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LEADERSHIP, DECISION MAKING, AND THE JUDEO-CHRISTIAN ETHIC

A thesis presented to the Faculty of the U.S. Army
Command and General Staff College in partial
fulfillment of the requirements for the
degree

MASTER OF MILITARY ART AND SCIENCE

by

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Colorado springs, Colorado, 1978

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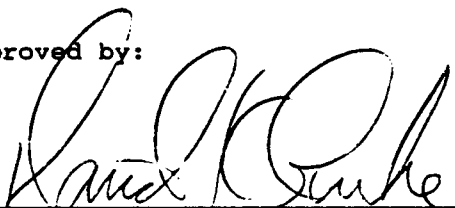
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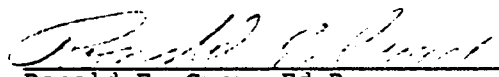
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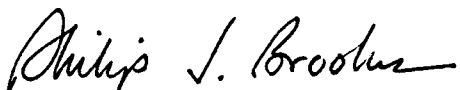
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ABSTRACT

LEADERSHIP, DECISION MAKING, AND THE JUDEO-CHRISTIAN ETHIC by MAJ Robert L. Heim, USAF, 128 pages.

This study investigates whether the military decision-making qualities, as framed by the professional Army ethic, are endorsed by the Judeo-Christian values system. The author chose the four values of the professional Army ethic (loyalty, duty, selfless service, and integrity) as a research framework. The author investigated a sample of literature on leadership, ethics, decision making, and "Just War" Theory in search of a group of decision-making qualities implied by, and resident within, the professional Army ethic. Twelve qualities were uncovered. The author also sampled and analyzed Judeo-Christian literature on leadership, ethics, morality, and decision making. Further, the author considered the lives of five outstanding biblical leaders from within Judeo-Christian history: Joshua, David, Daniel, Nehemiah, and Jesus of Nazareth to determine if the qualities of decision making they manifested in their lives endorsed the general qualities of decision making as framed by the professional Army ethic. The analysis revealed that the four values of the professional Army ethic are easily contained in the Judeo-Christian values system. The author concluded that the Judeo-Christian ethic failed to endorse one quality of the professional Army ethic, partially endorsed one quality, and fully endorsed ten qualities.

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CHAPTER 1

INTRODUCTION

Leadership is most noticeable when tough decisions have finally to be made. This is the time when often you get conflicting advice and often urgent advice of every kind. Now this is the kind of leadership that's often concealed from the public . . . But making decisions is the essence of leadership--that is, handling large problems whether or not you are at war or peace.¹

General of the Army Dwight D. Eisenhower

The Problem Setting

Decision making is only one side of a coin; the other is leadership. It is a truism that every human being on earth makes thousands of decisions in his or her lifetime. These many decisions affect the small and great. But it is the great leaders and their decisions that set the pace for the world.

Leadership and decision making are especially important in the profession of arms. For example, Field Marshall Bernard L. "Monty" Montgomery writes, "the acid test of an officer who aspires to high command is the ability to be able to grasp quickly the essentials of the military problem."² The *U.S. Army Field Manual on Leadership and Command at Senior Levels* adds, "Decision making is a difficult conceptual skill to master. At the same time, it is the most important conceptual activity senior leaders perform."³ Since decision making is indeed the most important aspect of leadership, the decision-making

process employed by senior military leaders deserves further examination.

Military decision making is as old as the art of war itself. Before recorded history, men waged war with other men; commanders directed in battle and made critical decisions affecting men's lives, their homes, their possessions, and sometimes their very existence as a people. All men of war have pondered and discussed issues of mission, enemy, terrain, troops, and time available (METT-T).⁴ Some ancient writings documenting these wars between peoples also record bits and pieces of the leaders' decision-making processes.⁵ It logically stands that some of the principles that helped prod those decisions may also reside in those writings.

War is a very serious business. It often requires great sweeping decisions with broad and far-reaching effects. Again, General Eisenhower offers:

You reach a conclusion based upon the facts as you see them, the evaluations of several factors as you see them, the relationship of one fact to another, and, above all, your convictions as to the capacity of different individuals to fit into these different places.⁶

Stated in the simplest terms, decisions, especially battlefield decisions, are never made in a vacuum.

Furthermore, decisions are seldom black and white. In his book *On Leadership*, John W. Gardner writes of senior-level decision making:

With just a bit of exaggeration, one might say that the lay person's notion of high-level decision making is a simple one-act drama. The leader sits alone on a bare and silent stage. Two aides enter. One states the argument for choosing path A, the other for choosing path B. The lay person is strongly inclined to believe that one of the paths must be clearly right, the other clearly wrong. Black or white. The good versus the bad. The leader chooses.

Ring down the curtain on that charade, and lift the curtain on the real world of the functioning leader. The stage is

crowded; there is not just one leader but several and they clearly have differing views. Everyone is talking at once and portions of the audience continually surge up onto the stage. And there is a large clock on the wall that ticks off the minutes like hammer blows. Before the clock strikes noon, a great many decisions must be made. And on virtually none of them is there a virtuous path A or wicked path B. Indeed there rarely are just two sides or two parties to the dispute. There is relatively little black and white, mostly shades of gray.⁷

Those shades of gray increase the difficulty for the decision maker; and the fainthearted, the undisciplined, and the incompetent find decision making an impossible task.

Along with the battle-oriented aspects of decision making, described as METT-T, other competencies of senior military leadership include "skills" and "genius."⁸ The Army divides the skills into three groups: conceptual, competency, and communications.⁹ FM 22-103 states, "The ultimate challenge for senior professionals is to take their skills and merge them with a sound ethical and moral base, in order to hope to develop this skill [or genius]."¹⁰ As noted, the basic foundation for military decision making is "a sound ethical and moral base."

Most view the military in general, and specifically the United States Army, as an organization steeped in heritage and tradition. This same heritage and tradition underlies the Army's standards of ethics and moral authority. FM 22-103 comments that:

from the time of General George Washington and the formation of our Constitution, men of honor who have abided by the highest ethical standards of conduct and selfless service have been the ones who have successfully wielded the moral authority A firm ethical base is, therefore, the cornerstone of the Army.¹¹

According to FM 22-100, *Military Leadership*, "military ethics includes loyalty to the nation, the Army, and your unit; duty; selfless service; and integrity."¹² On the subject of ethics and the senior officer, Major General Buckingham writes, "The moral justification for

our profession is embedded in the Constitution."¹³ Superficially, the basis for the Army's ethics and moral authority appears to be about as old as the nation itself. However, a closer look at the professional Army ethic and its foundational structure suggests the existence of an ancient foundation that continues influencing it.

Buckingham notes, "Our Western value system of right and wrong is based primarily on what Jesus [of Nazareth] taught concerning the origin and value of human life, augmented by the Old Testament lawgivers and prophets."¹⁴ Our Constitution and our professional Army ethic dates back to England, the Roman Empire, and beyond.¹⁵ The evidence logically suggests that the phrase "*DUTY-HONOR-COUNTRY*" has its roots in a collection of Judeo-Christian writings that stretch from the fifteenth century BC to the end of the first century AD.¹⁶ Thus, one can say that our ethical and moral decision-making code has an unparalleled historical and religious foundation.

The Judeo-Christian tradition contends that foundation was built brick by brick upon the immutable and holy God and His Word, the Holy Scriptures. Those Scriptures provide structure and guidance for making military decisions, especially at the most senior levels, based on sound moral and ethical standards.

The Army uses four values (loyalty, duty, selfless service, and integrity), as the basis for its leadership and decision-making doctrine.¹⁷ These four values provide the structure from which one can derive a list of moral and ethical decision-making qualities or principles. Examples of these qualities include such concepts as allegiance, authority, calling, dedication, honesty, obedience,

reliability, sacrifice, and stewardship. These concepts, interrelated and interdependent, when combined form the qualities of moral and ethical decision making.

The author purposely uses the term "quality" in place of the term "principle." The term *quality* refers to "a characteristic or attribute of something; property; a feature; the natural or essential character of something."¹⁸ Clearly, decision making is a behavior. Further, the examples of the decision-making concepts noted above describe both the *essential character* and *properties* of that behavior. Therefore, the author uses the term *quality/ies* when referring to the moral and ethical concepts of military decision making.

From the four basic values of the professional Army ethic, one can derive a set of moral and ethical decision-making qualities. Likewise, from the Judeo-Christian values system, one can derive a set of moral and ethical decision-making qualities that also affect decision making. The primary question must then consider the relationship between the professional Army ethic and the Judeo-Christian values system. For the purpose of this research the question is: **Are military decision-making qualities, as framed by the professional Army ethic, endorsed by the Judeo-Christian value system?**

Significance Of The Research

The professional Army ethic is an outgrowth of the American system of democracy and juris prudence. Its roots are found in the Judeo-Christian tradition. The United States Declaration of Independence, the Article of Confederation, and the Constitution all reinforce this idea.¹⁹ But our country and society are changing. For

"several decades, our society has become increasingly pluralistic; we have become more diverse and no longer share in a common religious or moral tradition."²⁰ It seems that in our modern world "Christian consensus . . . is gone . . . Those values and principles that made our nation great are by and large culturally despised."²¹ New standards of moral and ethical expediency, fiscal irresponsibility, secular humanism, unrestrained sexual freedom, and an ever-decreasing concern for the sanctity of human life are replacing the old.²²

These new standards challenge our traditional Judeo-Christian qualities. In turn, these new standards create one of the central tensions being felt in today's military. Even though the professional Army ethic may have its roots in the Judeo-Christian heritage, the recruit and second lieutenant of the nineties may be at odds with this moral heritage. Further, some may view the connection between the professional Army ethic and the Judeo-Christian values as irrelevant and inconsequential, while others may oppose it on the basis of religious bigotry or moral antiquity. If the qualities of the Judeo-Christian value system do not endorse military decision-making qualities, then one could argue that a new value system must replace the old.

On the other hand many argue that the Judeo-Christian value system has a positive affect on military decisions. They argue that the Judeo-Christian value system endorses the decision-making qualities of the professional Army ethic. Further, they contend that the endorsement of the Judeo-Christian value system enhances military decisions. If the qualities of the Judeo-Christian value system do endorse the qualities

of military decision making as framed by the professional Army ethic, then the system does not need changing.

Research Question

The primary question asks: **Are military decision-making qualities, as framed by the professional Army ethic, endorsed by the Judeo-Christian value system?**

Secondary questions include:

1. What are the qualities of decision making implied by, and resident within, the values of the professional Army ethic?
2. How are these qualities expressed in the lives of a select group of biblical characters from within the Judeo-Christian history and heritage?

Hypothesis, Terms, Assumptions, and Disclaimer

Hypothesis

The qualities of military decision making, as framed by the professional Army ethic, are endorsed by the Judeo-Christian values system.

Two observations underlie this hypothesis: the foundation for the values of the professional Army ethic is the Judeo-Christian value system, and the qualities of the Judeo-Christian ethic are not time dependent. While these qualities may be older than recorded history, they are as valid today as they were at the time of their development.

In building a scholarly analysis of this decision-making process, three additional sub-hypotheses surface:

1. There are general qualities of decision making resident within, and framed by, the values of the professional Army ethic.

2. General qualities of decision making, representative of the Judeo-Christian values system, will manifest themselves in the lives of a select group of biblical characters from within the Judeo-Christian history and heritage.

3. The qualities of decision making manifested in the lives of a select group of biblical characters from within the Judeo-Christian history will endorse the general qualities of decision making as framed by the values of the professional Army ethic.

The null hypothesis suggests that the qualities of decision making manifested in the lives of a select group of biblical characters from within the Judeo-Christian history will not endorse the general qualities of decision making framed by the values of the professional Army ethic.

Terms

The following definitions are chosen to provide clarity in understanding the thesis question.

Bible. For the purposes of this research, the term Bible refers to the New American Standard Version (NASV) as translated in 1971 under the sponsorship of the Lockman Foundation. This translation, highly regarded for its scholarship and accuracy, uses the latest edition of Rudolph Kittel's Hebrew text and Nestle's Greek text.²³ While the NASV is the author's personal preference, it is important to note that there are no doctrinal differences among any of the major translations today,

and the employment of any other translation in conjunction with the biblical references in this research will not affect the findings.²⁴

Decision making. The process of engaging all available information to make a choice.

