

The termination of the human good and evil that characterizes the devil's world will be brought to naught by the virtuous violence of Jesus Christ, Who is the Lord of the Armies.

Principles on Disorganized Evil

1. Laws of divine establishment are designed to enable the four divine institutions to function.
2. Free will, which holds authority over the soul, must be protected. However, when a person's free will violates societal standards, established laws must intervene to protect the innocent victim.
3. Marriage is a divine institution that unites a man and a woman for life and establishes a household. The husband has divinely delegated authority over the household. He is held responsible by God for its preservation, safety, and tranquility.
4. The addition of children establishes the family. Parents have authority over the souls of their children and are responsible for the protection of their souls.
5. Nationalism is a system established and ordained by God to protect citizens of a national entity from the machinations of predator nations.
6. Disorganized evil is the source of deviations from established standards of a society such as robbery, extortion, rape, murder, assault, et al.
7. These and other crimes are brought to justice by duly appointed systems of jurisprudence.
8. Absence of establishment thought among the people and doctrinal thought among believers allows infiltration of cosmic evil.
9. Satan's primary strategy is to overwhelm the laws of divine establishment so he may institute his cosmic agenda.
10. Freedom from inordinate suppression and control is an imperative for human freedom. Lucifer's strategy is to institute a global dictatorship.

11. Among his tactics to gain control over a Client Nation is to chip away at the principles of privacy and property.
12. Tyranny is never among his initial efforts for its suddenness causes instantaneous reactions among the population.
13. One of the most helpful strategies contributing to his bag of tricks is Antonio Gramsci's "long march through the institutions."
14. Capitalism which allows individual volition to maximize opportunities in an open and free society also supports the free expression of "religious" beliefs.
15. To combat this, normal idiocentricities that are present in any human endeavor are seized upon to impute criticism of the entire capitalistic system.
16. Each time an opportunity arises to weaken the system liberalism fills the void.
17. When this process continues over time it eventually reaches critical point. The system is so damaged that the citizens demand a change.
18. Into this void is drawn a leader that the people believe can restore establishment order or a dictator who advances the devil's hidden agenda.
19. The former restores principles that offer more freedom and less constraints. The latter activates more constraints which result in less freedom.
20. When tyrants come to power, the only freedom the people will ever again enjoy will be the sweet reveries of times gone by.
21. If God permits, virtuous violence may intervene to restore order and reestablish freedom.
22. To prevent such a correction from occurring, virtuous violence must maintain control over the disorganized evil of society.
23. If it does not, then evil becomes organized in the form of a charismatic leader with a hidden agenda.

24. Virtuous violence must always find its permission from principles of divine establishment:
 - (1) internally through jurisprudence and
 - (2) externally through military organizations.
25. The only virtuous violence outside these two is in the case of self-defense which is partially justified by the principle of the right to bear arms in the U.S. Bill of Rights.
26. In the Tribulation, when these systems of virtuous violence are suppressed by organized evil, the only violence left which is greater is divine violence.
27. Jesus Christ returns in righteous indignation to eradicate concentrated organized evil from the earth.
28. Since disorganized evil leads to organized evil, the genesis of the problem is found in the amalgamation of individual reversionism into collective reversionism each soliciting divine discipline:

Arrogance in any of its myriad forms is a “life of deceit.” The arrogant believer denies the results of his own bad decisions and ignores the warning discipline that God adds to his self-induced misery. If he is a moral degenerate, he practices sin and evil behind a façade of respectability. Preoccupied with his own righteousness and zealous to convert others to his brand of human good, he refuses to believe that he causes most of his own trouble or that God is trying to get his attention through suffering. If he is an immoral degenerate, his sins will be more blatant. He may blame circumstances or environment for his behavior. He may claim to be no worse than others by fallaciously comparing his few strengths against their weaknesses. He may look upon his sins as isolated exceptions rather than as the consistent trend of his life.

Both moral and immoral degeneracy attempt to justify self, but both are equally abhorrent to God. The only way God can break through the “life of deceit” is with pain that strikes the degenerate believer in his particular area of sensitivity. God “Makes war against the arrogant” (Proverbs 3:34; James 4:6; 1 Peter 5:5), attacking arrogance where the discipline will hurt most and be most effective.¹

¹ R. B. Thieme, Jr., *Christian Suffering*, 3d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2002), 41.