.”” (1 Samuel 17:32, NASB)

“Your servant has killed both the lion and the bear; and this uncircumcised Philistine will be like one of them, since he has taunted the armies of the living God.”” (1 Samuel 17:36, NASB)

The pastor-teacher must combat the three greatest problems he faces in his ministry - fear, unbelief, and disrespect for authority. 1 Sam. 17:8-11; 1 Sam. 17:22-24; 1 Sam. 17:33; Prov. 30:11-17.

“He stood and shouted to the ranks of Israel and said to them, “Why do you come out to draw up in battle array? Am I not the Philistine and you servants of Saul? Choose a man for yourselves and let him



come down to me. "If he is able to fight with me and kill me, then we will become your servants; but if I prevail against him and kill him, then you shall become our servants and serve us." Again the Philistine said, "I defy the ranks of Israel this day; give me a man that we may fight together." When Saul and all Israel heard these words of the Philistine, they were dismayed and greatly afraid." (1 Samuel 17:8-11, NASB)

"Then David left his baggage in the care of the baggage keeper, and ran to the battle line and entered in order to greet his brothers. As he was talking with them, behold, the champion, the Philistine from Gath named Goliath, was coming up from the army of the Philistines, and he spoke these same words; and David heard them. When all the men of Israel saw the man, they fled from him and were greatly afraid." (1 Samuel 17:22-24, NASB)

"Then Saul said to David, "You are not able to go against this Philistine to fight with him; for you are but a youth while he has been a warrior from his youth."" (1 Samuel 17:33, NASB)

"There is a kind of man whose teeth are like swords And his jaw teeth like knives, To devour the afflicted from the earth And the needy from among men. The leech has two daughters, "Give," "Give." There are three things that will not be satisfied, Four that will not say, "Enough": Sheol, and the barren womb, Earth that is never satisfied with water, And fire that never says, "Enough." The eye that mocks a father And scorns a mother, The ravens of the valley will pick it out, And the young eagles will eat it." (Proverbs 30:14-17, NASB)

The pastor-teacher must stay positive to Bible doctrine throughout his ministry. The parable of the great banquet in Luke 9:16-35 speaks of feeding on the Word of God due to positive volition. Not all will respond to Bible doctrine being taught categorically. For those who do respond with positive volition, the results are spiritual maturing and endurance of soul. This endurance results in a preserving effect in the nation. The strategy of consistent positive volition is also winning in the Angelic Conflict.

The pastor-teacher must be taught in order to learn and to teach. In 2 Timothy 2:2, there are four verbs of interest here. "Heard" is the aorist active indicative of ἀκούω (akouō) with the emphasis on hearing, not reading. "Entrust" is the aorist middle imperative of παρατίθημι (paratithēmi) and means to place alongside, to deposit, to entrust, to train in accordance with the rules of the military, to prepare the gift of the individual.

"The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also." (2 Timothy 2:2, NASB)

In 2 Timothy 2:2, "will be" is future middle indicative of ἔσομαι (esomai) and refers to the teaching of those taught and is always future regarding their training. "Teach" is the aorist active infinitive of διδάσκω (didaskō). The infinitive expresses that the purpose of the instruction is that the ones taught may teach one day "others also."

The pastor-teacher must develop a toughness that endures the best the enemy can muster. In 2 Timothy 2:3, the verb for "suffer" is the aorist active imperative of συγκακοπαθέω (sugkakopatheō) and means to suffer evil.

"Suffer hardship with me, as a good soldier of Christ Jesus." (2 Timothy 2:3, NASB)

The pastor-teacher must develop a rigid discipline in regard to the details of life. In 2 Timothy 2:4, "soldier in active service" is στρατεύομαι (strateuomai) and means to do military duty, be in active service, be a soldier, to fight in battle. "Entangles himself in the affairs of everyday life" is ἐμπλέκω (emplekō) and means to receive entanglement, to get caught in a web of details such as finances etc. "So



that he may please” is ἀρέσκω (areskō) and means to strive to please. Being a subjunctive, it is potentially possible. “The one who enlisted him as a soldier” is στρατολογέω (stratologeō) and means to name, or call as a soldier and refers to the soldier’s commander.

“No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier.” (2 Timothy 2:4, NASB)

The pastor-teacher must exhibit progress, performance, and competitive ability in the Angelic Conflict. In 2 Timothy 2:5, “if anyone competes as an athlete” is εἰάν (ean) plus the present active subjunctive of ἀθλέω (athleō) where “if” is a third class condition and means maybe he will, maybe he won’t. *Athleō* was the word to contend in games, to wrestle in a contest. This refers the Angelic Conflict. This is where you get the vocabulary to teach.

“Also if anyone competes as an athlete, he does not win the prize unless he competes according to the rules.” (2 Timothy 2:5, NASB)

In 1 Corinthians 9:24, “those who run in a race” refers to all believers who are running in a race in the Angelic Conflict in the spiritual life. “Receives the prize” is βραβεῖον (brabeion) and refers to an umpire who decides, arbitrates, and rules! This umpire is none other than the Lord Jesus Christ.

“Do you not know that those who run in a race all run, but only one receives the prize? Run in such a way that you may win.” (1 Corinthians 9:24, NASB)

In 1 Corinthians 9:25, “competes” is the present middle participle of ἀγωνίζομαι (agōnizomai) and means to strive, to contend with adversaries, to fight, to struggle with difficulties and dangers, to endeavor with strenuous zeal to obtain something. The principle is that you compete to win. “Exercises self-control” is the present middle indicative of ἐγκρατεύομαι (egkrateuomai) and means to be disciplined, to have self-control. This is the inner strength to put yourself under rigorous discipline.