To decide is to step into the future, a region of time we know a lot less about than the present. To decide one way is to decide against alternatives. To decide is to pick between the lesser of two or more evils, or perhaps the greater of several goods. To decide is to impact other people's lives. To decide is an essential step in thinking about human problems. It is the only way human problems are actually addressed.²⁵

The United States Army recognizes several decision-making models. *Army Field Manual 101-5* describes a generic decision-making process that follows the traditional five-step scientific method of investigation.²⁶ *CGSOC Student Text 100-9* describes the Tactical Decision-Making Process that expands on the scientific method as a framework. It places a tactical military focus on the methodology and significantly expands the sub-steps of the process to a battlefield combat application.²⁷ Finally, *Army Field Manual 22-100* describes an Ethical Decision-Making Process that is also built around the scientific method, but includes four steps instead of five.²⁸

Endorse. To give approval of or support to; sanction.²⁹

Ethic. A principle of right or good conduct, or a body of such principles.³⁰

Faith (Greek *pistis*). Includes the old testament idea of God's faithfulness to his promises and our faithfulness to him and His Word in return. Reformation (protestant) faith represents a complete trust in the saving grace earned by Christ on the cross. The Vatican I statement defining faith states:

Faith is that supernatural virtue by which through the help of God and through the assistance of His grace, we believe that what He has revealed to be true not [on account of] the intrinsic truth perceived by the natural light of reason, but because of the authority of God Himself, their Revealer, who can neither deceive nor be deceived.³¹

Judeo-Christian value system. (1) The value system of right and wrong based on Jesus' teachings concerning the origin and value of human life, augmented by the Old Testament lawgivers and prophets.³² (2) The value system produced by the combination of Judeo-Christian culture, heritage, history, philosophy, and teachings as it exists in Jewish law, Christian biblical texts, and extra-biblical literature.

Just-War Theory. The moral theory of "just-war" or "limited-war" doctrine begins with the presumption which binds all Christians: we should do no harm to our neighbors; how we treat our enemy is the key test of whether we love our neighbor; and the possibility of taking even one human life is a prospect we should consider in fear and trembling. It is possible to move from these presumptions to the idea of justifiable use of lethal force. The historical and theological basis lies in the writings of Augustine and Aquinas.

War is a result of the consequences of sin in history--the "not yet" dimension of [Christ's Millennial] kingdom. War is both the result of sin and a tragic remedy for sin in the life of political societies. War arose from disordered ambitions, but it could also be used, in some cases at least, to restrain evil and protect the innocent. The use of lethal force to prevent aggression against innocent victims is the classic case.³³

Military decision making. Both an art and a science. The commander and staff continually face situations that involve uncertainties, questionable or incomplete data, and several possible alternatives. They must not only decide what to do, but they must also recognize when a decision is necessary.³⁴

Pluralism. (1) "A condition of society in which numerous distinct ethnic, religious, or cultural groups coexist within one nation."³⁵ And (2) "Pluralism is the name given to the transition period from one orthodoxy to another Every other great nation has unified around some ethical standard. Lack of unity is a sign of ultimate destruction."³⁶ [as quoted by Jersild]

Prayer. Any act of communion with God, such as confession, praise or thanksgiving.³⁷

Scriptural Authority. Scriptural authority is derived from God.

The two basic forms of authority are intrinsic authority (belonging to one's essential nature) and derived authority (given to one from another source) . . . One derived authority is above every other kind of derived authority, and that is the Bible. Because the Bible is inspired by God [Greek *theopneustos*, literally "God-breathed"], (2 Timothy 3:16; 2 Peter 1:20-21), it has divine power and authority. God did not give the Scriptures to be read only, but also to be believed and obeyed.³⁸

Assumptions

While no *specific* list of decision-making qualities is delineated within currently published discussions of the professional Army ethic, certain basic *concepts* such as allegiance, authority, calling, dedication, honesty, obedience, reliability, sacrifice, and stewardship are usually listed. However, from these concepts, and from the associated readings and source materials, one can deduce a list of decision-making qualities framed by the professional Army ethic.

The author extracted biographical data from the lives of five biblical characters for this research: Joshua (approx. 1400 BC), David (approx. 1000 BC), Daniel (approx. 570 BC), Nehemiah (approx. 520 BC),

and Jesus of Nazareth (3 BC to AD 33). The biblical data is assumed to be both accurate and adequately complete.

Biographical commentaries on the lives of the above individuals are assumed to be biblically and editorially accurate.

Source material used in this research is accurate and reasonably free of ethnic, historical, political, or anti-religious bias.

A Judeo-Christian values system exists whose tenets are common knowledge within the public domain of Western culture.

The incidents selected for review from the lives of the biblical characters reflect behaviors representative of the Judeo-Christian values system.

Disclaimer

The English language does not contain a one-word equivalent for "he/she," nor for "his/hers." Therefore, for the sake of readability, and to be less cumbersome, the author uses the personal pronoun "he" whenever "he/she" is understood, and the possessive pronoun "his" whenever "his/hers" is understood.

CHAPTER 2

LITERATURE REVIEW

General Introduction

In this project, the author divided the literature into two categories: research studies and a consolidation of books, periodicals, and journals. As the literature was examined, the author sought evidence for a group or list of Judeo-Christian decision-making qualities as well as any documentation linking that list to the modern military decision-making process. To the author's knowledge, there are no individual works that specifically delineate or evaluate the complete list of qualities inherent in the military decision-making process. The issue becomes even more complex when the Army field manuals differentiate between a general decision-making model, a tactical decision-making model, as well as an ethical decision-making model.

Most of the literature examined described a strong correlation between leadership and decision making, especially at senior military and corporate levels. In addition, a plethora of work exists studying corporate, military, and Judeo-Christian leadership models, both historically, as well as in modern times. The author selected a sample of this literature to develop a macroscopic model of ethical military decision making. The several individual decision-making qualities sprinkled across this literature form the building blocks of this model. When one investigates the military decision-making processes, the Just-

War Theory, military ethics in decision making, along with Judeo-Christian ethics and decision making, one uncovers some excellent source material. Additionally, an extension of that investigation into the biblical discussions of several role models of Judeo-Christian leadership added substantial evidence to support the research question.

Research Studies

General Comments

The author reviewed ten research studies for this project. Of them, seven either directly or indirectly addressed the research question: **Are military decision-making qualities, as framed by the professional Army ethic, endorsed by the Judeo-Christian value system?** The following review of these works appears in chronological order, beginning with the oldest.

The first report stressed the importance of a sound moral and ethical decision-making process to senior-level leadership. Another implied, but did not specifically establish, a direct correlation between Judeo-Christian values and the military's moral and ethical values system. A third voiced concern about a lack of ethical behavior by members of the military establishment and the need to do a better job of teaching ethics. Another indirectly suggested that decision-making qualities based upon Judeo-Christian teachings should find ready application on the modern battlefield. Nelson's research on value-based decision making intimates an affirmative answer to the research question. Two other studies, both neutral on this author's thesis question, addressed Judeo-Christian concepts or qualities.

Specific Research Examples

In March of 1985, Colonel Charles A. Beitz Jr. drafted *Ethics, A Selected Bibliography* through the U.S. Army War College. Colonel Beitz presents an exhaustive bibliography of the ethics-related materials available within the U.S. Army War College library. These materials were chosen to "enhance the ability of senior leaders to logically assess the morally right and wrong choices available to them."¹ The work offers over six-hundred bibliographical entries divided almost equally between books and periodicals. More than fifty book entries focus specifically upon moral and ethical philosophy within a Judeo-Christian framework. Several other entries focus specifically on the moral/ethical decision-making process. Beitz' work contains no analysis of the materials listed. However, the sheer volume of information contained by a single military library on the subjects of ethics and morality is remarkable. It speaks loudly of the subject's import to the military at large, and specifically to the moral and ethical decision-making process peculiar to senior-level leadership.

In May of 1985, Colonel James E. Ray published *Religion, National Character, and Strategic Power*. He discusses the "uniquely Christian character of the psycho-social values which inspired the framers of the Declaration of Independence and the Constitution."² His research clearly articulates the relationship between the Judeo-Christian ethic of the founding fathers and the military's role of defending the Constitution, supporting Major General Buckingham's comments in chapter 1 of this thesis. Colonel Ray also stresses the importance of a sound ethical base to undertaking one's duty as a

professional military officer and decision maker. Additionally, Colonel Ray implies, but does not specifically establish, a direct correlation between Judeo-Christian values and the military's moral and ethical values system.

A New Technique For Teaching Military Ethics was written in 1986 by Colonel Eric L. Lindemann for the Army War College. The author offers the Kohlberg Theory of Moral Development as a framework for teaching professional ethics in the Army. Dr. Lawrence Kohlberg is Professor of Educational and Social Psychology at Harvard University. His theory is quite popular and offers a reasonable model for moral decision making.

Colonel Lindemann voices a "concern about a lack of ethical behavior by members of the military establishment" and "a need to do a better job of teaching ethics."³ He stresses the importance of a sound moral and ethical foundation in the military and offers what he believes to be a better form of indoctrination.⁴ His methodology aims at improving ethical behavior among all military members. By teaching moral development as a series of ever-maturing stages of personal development, Colonel Lindemann applies Kohlberg's Theory to the Army's moral and ethical training program. The result is an internalization of ethical standards by the individual soldier through a progressive instruction and maturation process. By contrast, current "values-based" ethical and moral indoctrination more closely approximates a "knowledge" level of learning. Simple compliance is the final product of the "values based" process. Throughout his work, Lindemann stresses the

importance of proper moral decision making. However, he de-emphasizes the values-based approach.

Colonel Lindemann's critique of moral and ethical shortcomings in post-modern American society supports observations of sources quoted earlier in chapter 1 of this work. This author hypothesizes that the values-based approach still has merit and suggests that the Kohlberg approach addresses the "symptom" rather than the root cause of any moral or ethical problem that may exist in the military.

Faith and the Soldier: Religious Support On the Airland Battlefield was compiled in 1988 by Chaplain (Colonel) Wayne E. Kuehne and published by the Army War College. The paper discusses the importance of a soldier's faith and a soldier's need for meaning in life in the face of battle. Kuehne suggests that general teachings of the Judeo-Christian faith are quite relevant to the soldier on the battlefield.⁵ Kuehne's observations indirectly answer the research question in the affirmative. If the overall teachings of the Judeo-Christian faith are relevant to the soldier, decision-making qualities based upon those teachings should find ready application on the battlefield. The definitions of key terms and the extensive bibliography provided also add support in answering the research question.

In 1988, the United States Army Office of Professional Military Studies tasked the history department at the United States Military Academy "to study successful combat leadership to identify the trends and characteristics that should be institutionalized in the development of officers."⁶ Their research titled, *Leadership In Combat: An*

Historical Appraisal, examined religious feeling and belief as one of the identifiable character traits of successful military leaders. Interestingly, this particular trait found an equal distribution among successful and non-successful combat leaders. This finding neither refutes nor supports the research question.

In September 1991, Lieutenant Lowell A. Nelson published *A Value-Based Hierarchy of Objectives for Military Decision-Making* through the Air Force Institute of Technology. The study develops a model for incorporating certain ethical values into military decision making. Those values include: obedience to superiors, professional competence, and elements of "Just-War" Theory, such as proportionality and discrimination. Nelson's model also provides a useful aid to understanding ethical dilemmas and records a decision support system that could be used as a tool in ethical decision making.⁷ Additionally, his values-based model furnishes a parallel framework for assessing the utility of the Judeo-Christian decision-making qualities under investigation in this study. Since both models are values-based, Nelson's research suggests an affirmative answer to the research question.

Most recently, Major Michael D. Slotnick published a thesis entitled, *Spiritual Leadership: How Does the Spirit Move You?* through the Army Command and General Staff College. The study "explores the role of the human spirit in interpersonal influence."⁸ He approaches his problem predominantly from a Judeo-Christian perspective and offers some interesting analysis. While Slotnick supports a Judeo-Christian philosophy, he does not specifically support, nor does he refute the

research question. The definitions of some terms and select bibliographical entries provided additional background material for developing the Judeo-Christian decision-making qualities discussed in this research.

Summary of the Research Studies

Of the seven research projects reviewed in depth, all either directly or indirectly addressed the research question: **Are military decision-making qualities, as framed by the professional Army ethic, endorsed by the Judeo-Christian value system?** Each work commented on moral or ethical decision making, the Judeo-Christian ethic or the values of senior military decision makers. All authors influenced the development of the sub-hypotheses. Several touched the main thesis question tangentially. None addressed it directly. The lack of inquiry specifically addressing this author's research reinforces the need for an answer to this author's research question.

Books, Periodicals, And Journals

General Comments

Like the Army literary community, the Christian literary community includes some pertinent analysis of ethics and decision making in its discussions of leadership. Most of the Judeo-Christian source material used discussed a biblical model for leadership and addresses morality, ethics, and decision making as subsets of that model. Additionally, much of the literature builds the leadership model around considerable study of a key biblical character or a notable historical event.

To arrive at a cross-sectional list of decision-making qualities, this author selected Joshua, David, Daniel, Nehemiah, and Jesus of Nazareth as key biblical characters. Literature reviewed in this process fell into several categories:

1. Writings discussing the ethical and moral climate of America today;
2. General writings on decision making;
3. General writings on military leadership and ethics;
4. General writings on Judeo-Christian leadership and ethics;
5. General writings on Judeo-Christian military leadership;
6. Biographical writings on factors/traits of military leaders;
7. Biographical writings on factors/traits of Judeo-Christian leaders; and
8. Biographical writings on factors/traits of Judeo-Christian military leaders.

Books and periodicals reviewed in this research are grouped beneath these headings. The theme and contents of these works are then discussed in light of their relationship to the research question.

America's Moral & Ethical Climate

In discussing the ethical and moral climate of America today, several authors show a profound concern with present trends. In *The Dawn's Early Light*, Dr. Joseph Stowell, Chancellor of Moody Bible Institute in Chicago, writes of a shift

from the values that made our nation uniquely great to the tyranny of secular values that threaten not only fundamental issues of long-range cultural stability but the very fabric of personal, family, economic, and social strength.⁹

In his book entitled, *A Jewish Conservative Looks at Pagan America*, Don Feder also draws attention to America's moral and ethical decline, pointing to the society's increasing trend of rejecting Judeo-Christian values. Feder believes this trend is eroding the moral and ethical foundation of America. Without a solid foundation, the culture itself will begin to crumble.

Chuck Colson, special advisor to former President Nixon, addresses the essential nature of the Judeo-Christian ethic to democracy in his book entitled *Kingdoms in Conflict*. Colson also discusses the progressive loss of religious freedoms in America and the power of special interest groups to erode the influence of the Judeo-Christian ethic.

"Re-establishing a Moral America: Ethics, God and the Bible" by Dr. Malcom L. Hill, and taken from *USA TODAY Magazine*, reviews America's ethical roots and voices a concern about the "situational" ethics model taught in American public schools today. While his article does not address the decision-making process per se, Hill stresses the importance of teaching sound moral qualities and biblically-based ethics. He points out that "we cannot determine right and wrong, good and bad, or what is humane and inhumane without God and the Bible."¹⁰ Hill's argument points toward a unique decision-making process for the Christian and supports the primary hypothesis of this study.

Each of the above authors addresses two aspects of the research question to some depth. All point out the decline in America's moral and ethical climate. As some of the research cited above highlights, this decline has not gone unnoticed in the professional military

community. Additionally, each author draws a direct correlation between high standards of moral and ethical decision making and the Judeo-Christian values system. In the primary hypothesis, this author contends that Judeo-Christian decision-making qualities are relevant to modern military decision making. Together, these four authors support that hypothesis. They further suggest that the professional Army ethic may face serious challenges given present American moral and ethical trends and their inevitable influence upon the military profession.

Decision Making

Dr. Paul de Vries' article in *Christianity Today* entitled, "The Taming of the Shrewd" appears to have been a pilot-article for the 1992 release of his book of the same title, discussed below. In the article, de Vries admonishes Christian decision makers to "be as shrewd as snakes." Shrewdness, he says, is a foundational principle of decision making.¹¹ The implications of de Vries' comments are profound for the military decision maker. Shrewdness, easily part of what Clausewitz calls military genius, is one Judeo-Christian decision-making quality with clear battlefield implications.

In the book by the same title, de Vries and co-author Barry Gardner present "a marketplace handbook for smart ethics, scrupulous strategy and sound decision making."¹² The text provides reliable Judeo-Christian guidance for strategy development and decision making in the marketplace of the 1990s. Their logic path and practical examples are easily and readily generalized into the profession of arms.

The book also provides a contemporary view of the biblical models of ethics and decision making which the authors call "critical

thinking." The text does not specifically enumerate an exhaustive list of Judeo-Christian decision-making qualities. However, the authors offer a substantial number of Judeo-Christian qualities that are applicable to all forms of decision making, whether corporate or military. This text forms the capstone to the research of decision-making qualities developed in this paper.

In *Making Choices*, Peter Kreeft stresses the moral "black and white in a world of grays" and tells how they relate to decision making.¹³ As Professor of Philosophy at Boston College, Kreeft comments both on the "modern moral crisis" and the importance of Judeo-Christian based decision-making values. Kreeft shares parallel views with Paul Jersild, author of *Making Moral Decisions*. Jersild is Academic Dean and Professor of Ethics at Lutheran Theological Southern Seminary, Columbia, South Carolina. Both hold that the basis for sound decision making lies in Judeo-Christian teachings. While Kreeft addresses such qualities as the value of life and personal integrity, Jersild deliberates more broadly on the overarching moral aspects of decision making. Both texts rigorously support the research question, drawing a direct correlation between Judeo-Christian teachings and morally and ethically sound decision making.

Military Leadership and Ethics

The United States Army produces several field manuals that address leadership and ethics. FM 22-100, *Military Leadership*, is the Army's "basic manual on leadership."¹⁴ It introduces leadership theory and contains prescriptive guidance on leadership, ethics, and decision making at the junior officer level. FM 22-103, *Leadership and Command*

at Senior Levels, "establishes a doctrinal framework for leadership and command at senior levels."¹⁵ This field manual builds upon the foundations laid by the earlier manual but contains less prescriptive and more theoretical guidance on leadership, ethics, and decision making at the executive level. FM 100-1, *The Army*, provides an introductory discussion of the professional Army ethic along with other subjects germane to the United States Army. Student Text 22-3 and Advance Sheet Booklet C710 are both products of the Army Command and General Staff College. These documents contain selected readings on leadership and ethics. The readings reflect much of the Army's doctrinal views on these subjects. They also contain secondary discussions on decision making, especially under the umbrella of the professional Army ethic. Together, these documents contain much of the literature necessary to develop the primary question and specifically answer one of the key secondary questions of this research.

In *The Path to Leadership* Field Marshall the Viscount Bernard L. "Monty" Montgomery "seeks to discover what it is which makes a man capable of exercising his position at the head of affairs for the good of his fellows."¹⁶ He approaches his search from a clearly Judeo-Christian perspective and offers key comments that support the research question.

Judeo-Christian Leadership and Ethics

Transforming Leadership by Leighton Ford critically analyzes Jesus of Nazareth as the premier leadership model. Dr. Ford, a well-known evangelist and lettered scholar, has worked closely with the Billy Graham Evangelistic Association for many years. Dr. Ford examines ten

particular aspects of leadership in Jesus' life and gives insights into the decision-making implications associated with each of them. The author provides not only an outline but also the supporting documentation for developing a working list of Judeo-Christian decision-making qualities.

Dr. Hudson T. Amerding in *The Heart of Godly Leadership* lists loyalty, discipline, integrity, selflessness, and humility among the key qualities of Christian leadership. He discusses decision making throughout the book, building upon these and other qualities. As a former U.S. Navy officer and president of Wheaton College, he combines deep biblical insights with both military and civilian leadership experience.

In his book entitled *Disciplines of a Godly Man*, Dr. R. Kent Hughes adds devotion, godliness, and prayer to the list of Judeo-Christian leadership qualities. Throughout his work, the overarching themes of personal discipline and integrity appear most conspicuously. However, he does not specifically address a list of qualities for decision making or discuss a direct relationship to military leadership.

In *Seven Laws of Christian Leadership*, Dr. David Hocking approaches leadership and decision making from a more business-like viewpoint, offering his own prescriptive list of qualities. He suggests such concepts as setting an example, ability, authority, and strategy. While these concepts are much more broad than the qualities this research seeks to develop, Hocking's analysis of each topic contributes positively to a fuller understanding of the Judeo-Christian decision-making process.

J. Oswald Sanders' work, *Spiritual Leadership*, briefly expands the list of qualities for Judeo-Christian decision making. Sanders is consulting director of Overseas Missionary Fellowship in London. He has been awarded the Order of the British Empire (OBE) for Christian and theological writing. His indepth discussion of "servant leadership" is of greatest note within his text. This quality, along with duty, discipline, vision, wisdom, decision, courage, humility, patience, and several others form what he calls, "the essential principles of leadership."¹⁷

Birch and Rasmussen, in *Bible and Ethics in the Christian Life*, explore "taking specific stands on concrete moral issues and acting in accordance with stands taken as a function of the decision maker's character."¹⁸ In a related work, Hamel and Himes examine the standard, the theology, the agent, and the process for Judeo-Christian ethics and decision making. Both Dr. Himes and Dr. Hamel are recognized experts who head university departments in the fields of moral theology and Christian ethics respectively. Their anthology consolidates the thoughts of over fifty authorities in the field. Their insights, combined with those of the other authors in this category, form the foundation of the research into the decision-making qualities under development in this study.

Judeo-Christian Military Leadership

In "Professional Excellence for the Christian Officer," Lt. Gen. William K. Harrison describes "confidence and loyalty as the basis for successful leadership."¹⁹ He highlights several points that are clearly among the qualities for decision making this paper seeks to develop. In

a related article taken from *Command*, Colonel Dick Kail offers a biblically-based, prescriptive set of guidelines similar to Harrison's. His guidelines explore the senior officer's attitude, vision, and role, thus capturing the essence of the Judeo-Christian decision making. In a comparable article, Gauthier suggests that there are four key qualities that form the basis for Judeo-Christian decision making.

Colonel Don Martin offers a brief list of prescriptive Judeo-Christian qualities for success in any endeavor, but focuses his comments directly at the military decision maker and leader. Cleo Buxton discusses the daily decisions that a Christian soldier must make in combat. Colonel Gail Freimark offers a brief analysis of one of the many tensions of the Judeo-Christian way of life: deciding to do things according to God's plan or according to your plan. This can perhaps be categorized as the central tension about which all Judeo-Christian decision-making qualities revolve. Colonel Freimark's comments go directly to the core of the issue and provide a prescriptive answer to the tension as well as guidance for the individual struggling with important decisions. All three articles discuss decision-making qualities that are clearly among the list this research seeks to develop.

Military Leaders

Stars in Flight and *Nineteen Stars*, are both written by Dr. Edgar F. Puryear, a professor at the United States Air Force Academy. The first is an anthology discussing the military character and leadership of four U.S. Army generals: George S. Patton Jr., Dwight D. Eisenhower, George C. Marshall, and Douglas MacArthur. The second

provides similar insights into the careers of Hap Arnold, Carl Spaatz, Hoyt Vandenberg, Nathan Twining, and Thomas D. White, all Air Force pioneers. Puryear devotes an entire chapter to the "role of decision" in each of their commands, revealing the key insights into the decision-making process of each general. Puryear's analysis helps refine the qualities of military decision making considered in this paper.

Command Decisions, edited by Kent Roberts Greenfield and published by the U.S. Army Center for Military History, "analyzes a series of key decisions by heads of state and military commanders during World War II."²⁰ Scrutiny of the decision-making processes employed by the selected military commanders helps clarify the qualities of military decision making under investigation in this project.

Judeo-Christian Leaders

More Than Conquerors, edited by Dr. John Woodbridge, is an anthology of mini-biographies of notable Christian leaders from all walks of life. As Professor of Church History at Trinity Evangelical Divinity School, Dr. Woodbridge is a highly respected Christian educator as well as a prolific author. His book begins with a chapter entitled "Politics and Public Life" in which he describes the Judeo-Christian faith of "Stonewall" Jackson, Robert E. Lee, Abraham Lincoln, and Woodrow Wilson. Each vignette posits one or two qualities of the decision-making process. Essays on Lee and Jackson correlate military decisions with Judeo-Christian convictions, affirming the research question.

The books, *Commentary on Daniel* by Dr. Harry Bultema and *Daniel* by Dr. James Montgomery Boice, were selected to probe the decision-

making process of the Old Testament prophet Daniel. Both authors are well- educated and highly respected in their field. Bultema's text provides a verse-by-verse analysis of the book of Daniel that addresses Daniel's thought processes and the justification for his actions. Boice takes a different approach, analyzing Daniel topically but giving deeper insights into the person of Daniel as leader of a people in exile and ambassador of a holy God. Both texts provide excellent material for developing the qualities that an executive-level decision maker might employ, thus supporting the thesis question.

Nehemiah: Learning to Lead, by Dr. James Montgomery Boice, and *Nehemiah and the Dynamics of Effective Leadership*, by Cyril J. Barber, expound upon decision making and leadership. Each book probes the moral, ethical, and spiritual motivations of Nehemiah, Israel's leader in Jerusalem following the Babylonian exile. Barber is a successful businessman and a respected author. Boice is senior pastor at Tenth Presbyterian Church in Philadelphia, a prolific writer and Bible commentator. Barber's analysis includes a list of Christian "leadership traits" that include several decision-making qualities. Boice describes, in depth, eight dynamics of leadership, revealing Nehemiah's personal decision-making matrix. This matrix, added to Barber's list of leadership traits, contributes significantly to the formulation of the list of decision-making qualities developed within this project.

Judeo-Christian Military Leaders

Bruce Lockerbie recounts and analyzes the life of Lt. General William K. Harrison, a West Point graduate, veteran of three wars and faithful ambassador of the Christian faith. His book, entitled *A Man*

Under Orders, traces the moral, ethical, and religious odyssey of a selfless servant, tough, eminent military leader, and senior decision-maker in the U.S. Army between 1913 and 1957.²¹ In another analytical biography, Dr. Calvin Miller explores the life and leadership of David, Israel's second king. His book, *Leadership* addresses vision, decision making, obedience, loyalty, and integrity as the outstanding qualities of David's life and military career. In a related work, Dr. Donald K. Campbell, Professor of Bible exposition and past president of Dallas Theological Seminary, offers commentary on the Biblical book of *Joshua*. Campbell discusses multiple facets of the book as an ancient Scriptural work, but adds particular color to Joshua's leadership style and decision-making process. Each of these texts provides solid documentation of the Judeo-Christian decision-making process as it unfolds in the lives of three unique and diverse military leaders. All three works help confirm the research question.