“Everyone who competes in the games exercises self-control in all things. They then do it to receive a perishable wreath, but we an imperishable.” (1 Corinthians 9:25, NASB)

In 1 Corinthians 9:26, “not without aim” is οὐκ ἀδήλως (ouk adēlōs) and is the strongest Greek negative when used with a negative word, the negative alpha being there. It denotes blindness, indistinct or uncertain eyesight, in other words, “Don’t run blind.” The terrific pressure of the Angelic Conflict causes aberrations, etc. like Pentecostalism.

“Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air;” (1 Corinthians 9:26, NASB)

“I box” is πυκτέω (pukteō) and means a boxer, a pugilist. I punch where it counts! “Not beating the air” is δέρω (derō) and means to flay, to skin, to beat, to thrash, to smite. It means a violent blow, a thrashing about activity like a whirlwind. This is the punch of a mature believer, not the punch of a shadow boxer.

In 1 Corinthians 9:27, “I discipline” is the present active indicative of ὑποπιάζω (hupōpiazō) and means a blow on the face, the part of the face below the eyes. It means to strike under the eye, to give a black eye, to wear out, to buffet, to bruise. This is severe self-discipline. This was a way of life to him! “Make it my slave” is the present active indicative of δουλαγωγέω (doulagōgeō) and means to make a slave, to bring or lead a slave, to labor in slavery. It is stronger than hupotasso or upakouo. It means to give the body no rights.

“I have preached” is κηρύσσω (kērussō) and refers to the proclamation of a king, with full authority. “I myself will not be” is the aorist middle subjunctive of γίνομαι (ginomai) and means he might become



something he was not before, a dropout, a failure. “Disqualified” is ἀδόκιμος (adokimos) and means not standing the test, to be rejected, to be disqualified, to fail the test.

“but I discipline my body and make it my slave, so that, after I have preached to others, I myself will not be disqualified.” (1 Corinthians 9:27, NASB)

The pastor-teacher must be prepared to live in the face of death. There are four possible reasons why soldiers die in war, to glorify the Lord, their work on earth is finished, the sin unto death, or suicide. Job 5:20.

“In famine He will redeem you from death, And in war from the power of the sword.” (Job 5:20, NASB)

Stability Illustrated by Salt and Light Principles

The number of born-again believers living in a nation does not guarantee the deliverance of a nation. The majority of them may be carnal and result in divine discipline to the negative nation. Alternatively, a nation is delivered and prospered if there is a high number of maturing believers positive to Bible doctrine that live in the nation. The maturing believers receive blessings from God and the nation receives them by association.

The unseen preservative of the nation is the pastor-teacher studying and teaching daily and believers functioning and maturing daily via the grace apparatus for perception and the filling of the Holy Spirit. The congregations of local churches take in Bible doctrine through the privacy of their believer priesthood.

In Matthew 5:13, “salt” is ἅλας (halas) in the Greek and refers to the use of salt as a preservative and by analogy refers to the preservative effect brought to a nation from the *epignosis* Bible doctrine in the souls of believers. Salt is Bible doctrine with regard to the divine institutions. Salt is Bible doctrine in the souls of believers enduring by consistent positive volition to the intake and application of Bible doctrine.

“You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled under foot by men.” (Matthew 5:13, NASB)

“But if the salt has become tasteless” is the aorist passive subjunctive of μωραίνω (mōrainō) and refers to salt that has lost its strength and flavor. By analogy, this refers to believers with negative volition cease to be a stabilizing or preservative of the nation. Believers negative to Bible doctrine rob the Word of God of its potential power. Instead of salt flavor, they are insipid, there is no flavor, they are tasteless! They are good for nothing and have no spiritual ability for anything. A believer out of fellowship is not filled with the Spirit and has no divine ability but filled with human ability. “Trampled under foot” refers to the continuation of divine discipline.

In Matthew 5:14-16, light is φῶς (phōs) in the Greek and refers to the illumination brought by Bible doctrine. God from the essence standpoint is light. The positive volition principle of salt is that enduring leads to the positive volition principle of light that leads to glorifying God. The edification complex of the soul in maturing believers becomes a light house of the applied Word of God. Once the light house in the soul is erected, it should continue to shine. A local church with believers like this has impact and a positive testimony.

“You are the light of the world. A city set on a hill cannot be hidden; nor does anyone light a lamp and



put it under a basket, but on the lampstand, and it gives light to all who are in the house. "Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven." (Matthew 5:14-16, NASB)

In John 8:12, we are commanded to follow Jesus Christ who is the Light of the world. Believers are commanded to reflect of the glory of God in their spiritual life in the devil's world. A lamp under a basket is the believer out of fellowship or with little *epignosis* Bible doctrine in the right lobe of their soul. We are not on this earth to contribute darkness to a world of darkness, but to be a light to the world.

"Then Jesus again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life." (John 8:12, NASB)

In Matthew 5:16, "Let your light shine" is a command to build an edification complex in the soul, to grow spiritually. This means consistent daily study of Bible doctrine, function under the grace apparatus for perception, and the erection of the edification complex. "Good works" is the production of divine good while filled with the Holy Spirit.