Summary of the Literature Review

The material to develop and analyze a list of decision-making qualities is extensive. The discussions of the current ethical and moral climate in America highlight the importance of this study. The general writings on military leadership and ethics, along with those texts examining personal characteristics and traits of military leaders, help evolve the decision-making qualities framed by the professional Army ethic. The remaining works build upon the earlier foundations and add the Judeo-Christian ethic to the decision-making process. While no individual work answers the research question *in toto*, the information examined provides more than ample material to complete the research.

The task of compiling and consolidating the list of decision-making qualities formed the next logical step in the process.

CHAPTER 3

METHODOLOGY

Introduction

Chapter Three describes the methodology used to explore the thesis question: Are military decision-making qualities, as framed by the professional Army ethic, endorsed by the Judeo-Christian value system?

Initially, the author investigated a sample of modern military literature on leadership, ethics, and decision making in search of a group of decision-making qualities resident within the professional Army ethic. The process continued with an analysis of a sample of Judeo-Christian literature on leadership, ethics, and decision making. Further, the author considered the lives of five outstanding historic biblical leaders to evaluate the list of military decision-making qualities against the Judeo-Christian values system. The author attempted to answer the following secondary research questions:

1. What are the qualities of decision making implied by, and resident within, the values of the professional Army ethic?
2. How are these qualities expressed in the lives of a select group of biblical characters from within the Judeo-Christian history and heritage?

The author considered the following four hypotheses. First, the qualities of military decision making, as framed by the professional

Army ethic, are endorsed by the Judeo-Christian values system. The first sub-hypothesis suggests that there are general qualities of decision making implied by, and resident within, the professional Army ethic. The second sub-hypothesis posits that general qualities of decision making, representative of the Judeo-Christian values system, will manifest themselves in the lives of a select group of biblical characters from within the Judeo-Christian history and heritage. Finally, the third sub-hypothesis submits that the general qualities of decision making, as framed by the values of the professional Army ethic, will be endorsed by the qualities of decision making that manifest themselves in the lives of a select group of biblical characters from within the Judeo-Christian history and heritage.

Specific Aspects of the Methodology

Introduction

The research design has four parts: chapters 2, 4, 5, and 6. Chapter 2, under eight headings, examined seven other research studies and a collection of books, periodicals, and journals. Chapter 4 discussed the professional Army ethic and sought to develop a list of decision-making qualities implied by, and resident within, its framework of four values. Chapter 5 determined if each military decision-making quality is either fully, partially, or not endorsed by the Judeo-Christian values system. Chapter 6 concludes the research by summarizing the implications of the research, drawing conclusions, and making recommendations.

Chapter 2

Chapter 2 examined seven other research studies. Additionally, the author perused a collection of books, periodicals, and journals categorized beneath the following eight headings:

1. Writings discussing the ethical and moral climate of America today;
2. General writings on decision making;
3. General writings on military leadership and ethics;
4. General writings on Judeo-Christian leadership and ethics;
5. General writings on Judeo-Christian military leadership;
6. Biographical writings on factors/traits of military leaders;
7. Biographical writings on factors/traits of Judeo-Christian leaders; and
8. Biographical writings on factors/traits of Judeo-Christian military leaders.

Chapter 4

In the first portion of chapter 4, the author reviewed U.S. Army Field Manual 100-1, *The Army*, to develop a clear definition and working knowledge of the professional Army Ethic and its four "values": duty, loyalty, selfless service, and integrity. Additionally, the author examined Field Manual 101-5, the CGSC Student Text 100-9, and Field Manual 22-100 to understand the Army decision-making process, the tactical decision-making process, and the ethical decision-making process respectively. A thorough understanding of these three processes allowed the author to differentiate between prescriptive procedures and the general decision-making concepts underlying all of the processes.

Next, the author searched a series of leadership, management, ethics and morality, and decision-making materials. Some sources were prescriptive, being built around the U.S. Army's training curricula. Others were analytical, proposing a hypothesis and either defending or refuting the particular point of view. Still others were biographical and narrative in nature. Decision-making concepts were either openly discussed or clearly implied within the readings. Employing both types of analyses (either open discussion or implication) among all of the resources, the author synthesized the data to derive each specific decision-making quality. The qualities were then categorized beneath one of the four values of the professional Army ethic.

Chapter 5

In chapter 5, the author re-addressed each of the military decision-making qualities in light of the Judeo-Christian values system. The author attempted to determine whether each military decision-making quality was either fully, partially, or not endorsed by the Judeo-Christian values system. The author did this by conducting a literature search of Judeo-Christian leadership materials (management, decision making, ethics, and morality) and related it to the biblical texts and commentaries which examined the lives and experiences of five biblical characters:

1. Joshua, Israel's commanding general during the conquest of Canaan;
2. David, Israel's second king;
3. Daniel, the Jewish prophet and Chief Prefect in Babylon;

4. Nehemiah, the governor of Jerusalem following Israel's Babylonian captivity; and

5. Jesus of Nazareth.

An analysis of this literature provided a large sample of Judeo-Christian behaviors. Some of the behaviors could easily be categorized as Judeo-Christian decision-making qualities. Others were simply behavioral traits. The behaviors revealed in the literature search and employed in the analysis were representative of the Judeo-Christian values system. These behaviors were then compared to the decision-making qualities of the professional Army ethic to determine the potential relationships. The research used a three-part scale to measure whether the Judeo-Christian values system endorsed the decision-making qualities of the professional Army ethic. On the scale, the military decision-making quality was either "fully endorsed," "partially endorsed," or "not endorsed" by the Judeo-Christian values system.

Chapter 6

Chapter 6 summarizes the entire research project, contains the conclusions of the research, addresses some additional findings, and presents some recommendations for further research.

CHAPTER 4

THE PROFESSIONAL ARMY ETHIC AND DECISION MAKING

Introduction

The primary hypothesis of this research states: The qualities of military decision making, as framed by the professional Army ethic, are endorsed by the Judeo-Christian values system. The first sub-hypothesis suggests that there are general qualities of decision making resident within, and framed by, the values of the professional Army ethic.

The Professional Army Ethic

Field Manual 100-1, *The Army*, was the primary source document for discussing the professional Army ethic. It states:

Leadership in war must be framed by the values of the profession--tenets such as Duty, Honor, Country--that are consistent with the larger moral, spiritual, and social values upon which our nation was founded. These larger values are truth, justice, honesty, human worth and dignity, fairness, equality, and personal accountability.¹

These values, as stated, above are extracted from our Constitution. As the foundational standards for the nation, they are expectedly high and noble. These same high criterion are also the standards for the profession of arms within the nation. By virtue of the Oaths of Commission and Enlistment, the soldiers' solemn responsibility is to support and defend these values.

FM 100-1 lists four values as central to the professional Army ethic: loyalty, duty, selfless service, and integrity. They serve to

"guide the way soldiers must live their professional and private lives."² The first value, loyalty, covers a broad spectrum, beginning with loyalty to the nation, the Army, the unit, and the fellow soldier. "[Loyalty] fosters cohesion and engenders a sincere concern for the well-being of fellow soldiers, thus producing dedication and pride in the unit."³ Loyalty is a far-reaching value of great import to the nation, the leader, and the led. It underlies the training and functioning of its soldiers and particularly its leaders. A volunteer is a "person who performs or gives his services of his own free will."⁴ The United States has an all-volunteer military force. Therefore, loyalty is especially important because it is foundational to the concept of volunteer military service.

Duty, the second value in the profession of arms, requires both obedience and disciplined performance, despite the difficulty of the mission or its potential danger. Duty means "doing what needs to be done at the right time despite difficulty or danger."⁵ It also requires that the individual own responsibility for his actions and the actions of subordinates. Further, duty may even require the individual to sacrifice his life, if necessary, in defense of the national values.

The third value, selfless service, "puts the welfare of the nation and the accomplishment of the mission ahead of individual desires."⁶ Selfless service and duty are closely related. To faithfully execute one's duty in all circumstances requires the professional soldier to subvert individual desires for those of the mission and fellow unit members, as well as the society and the nation. "All who serve the nation must resist the temptation to pursue self-

gain, personal advantage, and self-interest ahead of the collective good."⁷

Finally, integrity, the fourth value, is "the strong thread woven through the whole fabric of the Army ethic."⁸ The profession of arms demands its soldiers display honesty, truthfulness, candor, justice, trust, and fairness. These are all among the constitutional values upon which the entire professional Army ethic is based.⁹ These elements become the subsets of a soldier's integrity. A great deal of trust is placed in a soldier when he demonstrates high standards of integrity. This trust generates security. Therefore, the unit, the service, the society, and the nation benefit. Integrity demands a commitment to act according to the other values of the Army ethic.¹⁰ However, when integrity breaks down, the value of selfless service becomes tarnished. Additionally, duty gets lost in uncertainty and the focus of loyalty melts away. Integrity is critically important to all the other values.¹¹ Therefore, it is the central value within that ethic.

These four values (loyalty, duty, selfless service, and integrity) form the core of the professional Army ethic. They firmly establish the moral context for the Army in its service to the nation. The author suggests that inculcation of these values inspires the sense of purpose necessary to preserve the nation, even by the use of military force. These values apply to all members serving on active duty, in the national guard or reserve, and civilian Army employees, and characterize the Army organization.¹² Additionally, as quoted above, these values have a firm foundation, the Constitution of the United States. This

document, its enduring strengths, and the soldier's vow to support and defend it with his very life, establish a strong and solid base for the highest levels of moral and ethical behavior in the profession of arms.

Decision Making and the Professional Army Ethic

Within the framework of these four values, can one discover any decision-making qualities that soldiers may effectively use in accomplishing the mission? In response, the author would answer yes. In fact, the professional Army ethic provides a solid framework for analyzing the decision-making qualities. This framework of four values

sets the moral context for the Army in its service to the nation and inspires the sense of purpose necessary to sustain soldiers in the stress of combat and in the ambiguities which characterize conduct of military operations in conflicts when war has not been declared. From the high ideals of the Constitution to the brutal realities of combat, the Army ethic guides the way we must live our professional and private lives.¹³

Each value forms a heading under which several related decision-making qualities reside.

Loyalty

The Army attempts to develop individual loyalty by focusing on three areas: loyalty to the nation, to the Army, and to the unit.¹⁴ Loyalty to the nation stems from a vow to support and defend the Constitution of the United States, as summarized in the Oath of Commission or Oath of Enlistment. Loyalty to the Army means obeying and supporting the military and the civilian chain of command. Loyalty to the unit describes the symbiotic relationship between the leaders and the led, as well as the bond between the individual soldier and his comrades.¹⁵ Almost by definition, the soldier considers and gives

allegiance to the nation, his superiors, his peers, and his mission.

Therefore, allegiance then serves as the first quality of loyal decision making in that the military decision maker considers and give allegiance to the nation, his superiors, his peers, and his subordinates.

1. **The military decision maker considers and give allegiance to the nation, his unit, his superiors, his peers, and his subordinates.**

The soldier demonstrates his loyalty each time he responds to competent authority. A soldier must learn immediately, and never forget no matter what his rank or position, that there is always someone in authority over him. The Chairman of the Joint Chiefs of Staff, the highest ranking general in the United States, loyally responds to the United States Congress, to the Service Secretaries, as well as to the President. The soldier's respectful and accurate view of authority is essential to his vocation and is characteristic of the loyalty described in the professional Army ethic. It forms the second quality under the loyalty heading: the military decision maker weighs an accurate view of human authority.

2. **The military decision maker weighs an accurate view of human authority.**

An outside observer may ask, "What is the depth of a soldier's loyalty?", implying that it could be merely superficial or occupational, but by no means internal. This question cuts to the very purpose of the professional Army ethic. FM 100-1 offers:

There are certain core values that must be inculcated in members of the U.S. Army Although personal values or religious beliefs may vary from soldier to soldier, those core values of the Army ethic form the bedrock of the military profession, and must be understood and accepted at every level

of the Army--from the private on guard duty, to the general officer testifying before congress.¹⁶

The field manual's author implies that these values are foundational to the Army ethic as a whole, as well as to the entire U.S. Army at large. He goes on to state that the level of understanding and acceptance of these values must run deep in the heart and mind of the soldier.¹⁷ Over time, and through training and indoctrination, the professional soldier internalizes these values. The product of this internalization is single-minded dedication to the nation, the Army, and the unit. From the volume of evidence, it also appears that this single-minded dedication substantially exceeds the loyalties associated with a mere job or occupation. This single-minded dedication becomes a very important element of the professional soldier, a critical battlefield commodity. Therefore, a third quality implied under the value of loyalty comes to the fore: the military decision maker is single-mindedly dedicated.

3. The military decision maker is single-mindedly dedicated.

To summarize, one can deduce at least three foundational qualities for decision making under the banner of loyalty. First, the soldier gives allegiance to the nation, his unit, his superiors, his peers and his subordinates. Additionally, he weighs an accurate view of those in positions of authority over him. Finally, he demonstrates a single-minded dedication to his superiors, peers, and subordinates.

Duty

The second value, duty, has long been closely associated with the military way of life. The dictionary defines it as "an act or a

course of action that is exacted of one by position, social custom, law or religion; a moral obligation; and the compulsion felt to meet such obligation."¹⁸ From this definition, one readily gathers that duty stems from a "calling." Duty is not only an "expected course of action," but is also a "moral obligation or compulsion." Duty, often characterized as the most easily recognizable aspects of military service, has its roots in the concept labeled "a profession." A profession is "an occupation or vocation requiring advanced study in a specialized field."¹⁹ Further, in FM 100-1 the military author makes it clear that "a profession is a calling."²⁰ Therefore, in its simplest terms, duty is a calling. The soldier is called to duty--duty in the profession of arms. Eventually, the calling extends to the responsibilities of leadership. Regardless of the level of duty, it stands as a high calling fraught with great responsibilities. Calling becomes the first decision-making quality found beneath the heading of duty: the military decision maker responds to a calling to the profession of arms and to the responsibilities of leadership.

4. The military decision maker responds to a calling to the profession of arms and to the responsibilities of leadership.

From a purely military perspective, FM 100-1 defines duty as "obedience and disciplined performance."²¹ This definition provides a transition from the soldier's calling to his characteristic behavior. In the military, a soldier, sailor, or airman is expected to do his duty. It is the minimum acceptable behavior. Exceptional actions above and beyond the call of duty are cause for special recognition. This recognition might include the Bronze Star and the Silver Star as well as

the Congressional Medal of Honor. Failure to perform one's duty can have catastrophic, and even fatal results in both peace and war. Those who fail to do their duty are often tried in a military courts martial. A soldier convicted of dereliction of duty may be incarcerated and receive a dishonorable discharge.²²

Duty is of utmost importance in the military and may be examined from three additional perspectives. First, a soldier learns very early that obeying orders is foundational to doing one's duty. Before a military trainee leaves home for bootcamp, he complies with the orders to arrive at the appointed training location on the assigned day and time.

This is merely the beginning. Over time, a soldier who does his duty and obeys orders receives promotions. Eventually promotion places the soldier in a position to give orders to subordinates. Now, coupled with his duty to obey orders, he receives the authority and the responsibility to give them. From this brief discussion, one uncovers a second quality under the heading of duty: the military decision maker gives and obeys orders responsibly.

5. The military decision maker gives and obeys orders responsibly.

Turning back to the first days of enlistment, the Army provides the trainee a wealth of "resources" for the profession of arms. He receives several uniforms of varying types, shoes, boots, socks, hats, undergarments, and personal hygiene articles. His equipment may include a rifle, rucksack, sleeping bag, poncho canteens and a host of other items. Early on, he learns that he is responsible for the proper care

and maintenance of all of this equipment. Furthermore, he soon discovers that his life, and perhaps the lives of others, depends upon his "stewardship" of this equipment.²³ This discussion reveals a third quality beneath the heading of duty: the military decision maker exercises good stewardship of all resources.

6. The military decision maker exercises good stewardship of all resources.

Finally, this analysis examines a most critical part of the soldier's duty. A review of FM 100-1 reaffirms that "duty is doing what needs to be done at the right time despite difficulty or danger; it is obedience and disciplined performance."²⁴ Here the author of this research project refines the reader's focus to the words: "disciplined performance." Many occupations contain difficult tasks. Some may even include physical danger. It is this danger, inherent in the profession of arms, that cuts immediately to the very fabric of human existence. While a soldier can execute his duty as a truck driver, a cook, or a jet engine mechanic, his first responsibility revolves around his skill in using a weapon either in self-defense or in the attack of an enemy.²⁵ Few other occupations contain this "life or death" aspect. Cleo Buxton, a World War II veteran of both the North Africa and Italian campaigns comments on this point when he writes:

The first principle [of moral conduct in combat] is, of course, that [the commander] must give [his men] a personal example of real concern for human life. He himself must show a real concern, not only for his prisoners, but also for his own men who work closely with him. If he treats his men like dogs, most likely they will treat prisoners and civilians the same way. Whatever the commander is, the influence of his character will go right down the line. If the commander is arrogant, you will find that his men are arrogant. By the same token, if he is considerate, this too will be imitated.²⁶

Burton speaks of a concept called command climate in today's Army.²⁷ His guidance in this arena is clear. While lethal force is a necessary element of combat power, it is the commander's, as well as the soldier's, duty to understand and demonstrate moral conduct in combat. The "Just-War" Theory's tests of "proportionality" and "discrimination" further support this premise.²⁸ Within this context, a fourth quality beneath the heading of duty appears: the military decision maker respects the high value of human life.

7. The military decision maker respects the high value of human life.

In summary, duty has many aspects. Within the bounds of the professional Army ethic, several qualities stand out most clearly. Initially, the soldier responds to a calling--to the profession of arms and to the responsibilities of leadership. Second, the soldier learns to obey orders responsibly and eventually accepts the obligation to give orders in a similar manner. Additionally, he learns to exercise good stewardship of all resources. Finally, he demonstrates a respect for the high value of human life. While this list is not absolute or all-inclusive, it helps form the underpinnings for further discussion and thought.

Selfless Service

Selfless service, the third value in the professional Army ethic,

puts the welfare of the nation and the accomplishment of the mission ahead of individual desires Military service demands willingness to sacrifice, even to risk one's very life for the accomplishment of the mission.²⁹

The fundamental responsibility of a "standing army" within a democracy is selfless service.³⁰ It demands the personal sacrifice of the individual for the good of many. Members of the armed forces have pledged themselves to fight, and die if necessary, to preserve and defend the people's right to life, liberty, and the pursuit of happiness.³¹ The military member willingly relinquishes some personal rights for the rights of the rest of the nation.

The selfless service of soldiers, sailors, airmen, and marines helps ensure the domestic and international integrity of the nation and its way of life. The nation's citizens live freely and securely with the knowledge that the military is present to defend freedom at home and abroad.³²

The selfless service of the military, a lofty and grand concept, includes some tensions. Service to the point of laying down one's life directly conflicts with one's natural inclination towards self-preservation. It requires some conscious and willful decisions from a unique individual. Hence, here is the importance of selfless service as a foundational value of the professional soldier.

The preceding discussion raises several questions. Apart from the nation as a whole, who else does the professional soldier serve and to what degree? In the earlier discussions of duty and loyalty, the concepts of superiors, peers, and subordinates appeared several times. The author re-addresses these at this juncture because it is here that selfless service finds daily application. Again FM 100-1 states:

Soldiers who are self-serving cannot give full service to the Army or the nation. Selfless service, however, leads to teamwork and unity of effort on behalf of those whom we serve.³³

According to this definition, teamwork is a product of selfless service. But teamwork does not manifest itself immediately. Rather, it is a process that evolves as the individual soldier recognizes his role within the organization, learning to work with and for that organization.³⁴

In a military organization, the mandate to "serve" superiors is very clear and may require little by way of learning. However, the soldier's ability, desire, and will to serve peers as well as subordinates are unique learned behaviors.³⁵ Once an individual learns to subordinate his motivations for self-gain and self-aggrandizement, selfless service to peers and subordinates becomes possible.³⁶ This creates a feedback loop. As the individual subordinates himself to serve the group, group cohesion increases. This cohesion raises the individual's sense of self-worth and belonging. As a result, the individual further subordinates himself to the group and the process continues.³⁷ From within this process, an important quality develops under the heading of selfless service: the military decision maker chooses to faithfully and obediently serve superiors, peers, and subordinates.

8. The military decision maker chooses to faithfully and obediently serve superiors, peers, and subordinates.

Looking further at the value of selfless service, the author re-examines the question that opened this segment of the discussion on selfless service: apart from the nation as a whole, who else does the professional soldier serve and to what degree? The preceding few paragraphs answered the first half of the question. The author now

takes issue with the degree of selfless service implied in the spirit of the professional Army ethic. On this point Field Marshall "Monty"

Montgomery writes:

The first characteristic of the leader we seek must be a deep, great, and genuine sincerity. The sincerity I mean is that type of which the man himself is not conscious--it is there naturally--he just cannot help being sincere.

Added to sincerity must be selflessness, by which I mean absolute devotion to the cause he serves, with no thought of personal reward or aggrandizement.³⁸ (emphasis mine)

From Montgomery's comments, two critical elements of leadership stand out: genuine sincerity and absolute devotion. The military decision maker, working within the spirit of the professional Army ethic, must be genuinely sincere about his degree of selfless service. At the same time and with equal vigor, he must show absolute devotion to that service. In *Professional Perspectives for Senior Officers*, Colonel Dick Kail most succinctly states, "leadership requires sacrifice!"³⁹ Consolidating these thoughts, a second quality emerges: the military decision maker understands that serving the nation demands deep personal sacrifice.

9. The military decision maker understands that serving the nation demands deep personal sacrifice.

There is another aspect to the selfless service implied within the spirit of the professional Army ethic. That aspect considers the attitude of the relationship between the commander and those he commands. Again Colonel Kail offers, "the leader cannot call a follower to go beyond where he himself has been."⁴⁰ The following simple, yet telling vignette demonstrates this truth most clearly.

In November of 1942, Brigadier General William K. Harrison joined the 30th Infantry Division, known as the "Old Hickory." The commander, Major General Leland S. Hobbs, turned all

responsibility for training over to Harrison. One "rotten, miserable, rainy day," Harrison was observing gunnery training and noticed a machine gun section setting up its guns in a "rather unfavorable spot." Harrison "slogged to the position" and asked the section leader some routine questions about his mission and field of fire. After carefully listening to the answer, General Harrison further inquired, "how it happened that he'd chosen to place his gun there?" The section leader replied that an officer observing from a distant hill had told him to "set it up right here." "At this, General Harrison took off his raincoat and laid down in the mud--spotless uniform and all!" He squinted through the sights and had others do the same. "All involved came to the same conclusion that General Harrison had drawn much earlier--the location of the gun was completely inadequate for the purpose."⁴¹

While this little story is rather humorous, the point made is painfully clear. The spirit of selfless service, resident within the professional Army ethic, requires a conscious decision to serve superiors, peers, and subordinates. To avoid the appearance of mendacity or hypocrisy, genuine sincerity and absolute devotion must characterize one's selfless service. It also demands deep personal sacrifice. And perhaps most importantly, within the most basic interpretation of tenor of the professional Army ethic: the military decision maker requires no more from his men than he requires from himself.

10. The military decision maker requires no more from his men than he requires from himself.

Integrity

Integrity is the last, and perhaps the most important value in the professional Army ethic.

It means steadfast adherence to a standard of honesty, uprightness, and particularly to the avoidance of deception. Integrity demands a commitment to act according to the other values of the Army ethic To compromise personal integrity means to break the bonds of trust inherent in the values of duty, loyalty, and selfless service.⁴²

"Integrity is the strong thread woven through the whole fabric of the professional Army ethic."⁴³ Without integrity, a soldier's loyalty has an unsure foundation. Integrity provides the ethical bedrock upon which we build an authentic sense of loyalty to superiors, peers, or subordinates. Additionally, when integrity is in doubt, we cannot count on a soldier to do his duty. Further, a soldier's lack of integrity can jeopardize an entire military operation or cause unnecessary loss of life. Finally, in the absence of integrity, self-centeredness and self-aggrandizement can easily swallow up selfless service. Maintaining the highest standards of integrity, especially in the face of strong opposition, fosters vigor and vitality within the other values.

This discussion unfolded a unique phenomena. Integrity, as a value, clearly affects the other three values. Furthermore, it appears equally evident that the other three values directly affect integrity. The relationship is synergistic, much like the strands of a rope. The relationship is also a progressive process, like the stones in a wall, built upon the foundation of "national will, purpose, and ethic from which it flows."⁴⁴ Therefore, the highest level of integrity manifests itself in the behavior of the soldier who inculcates and adheres to the professional Army ethic. FM 100-1 adds, "Integrity means that our personal standards must be consistent with the professional values we espouse."⁴⁵ In other words, the military decision maker steadfastly adheres to, and applies, the standards of the professional Army ethic as the basis for integrity.

11. The military decision maker steadfastly adheres to, and applies, the standards of the professional Army ethic as the basis for integrity.

Leadership relies upon the bonds of trust that emanate from one's personal integrity. The integrity of a soldier's loyalty is reflected in his concern for the well being of his fellow soldiers. The integrity of duty ensures that a leader accepts the responsibility for the actions of those in his care. Finally, the integrity of a soldier's selfless service makes it unquestionably clear that the soldier is ready to give his life in the defense of the nation.⁴⁶ The point of this argument is this: When soldiers take an oath of service and form a combat unit into a cohesive team, each resolves to maintain loyalty, perform duty, and selflessly serve the others in the organization. The soldier's integrity, in making and taking this vow, is the "bond that cements the unit" together. Each member vows to do for the other what he would expect another to do for him, even if the cost is life itself. In its simplest form, this activity is called Golden Rule decision making and is part of a clear and rather ancient logical process.⁴⁷

Golden Rule decision making is not a new concept. Its simplest form it states, "Treat others as you would have them treat you."⁴⁸

According to de Vries and Gardner:

[It] was a part of human thought in numerous ancient cultures. It is probably as old as human critical thought itself Confucius, one of the many articulate teachers of the self-reflective Golden Rule, believed firmly that this standard of fairness is always within the reach of everyone, since it follows the simplest of comparisons or analogies.⁴⁹

Self-critical thought is the basis for the practice of Golden Rule decision making.⁵⁰ Gardner and de Vries describe self-critical thought as a combination of two logic loops: self-reflection and self-

criticism. Self-reflection is the "mental discipline that causes us to stop and consider the information surrounding a problem rather than simply reacting to the problem."⁵¹ Self-criticism asks, "Do we use the information [that we have at our disposal] only as we wish, or does the information change us?"⁵² Gardner and de Vries offer this answer:

Genuine understanding [the basis of Golden Rule decision making] always requires the logical loops of self-reflection and self-criticism, both essential tools of all critical thinking, to allow all available information to impact both our decisions and our decision-making processes.⁵³

At the root of this concept is the foundational axiom of critical thinking.

Critical thinking is careful problem solving that uses both concepts and perception. It is both self-critical and self-adjusting. The decisions that result make a difference in relieving or solving problems.⁵⁴

One might ask how self-critical thinking or Golden Rule decision making relates to the value of integrity within the professional Army ethic. We noted that the military literature speaks clearly of the overarching relationship of integrity to the other three values. Earlier arguments also reflected upon the vows, either the Oath of Enlistment or Oath of Commission, that help unite the individuals of a unit into a combat-ready team. Critical thinking is at the very heart of a two-fold battlefield process: that of pooling all of a soldier's abilities, skills, and training, both physical and mental, with the execution of those vows to support and defend a sovereign nation and people. Using critical thinking the soldier employs this multi-faceted process to affect Golden Rule decision making. In this process, his integrity allows him to selflessly serve others, and his nation, as they serve him. It also permits him to fulfill his duty to others, and the

nation, as they fulfill their duty to him. The Golden Rule begets selfless reciprocity. Finally, the soldier's integrity increases his loyalty to his fellow soldiers and his nation.

Golden Rule decision making supports a soldier's integrity as an individual in uniform as well. For example, a soldier is self-reflective about his own integrity and its comparison to the high standard of integrity maintained by others in his unit. Self-criticism causes the soldier to clearly recognize this high degree of integrity. Further, it prompts the individual to self-adjust, resulting in a behavior change and thus conforming to the unit's high level of integrity. The unit is made up of people. Therefore, the soldier strives to attain the level of integrity that he experiences from those around him. He learns to do for others what he would have them do for him. Critical thought, like integrity, cuts across all of the values within the ethic. However, in integrity, more than any other, the military decision maker applies Golden Rule decision making.

12. The military decision maker applies Golden Rule decision making.

Conclusions From the Professional Army Ethic

These four values (loyalty, duty, selfless service, and integrity) form the professional Army ethic. Within these values, one discovers twelve qualities for decision making. The value of loyalty contains three qualities: allegiance, an accurate view of authority, and single-minded dedication. The value of duty supports the quality of calling to the profession of arms, giving and obeying orders, the exercise of good stewardship, and respect for the high value of human

life. Selfless service gives rise to faithful and obedient service to superiors, peers, and subordinates, the demand for deep personal sacrifice, and the requirement for one to expect no more of his men than one would of himself. And finally, the value of integrity supports the qualities of personal integrity, based on the "whole" of the professional Army ethic, and Golden Rule decision making. These qualities, upheld by the four values, provide the structure for ethical behavior and moral decision making for today's modern Army.

CHAPTER 5

JUDEO-CHRISTIAN VALUES SYSTEM AND DECISION MAKING

Introduction

The primary hypothesis of this research states: The qualities of military decision making, as framed by the professional Army ethic, are endorsed by the Judeo-Christian values system. The second sub-hypothesis suggests that general qualities of decision making, representative of the Judeo-Christian values system, will manifest themselves in the lives of a select group of biblical characters from within the Judeo-Christian history and heritage. The third hypothesis posits that the general qualities of decision making, as framed by the values of the professional Army ethic, will be endorsed by the qualities of decision making that manifest themselves in the lives of that select group of biblical characters.

In the next portion of this research, the author combined a literature search, biblical data analysis, and remarks from several theological commentaries to evaluate the list of military decision-making qualities derived in Chapter Four. The author evaluated the military decision-making qualities using predominantly biblical models based upon the leadership and decision-making examples of five outstanding men from within the Judeo-Christian history, culture, and heritage. The four values (loyalty, duty, selfless service, and integrity) of the professional Army ethic provided the organizational

framework for Chapter Four. The author used this same framework to examine the Judeo-Christian values system to determine whether or not it endorsed the decision-making qualities of the professional Army ethic.

Loyalty Qualities

Introduction

From the discussion of the professional Army ethic, the author derived three decision-making qualities associated with loyalty: allegiance to the nation, the unit, superiors, peers, and subordinates; an accurate view of those in positions of authority; and single-minded dedication.

Allegiance

1. The military decision maker considers and give allegiance to the nation, his unit, his superiors, his peers, and his subordinates.

David, the second king of Israel, and Jesus of Nazareth both illustrate allegiance as a decision-making quality. David's allegiance was seen in his military actions while Jesus' was in His loyalty to God through prayer.

With David's defeat of the Philistine giant, Goliath, the fickle Israelite loyalty turned from King Saul to David. Earlier the prophet Samuel had warned Saul that his kingdom would go to another (David) and not to his son Jonathan. (I Samuel 15:26-28) In addition, Samuel, without Saul's knowledge, had already anointed David as the successor to Saul's throne. Subsequently, Saul's jealousy and rage drove him to repeatedly threaten David's life. David fled to the hills for safety with Saul in relentless pursuit. (I Samuel 21:1 - 23:29)

On two separate occasions, David was in a position to kill Saul. In both instances, however, David chose not to harm Saul despite proddings from his followers. At one point, David cut off a piece of Saul's garment while Saul slept unaware. Later, he returned the strip of cloth to Saul with a message of peace, but Saul adamantly rejected it. (I Samuel 24:1-22) Eventually, Saul was killed in battle by the Philistines (and not David). After a brief period of civil war, David became Israel's second king. (II Samuel 1:1 - 5:16)

Three important points about decision making surface from this narrative. First, while Saul made repeated attempts on David's life, David did not reciprocate. He knew that Saul's reign of terror against him was hurting the nation of Israel in its battle against regional enemies. David also knew that in accordance with God's anointing, he would eventually be Israel's king. (I Samuel 16:1-13) David considered it unthinkable to disrupt this young and fragile government by killing Saul whom God had anointed. David's allegiance to Saul, to the nation, and to God, was greater than his need for personal justice.

Second, Saul was Israel's commander in chief and David was a soldier in Israel's army. To kill Saul would be treason. David would not violate his allegiance of loyalty to superiors by avenging Saul's personal reign of terror against him.

Third and most importantly, God had anointed Saul as the first king of Israel. To trifle with God's "anointed" violated everything David believed about allegiance to God. To kill Saul, even in self-defense, constituted interference in the affairs of God, something David's relationship with God would never allow. David was loyal to his

nation, loyal to his subordinates, and to the commander. Above all, David was loyal to his God, the God of Israel.

Another mark of allegiance is prayer. Jesus of Nazareth was known as a man of prayer. He understood that to develop and maintain a relationship with His God, His superior, He must speak intimately with Him and listen carefully to Him. E.M. Bounds writes:

To Christ Jesus, prayer occupied no secondary place, but was exacting and paramount, a necessity, a life, the satisfying of a restless yearning and a preparation for heavy responsibilities.

Closeting with his Father in counsel and fellowship, with vigor and in deep joy, all this was his praying. Present trials, future glory, the history of his church, and the struggles and the perils of his disciples in all times and to the very end of time all these things were born and shaped by his praying.¹

Three critical aspects of prayer marked Jesus' life which established a pattern for his daily decision making. First, Jesus recognized the consummate importance of prayer.² Second, Jesus set aside large volumes of time for concentrated prayer.³ And third, He understood that prayer included both speaking and listening, along with the responsibility to obey what he heard.⁴

Jesus provided a model prayer for others to follow, demonstrating the absolute importance of prayer. In a section of Scripture commonly referred to in Christian teachings as "The Lord's Prayer" (Matthew 6:9-13), Jesus gave us a pattern for prayer that is both simple and complete. It begins with praise to God and an acknowledgment of His authority and sovereignty as provider. It continues with confession, allowing the person in prayer to acknowledge his shortcomings before God and to seek and receive forgiveness. The third element, petition, guides the individual to ask God to meet his

needs, whatever they may be. This particular model prayer ends as it begins, with praise and acknowledgment of God. Prayer was vitally important to Jesus. The broad acceptance of this simple, yet complete, model demonstrates the priority of prayer in his life.⁵

Jesus set aside large periods of time, often in the darkness of early morning, or the quiet solitude of the night, to communicate privately and fervently with God.

And in the early morning, while it was still dark, He arose and went out and departed to a lonely place, and was praying there. (Mark 1:35)

But He Himself would often slip away to the wilderness and pray. (Luke 5:16)

And after he had sent the multitudes away, He went up to the mountain by Himself to pray; and it was evening, and He was there alone. (Matthew 14:23)

His own words emphasize his commitment to prayer and its power.

"And all things you ask in prayer, believing, you shall receive." (Matthew 21:22)

"Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they shall be granted you." (Mark 11:24)

Leighton Ford in *Transforming Leadership* observes:

Jesus understood that his relationship with God flourished through conversation. Apart from teaching his followers and ministering to the needs of others, prayer, that special time set aside for just he and God, was his driving passion.⁶

Jesus had great responsibilities as a teacher of the Scriptures. The Jew considers the Scriptures to be the very word of God, not something to be trivialized or handled lightly.⁷ To teach, to counsel, to interpret, and to correct the affairs of men using Scripture demanded great wisdom. For Jesus, prayer characterized by two-way conversation with God, provided a reliable and consistent source of insight into biblical truth. Jesus not only poured His heart out before God in

prayer, but He also quietly and reverently listened.⁸ He bathed every decision He made in prayer. Prayer was the essence of His fellowship with God and the justification for each course of action He elected to take.⁹

These three aspects of prayer characterized Jesus' life and confirmed a pattern for prayer for all Christian decision making. Jesus recognized the absolute importance of prayer. He set aside large volumes of time for concentrated prayer. Finally, he understood that prayer included both speaking and listening, along with the responsibility of obedience. The tremendous amount of time that He spent in prayer demonstrated his allegiance and deep loyalty to God (His superior), as well as to the disciples and the masses (His subordinates).

Summarizing, the Judeo-Christian decision-making standard goes a substantial step beyond giving allegiance to the nation, superiors, peers, or subordinates. The author finds that the Judeo-Christian decision maker considers and gives allegiance to the nation, his superiors, his peers, and his subordinates without violating the Scriptures, God's Law. First and foremost, allegiance to God stands noticeably above allegiance to all others. Also, the Scriptures, as God's Law, hold a higher place of allegiance than personal relationships. Because the Scriptures set absolute standards for interpersonal relationships,¹⁰ it is only logical that the Judeo-Christian values system would reflect an even higher standard of behavior than the professional Army ethic. However, in terms of

fundamental allegiance, the Judeo-Christian values system fully endorses this military decision-making quality as framed by the professional Army ethic.

1. The military decision maker considers and give allegiance to the nation, his unit, his superiors, his peers, and his subordinates.

Authority

2. The military decision maker weighs an accurate view of human authority.

Probing further into the issue of loyalty, the *American Heritage Dictionary* defines loyalty as "a steadfast allegiance to one's homeland, government, or sovereign."¹¹ Once again, the author turns to the life of Jesus of Nazareth to examine the value of loyalty and the concept of absolute authority as it relates to a sovereign.

Jesus was the first-born Jewish male in his family. As such, he was thoroughly indoctrinated in Jewish law. In its first tenet, that law identifies God as the absolute authority above all authorities.

Then God spoke all these words saying, "I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery. You shall have no other gods before Me . . . You shall not worship them or serve them; for I, the Lord your God, am a jealous God . . . showing lovingkindness to thousands, to those who love Me and keep My commandments." (Exodus 20:1-6)

In this passage, taken from the first of the Ten Commandments, God decrees His identity in His own words. He characterizes Himself as absolute sovereign and establishes His unquestionable authority. He also fixes that responsibility securely upon mankind to recognize that authority and act upon it. Jesus of Nazareth understood, both from Jewish law and personal experience, that God's authority was absolute, and superseded the authority of men. (John 17:1-26) This knowledge was part of His identity.

Leighton Ford, in his book *Transforming Leadership*, borrows George MacDonald's definition of Christian leaders as "people who are moved at God's pace and in God's time to God's place, not because they fancy themselves there, but because they are drawn."¹² Ford then notes:

A sense of identity, a security that comes from knowing who one is, lies at the very heart of leadership. . . . Jesus knew who he was--he had a quiet sense of confidence that grew from his relationship with his Father.¹³

Further,

Jesus always quoted from the Scripture [the Law] as one who was under authority . . . he firmly committed Himself to hear God, worship God and wait for God . . . God alone [was] his authority and power.¹⁴

Jesus had a very keen understanding of God, of God's authority and of His relationship with God. That relationship was at the core of His identity and formed the basis for His every decision. To Him, God was completely sovereign, God was all-powerful, God was everything--He called God *His Father*. From this perspective, Jesus would not, perhaps even could not, make a decision apart from a reverent and obedient submission to God's ultimate authority. From these observations, the author concludes that the Judeo-Christian decision maker weighs an accurate view of human authority against personal reverence to God's final authority. Here again, the ultimate standard of authority is God, thus transcending human authority. In the overwhelming majority of circumstances, submitting to the authority of God results in submission to human authority. Jesus of Nazareth taught this most clearly when he said, "render to Caesar the things that are Caesar's; and to God the things that are God's." (Matthew 22:21) Therefore, the Judeo-Christian

values system fully endorses the decision-making quality of authority as framed by the professional Army ethic.

2. The military decision maker weighs an accurate view of human authority.

Single-mindedness

3. The military decision maker is single-mindedly dedicated.

The third military decision-making quality under loyalty is single-minded dedication. FM 100-1 submits that over time and through training and indoctrination, the professional soldier internalizes the values of the professional Army ethic. Single-minded dedication to the nation, the Army, and the unit is the product of this internalization.¹⁵

Nehemiah faced many decisions, both as the cupbearer of the king and as a servant of God. However, when one begins to probe deeply into Nehemiah's life it becomes increasingly clear that his decision-making process revolved around the reverent single-mindedness of his relationship with God.¹⁶ As wine-taster for the king of Persia, he played an important role in tasting the king's food and drink. Each time, Nehemiah potentially sacrificed his own life to prevent the king from being poisoned. The king literally trusted him with his life. With Nehemiah's position came the duties of prime minister.¹⁷

As an Israelite in exile, Nehemiah also played an important role in preserving the religious heritage of his people. When they were free to return from exile to Jerusalem, he felt a call to help rebuild the city of God. At this point, he must decide between his responsibilities of running the Persian king's court and his loyalty to God and His work,

the rebuilding of Jerusalem. So Nehemiah prays for wisdom and guidance.¹⁸

O Lord, I beseech Thee, may thine ear be attentive to the prayer of Thy servants who delight to revere Thy name, and make thy servant successful today and grant him compassion before this man. (Nehemiah 1:11)

From *Nehemiah And The Dynamics of Effective Leadership*, Cyril Barber offers these critiques of Nehemiah and his single-mindedness:

Nehemiah's prayer is based upon Scripture. He may have been reared in a land given over to idolatry and served in a pagan court, but this did not prevent him from cultivating his spiritual life . . . He recognized his subordination to his Sovereign and respectfully persisted until God answered him.¹⁹

Nehemiah's attitude is one of reverence and submission, key traits of a single-minded servant loyal to his God and responsible for his boss's affairs. "Nehemiah does not know how God is going to work things out. His trust in the Lord is such that he confidently expects him to take care of the details."²⁰ Nehemiah's employment in the Persian court does not distract him from his longing to serve God. Nor does it hamper his unswerving faith in God.

To his surprise the Persian king asks Nehemiah, "What would you request?" (Nehemiah 2:4). Nehemiah's response typifies a man closely attuned to God and His work.²¹ The Bible offers this rendering:

So I prayed to God in Heaven. And I said to the King, "if it please the King, and if your servant has found favor before you, send me to Judah to the city of my fathers' tombs that I may rebuild it." (Nehemiah 1:4-5)

Almost immediately, God answers in abundance. King Artaxerxes not only grants Nehemiah a leave of absence, but he also gives him papers of safe passage and authority to use the king's forests. (Nehemiah 2:6-8) At issue was loyalty in the heart of a man of God conflicting directly with occupational loyalties. Nehemiah faithfully

accepted the responsibility to serve in the Persian king's court. But the loyalty of his heart belonged to God. Nehemiah made a conscious decision to single-mindedly dedicate himself to God and His work (the rebuilding of Jerusalem and the temple of worship), while faithfully and obediently serving as the Persian Prime Minister. As a result of that single-minded loyalty, God resolved all of the problems and worked out the details.

Two remarkable characteristics of Nehemiah's life stand out in this brief intercourse. First, Nehemiah knows his heritage and the covenantal relationship between God and his ancestors. It is the basis for Israel's religion, the justification for Jerusalem as the "City of God," and the foundation for Israel's system of temple worship.²² Second, Nehemiah identifies so closely with God and His work that he whispers a quick prayer to God for guidance and, in almost the same instant, immediately seizes the opportunity to employ the king's help.²³ Here is the salient point: Nehemiah's identification with God and his work was central to his decision-making process. He is faithful and obedient to the Persian king. More importantly, he is single-mindedly dedicated to God and His work.

Had God denied Nehemiah's request for release from Persian service, Nehemiah would have obeyed God, and stayed to serve the king. His single-minded dedication to God guaranteed his obedience in either case.

Focusing once more on the qualities of decision making and the Judeo-Christian values system, Nehemiah's examples lead to the following conclusion: the Judeo-Christian decision maker is single-mindedly

dedicated to God while he loyally serves in his occupation. Once again, God is the standard for loyalty. However, tensions can and do develop. Those tensions appear whenever one's single-minded loyalty to God conflicts with single-minded loyalty to one's occupation. Probably the most extreme example appears in the Amish faith. Amish teachings prohibit voluntary enlistment or conscription into the military. Even if they wanted to serve to defend the nation, their understanding of Judeo-Christian value system prevents that service.²⁴ One's understanding and inculcation of the Judeo-Christian value system can cause tensions in one's occupation. Therefore, the Judeo-Christian values system only partial endorses the military decision-making quality of single-minded dedication.

3. The military decision maker is single-mindedly dedicated.

Duty Qualities

Introduction

Duty includes a moral obligation and the compulsion felt to meet that obligation.²⁵ For the Christian decision maker, duty to God and all that it entails appears second in importance only to loyalty.²⁶ Four decision-making qualities associated with duty surfaced from the earlier discussion of the professional Army ethic. The military decision maker responds to a calling--to a profession and to leadership. He gives and obeys orders responsibly. Additionally, he exercises good stewardship of all resources. Finally, he respects the high value of human life.

On the subject of duty as a value of both Judeo-Christian and military decision making, Cleo Buxton writes:

[In the military profession] the execution of our duties is always subject to the judgment of God. We must continually ask, "What would God have me do in this particular instance?" God's standards are far more exacting than our military standards.²⁷

Answers a Calling

4. The military decision maker responds to a calling to the profession of arms and to the responsibilities of leadership.

Describing the concept of a "calling" within the Judeo-Christian ethic, Ford notes:

A sense of Messianic mission coursed strongly through the arteries of Jesus and his forebears . . . Moses at a burning bush discovered his life purpose to lead the Jews from slavery. Joshua led them into the promised land; David subdued it; Solomon built a temple there [fulfilling David's vision]. All lived and died with a belief that through them God was working out a purpose greater than themselves.²⁸

These were extraordinary leaders with unique callings. Joshua led a recalcitrant bunch that hesitated to follow. David had to make strong warriors out of uncommitted men. Jesus taught a revolutionary form of worship to a people mired in tradition. All of these men led, not because they chose to lead, but because they were called to lead.²⁹

Focusing specifically upon Jesus' leadership method, Ford writes:

Underlying all of these actions is that inner authority, the sense that Jesus is not driven by his needs, but called by his mission He is able to set priorities and timetables rather than reacting to pressure.

Many leaders are driven by their own inner needs and anxieties: they *must* sense applause; they *must* continually meet needs; they *must* be recognized. Jesus shows no such compulsions.³⁰

Marc Guthier writes, "Leaders must realize they are equal in God's eyes with all persons. They must realize God has called them to be the head of the team."³¹ The duty of a Christian decision maker

rests in the knowledge of his calling and the acceptance of the responsibility to lead. The calling does not create an opportunity for special recognition. It marks a grave duty to serve men at the beck and call of the Creator of the universe.³²

Moses, Joshua, David, Solomon, Jesus of Nazareth--each of these individuals had a deep rooted sense of divine mission and purpose. It was their destiny to be professional servants of God and of men. As men of God, they were accountable to Him for certain standards of conduct and behavior in all endeavors. Their examples substantially expand both the depth and breadth of "calling." As Judeo-Christian decision makers, these men responded to God's calling to a profession and to leadership. Their behavior is characteristic of the Judeo-Christian values system. Therefore, the Judeo-Christian values system fully endorses the military decision-making quality of calling as framed by the professional Army ethic.

4. **The military decision maker responds to a calling to the profession of arms and to the responsibilities of leadership.**

Gives and Obeys Orders

5. **The military decision maker gives and obeys orders responsibly.**

Probing still further into the concept of duty, the author examines the process of giving and obeying orders. Earlier discussions demonstrated the importance of this decision-making quality as an absolute essential within the military way of life. An examination from a Judeo-Christian perspective should provide additional insights.

The people of Israel faced their first major military challenge in the pending conquest of Canaan as they crossed the Jordan River: the fortress-city of Jericho. Dr. David Campbell writes:

From their camp at Gilgal near the Jordan River the Israelites could see steep hills to the west. Jericho controlled the way of ascent into these mountains, and Ai, another fortress, stood at the head of the ascent. If the Israelites were to capture the hill country they must certainly take Jericho and Ai.³³

Word of the approaching Israelites, along with their reputation for overwhelming conquest, had reached Jericho well ahead of them. "Orders had been given to close all the gates, and no traffic was permitted in or out . . . the residents of Jericho were filled with terror because of the advancing Israelites."³⁴

Joshua received his orders for the capture of the city:

And the Lord said to Joshua, "See, I have given Jericho into your hand, with its king and its valiant warriors. And you shall march around the city, all the men of war circling the city once. You shall do it for six days. Also seven priests shall carry seven trumpets of rams' horns before the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow their trumpets . . . all the people shall shout with a great shout; and the wall of the city will fall down flat." (Joshua 6:2-5)

One can only speculate as to the reaction of any modern military commander upon receiving this order. While it was brief and clear containing purpose, method, and endstate, it would clearly raise a substantial degree of human doubt. The strength of Jericho as a fortress-city, its strategic location, and the size and reputation of its armies would contribute significantly to an even deeper dubiousness. Dr. Campbell writes:

No battle strategy appeared more unreasonable than this one. What was to prevent the army of Jericho from raining arrows and spears down on the defenseless Israelites pursuing their silent march? Or who could stop the enemy from rushing out of the city gates to break up Israel's line, separating and then slaughtering them? Joshua was an experienced military

leader. Certainly these and similar objections to the divine strategy flashed through his mind.³⁵

However, Joshua, a deeply committed man of God, who clearly understood his duty before God, "responded with an unquestioning obedience. He lost no time in calling together the priests and soldiers, passing on to them the directions he had received from his Commander-in-Chief."³⁶

By modern standards, the mere acceptance of this order, without question or argument, is highly unusual. Joshua obediently accepts the order at face value. He neither questions the logic or reasonableness of the order, nor does he offer any disparaging remarks about its author. Moreover, his subsequent redirection of this order to subordinates contains equal poise and confidence.

So Joshua, the son of Nun, called the priests together and said to them, "Take up the ark of the covenant, and let seven priests carry seven trumpets of rams' horns before the ark of the Lord Go forward, and march around the city and let the armed men go on before the Ark of the Lord." (Joshua 6:6-7)

Joshua gives the order with all the boldness and aplomb of one who already knows the outcome. He neither taints the order with his own judgment, nor assuages the logical doubts of his subordinate commanders with personal analysis and critique. Joshua maintains impeccable standards of personal behavior both before God and before the people. Further, the Israelites, with Joshua in the lead, execute the orders flawlessly. The walls of Jericho crumble, and the Israelites attack and utterly destroy the city and its people.³⁷

As a senior commander, Joshua understands his duty to receive and obey orders from competent authority. He also gives orders responsibly. Joshua's behavior is characterized by unswerving confidence in the power and authority of God, the Author of those

orders. As a Judeo-Christian decision maker, Joshua sets a high threshold in this discipline. He gives and obeys orders responsibly while maintaining God's standards of impeccable personal behavior. Using Joshua's example, and looking to the whole of the Judeo-Christian values system, one may conclude that the Judeo-Christian decision maker gives and obeys orders responsibly while maintaining God's standards of impeccable personal behavior. While this standard is also substantially higher than the one set by the professional Army ethic, the Judeo-Christian decision maker would fully support the military standard. Thus, the Judeo-Christian values system fully endorses the military decision-making quality of giving and obeying orders as framed by the professional Army ethic.

5. The military decision maker gives and obeys orders responsibly.

Stewardship

6. The military decision maker exercises good stewardship of all resources.

The military decision maker exercises good stewardship of all resources. This standard for stewardship implied by, and resident within, the professional Army ethic is appropriately high. At this juncture the author asks: what standard of stewardship, if any, can be derived from the Judeo-Christian values system? An examination of the opinions of several Christian authors provides a portion of the answer.

A steward manages another's property, finances, or other affairs in the roles of both administrator and supervisor.³⁸ The Bible states that everything belongs to and comes from God:

"Hear, O My people, and I will speak; O Israel . . . I am God, your God . . . for every beast of the forest is Mine, the cattle on a thousand hills. I know every bird of the

mountains, and everything that moves in the field is Mine. If I were hungry, I would not tell you; for the world is Mine, and all it contains." (Psalm 50:7-12)

"Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights." (James 1:17)

From these two statements, one readily concludes that a much higher authority than state, national, or even world government, holds the earth's inhabitants responsible for the responsible stewardship of all resources, whatever they may be. To further examine stewardship and its relationship to both the Judeo-Christian ethic as well as decision making, consider Nehemiah. The life of Nehemiah, shows both sound teachings and vivid personal examples of scrupulous stewardship within God's economy.

Nehemiah was the cupbearer for the king of the Persian Empire (what was then most of the known world). In this role, Nehemiah had to be a very skilled and shrewd steward to retain both his position and his head. However, the real test of his expertise in the art of stewardship occurred in Jerusalem, not Persia. There, God literally tasked him to complete Jerusalem's walls by very precisely managing the scarcest human and material resources.³⁹

Chapter three of the book of Nehemiah, provides a detailed account of the building of the gates and walls of Jerusalem, listing name after name of Israelite artisans. Of this segment, Boice comments, "Can anything be more uninteresting than a list of names, particularly names most of us can hardly pronounce?"⁴⁰ But when properly understood, this section of Scripture documents a most remarkable exercise in adept stewardship. Voss clarifies this point:

What appears here at first blush to be a list of forgotten names and boring details of wall construction, on closer examination becomes something quite dramatic and exciting. It may be observed first, that what occurred was the result of an

incredible feat of organization. The entire community was mobilized and was led to work harmoniously and simultaneously on all parts of the city wall, which was divided into forty or forty-one sections. . . . The passage shows the involvement of the whole Jewish community, as is demonstrated by the mention of representatives of crafts, trades, towns, and various social classes.⁴¹

Coordination was the dominant principle. Management of resources and assignment of tasks was painfully detailed. Each artisan or family of workers labored upon the segment of the wall closest to their dwellings. There were no cross-town commutes and no rush-hour delays. Nehemiah demonstrated forethought, coordination, communication, and commitment.⁴² The people worked arduously and efficiently under his careful stewardship. However, there was also stiff external opposition to the project. (Nehemiah 4:1-3)

The warring peoples and governments surrounding Jerusalem had grown accustomed to the seventy-year absence of the exiled Jews. Over the period, they had plundered what was left of the city and its undefended inhabitants of the weak and elderly.⁴³ Most recently, they completely halted attempts at reconstruction by the first groups of Jews freed from Persian captivity. As Nehemiah's plan unfolded, these enemies threatened to thwart it once again. They made terrifying threats. They circulated demoralizing rumors. They even arrayed their armies in open defiance of Nehemiah's resolve. (Nehemiah 4:7-23)

Nehemiah had no soldiers. The city was defenseless. But, as a devoted steward of God's resources within God's economy, Nehemiah prevailed. First, he prayed for wisdom. Second, he charged his men: "Do not be afraid of them; remember the Lord who is great and awesome, and fight for your brothers, your sons, your daughters, your wives and

your houses." (Nehemiah 4:14b) Third, he reapportioned his limited assets, creating around-the-clock perimeter defense. Nehemiah himself writes:

And it came about from that day on, that half of my servants carried on the work while half of them held the spears, the shields, the bows, and the breastplates; and the captains were behind the whole house of Judah. (Nehemiah 4:16)

The situation degenerated further as the enemies prepared to attack. But, Nehemiah focused himself resolutely upon his duty: he must restore the city wall and gates of Jerusalem. He was chief custodian of limited resources, limited time, and the focus of stiff opposition. Barber writes:

[Nehemiah's] enthusiasm is kept alive throughout the entire building program by the God-given ideal that has taken hold of his imagination, and by the confidence he has in the Lord and in himself.⁴⁴

His unshakable convictions to God, to faithful stewardship, and to prudent decision making, result in a completed job in fifty-two days.

(Nehemiah 6:15) Again, Nehemiah writes:

And it came about when all our enemies heard it, and all the nations surrounding us saw it, they lost their confidence; for they recognized that this work had been accomplished with the help of our God. (Nehemiah 6:16)

Amerding adds:

We can learn much from God's dealings with His people. Clear directives and specific expectations are to be found in both the Old and New Testaments. And the certainty that our performance will be evaluated by the Lord has a salutary effect on our stewardship of time and opportunity.⁴⁵

In summary, the Judeo-Christian decision maker exercises good stewardship of all resources. However, key characteristics of behavior from these incidents in Nehemiah's life clearly demonstrate that Nehemiah acknowledged God as the final "auditor" of his stewardship.

As in previous examples, the Judeo-Christian values system raises the minimum acceptable quality above the human standard, placing it under the direct scrutiny of God. Simply stated, the Judeo-Christian decision maker exercises good stewardship of all resources, believing God is the final definitive auditor. His behavior should be fully characteristic of the Judeo-Christian values system. The decision-making quality of stewardship maintained by the Judeo-Christian leader should equal or surpass the decision-making quality of stewardship framed by the professional Army ethic. Therefore, the Judeo-Christian values system fully endorses the military decision-making quality of stewardship as framed by the professional Army ethic.

6. **The military decision maker exercises good stewardship of all resources.**

Respects the Value of Life

7. **The military decision maker respects the high value of human life.**

While lethal force is a necessary element of combat power, it is the commander's, as well as the soldier's, duty to understand and demonstrate moral conduct in combat, including a respect for the high value of human life. Without this view, the "Just-War" Theory's proportionality and discrimination tests become irrelevant. But what of the Judeo-Christian value system and its teachings on the high value of human life? Sanders writes, 'In the economy of God, the discharge of one's God-given duty or responsibility will never involve the neglect of another. There is time for a full discharge of every legitimate duty.'⁴⁶

The subject of human life and its intrinsic value holds a very prominent position in the history, culture, heritage, and teachings of both Christianity and Judaism.⁴⁷ "The God of Israel is referred to as the God of Life (to distinguish him from the deities of the ancient world, who were literally as well as figuratively, gods of death)."⁴⁸

Numerous biblical authors comment on this issue. David, the soldier and king, was also a great Israelite poet whose writings make up a major portion of the Psalms. In Psalm 100 he writes both of life and of the Author of life: "know that the Lord Himself is God, it is he who has made us and not we ourselves; we are his people and the sheep of his pasture." (Psalm 100:3) Additionally, Feder offers, "[God's] law is called *Torah Chayim*, the Torah of Life."⁴⁹

God is repeatedly characterized as the author of life. David offers these words:

For Thou didst form my inward parts; Thou didst weave me in my mother's womb. I will give thanks to Thee, for I am fearfully and wonderfully made; wonderful are Thy works, and my soul knows it very well. My frame was not hidden from Thee, when I was made in secret, and skillfully wrought in the depths of the earth. Thine eyes have seen my unformed substance; and in Thy book they were all written, the days that were ordered for me, when as yet there was not one of them. (Psalm 139:13-1)

Expanding the discussion of the respect for the high value of human life, Feder continues:

A reverence for life suffuses Jewish law. . . . The ritual aspects of Judaism are steeped in ethical significance and our dietary laws are essentially a moral code promoting and preserving life."⁵⁰

One of the Ten Commandments, the foundation stones of all Jewish law, states "you shall not murder." (Exodus 10:13) Feder continues:

Besides a reverence for life, Judaism is preoccupied with obligations. *Halacha* (Jewish law) spells out, in the most minute detail, our responsibilities toward parents, spouses,

children, strangers, the poor, employees, customers, our community and nation.⁵¹

Life, all forms of life, along with the collective community of life, the society, the culture, and even the nation is to be held in highest esteem according to nearly all aspects of the Judeo-Christian values system. Rabbi Jakobovits, himself a refugee from Nazi Germany, commented:

"Once any human being becomes worthless or expendable, all are reduced from an absolute to a relative value and no two human beings would be of equal worth, thus demolishing the very foundation of moral order."⁵² (as quoted by Feder)

The preceding comments are only a sample of the Judeo-Christian teachings and standards of behavior concerning the high value of human life. David provides a practical example of decision making that supports this Judeo-Christian principle.

Saul, Israel's first king, had repeatedly sought the life of David. While David had several opportunities to avenge this manhunt, he refused for reasons discussed earlier. Additionally, a deep relationship grew between Jonathan, Saul's eldest son, and David. From this relationship, a covenant of friendship between Jonathan and David emerged.⁵³ This covenant contained a pledge for the preservation of life and personal care between David and his descendants and Jonathan and his descendants. Following the death of Saul and Jonathan in battle with the Philistines, a great civil war ensued, pitting Saul's only surviving son, Ish-bosheth, against David. They were competing for the throne of Israel. In the end, David's army was victorious, but not without tragedy. (I Samuel, chapters 18-20)

A single descendant of Saul survived: Mephibosheth, Jonathan's son. By the laws of war of that day, the civil unrest caused by Saul's

son, Ish-bosheth, and his followers prompted Mephibosheth to fear for his life. However, David's covenant with Jonathan, made with God as witness, was a covenant of life between David and Jonathan's descendants forever. Rather than perpetuate the skullduggery and needless bloodshed that characterized the civil war, David sought Mephibosheth that he might fulfill the covenant of life that he had made years prior. Mephibosheth, now an adult, had been in hiding since age five when his father and brother were killed in battle. Once David found him, he proclaimed a decree that Mephibosheth would sit at the king's table regularly for as long as he lived. (II Samuel, chapters 2-9) Thus, David fulfilled the covenant of life between his descendants and the descendants of Jonathan.

In that regard, the Judeo-Christian decision maker considers and respects the high value God places on all human life. David's attitude towards the high value of human life is characteristically representative of a central decision-making quality within Judeo-Christian value system. In that light, the Judeo-Christian value system fully endorses respect for the high value of life as a military decision-making quality framed by the Judeo-Christian values system.

7. The military decision maker respects the high value of human life.

In conclusion, four military decision-making qualities were derived from the professional Army ethic's value of duty. They included calling--to a profession and to leadership; giving and obeying orders; exercising good stewardship; and respect for the high value of human life. When examined against the Judeo-Christian values system, each quality retained its core character but took on either added depth or

breadth or both. However, in all cases, the Judeo-Christian values system fully endorsed the decision-making qualities as framed by the professional Army ethic.

Selfless Service Qualities

Introduction

From the professional Army ethic discussion, the author learned that the soldier places the welfare of the nation and the accomplishment of the mission well ahead of individual desires. This is selfless service. The value of selfless service resident within the professional Army ethic produces three decision-making qualities: a conscious decision to serve superiors, peers and subordinates, a demand for deep personal sacrifice, and the responsibility to require no more from one's men than one requires from himself. The question then becomes: Does the Judeo-Christian values system endorse these aspects of selfless service?

Servant/Leadership

8. **The military decision maker chooses to faithfully and obediently serve superiors, peers, and subordinates.**

The concept of servant/leader presented in this next segment is more than wordplay. These terms, which appear to be mutually exclusive, really describe opposite sides of the same coin. To lead is also to serve. Dr. Amerding writes:

One of the procedures recommended by some students of management is to have the leader say to the subordinate, "How may I help you?" At first this query seems to contradict the notion that subordinates are the helpers of the leader, a view widely held by both executives and staff. Yet the recommendation fits in well with the characterization of leaders in Scripture. The idea of serving is part of the

expectation of those who are called to be the shepherds of God's flock as they model the ministry of the Chief Shepherd.⁵⁴

As the reader proceeds to examine the evidence from the life of Jesus of Nazareth, the key traits of the servant/leader become clear. Jesus introduced many new facets to the art of leadership and decision making. Few were as revolutionary as the concept of the servant/leader. In his teachings, these terms became paradoxically interchangeable. The committed Christian decision maker must decide to lead as a servant or be of little use in God's economy. The servant/leader model becomes the essence of his leadership style and the basis for decision making.⁵⁵

Guthier's article entitled, "How Would Lieutenant Jesus Do It?" states:

Jesus clearly told His disciples--His "future leaders"--not to consider themselves as the masters of others, not to lord it over subordinates or seek special status: "You know that the rulers of the Gentiles lord it over them and their great men exercise authority over them. It is not so among you, but whoever wishes to become great among you shall be your servant, and whoever wishes to be first among you shall be your slave; just as the Son of Man did not come to be served but to serve, and to give His life as a ransom for many." (Matthew 20:25-28)⁵⁶

Generalizing this theme to all occupations, Leighton Ford writes, "Whatever your career may be, true leadership means to receive power from God and to use it under God's rule to serve [emphasis mine] people in God's way."⁵⁷

The analysis of Jesus example is very plain. First, the servant/ leader does not lead according to non-Christian or worldly standards in which the leader "lords over" the led. Second, servant/leadership is internally consistent with the standards of a sub-culture which seeks to wholeheartedly obey God. "In this community, greatness is ranked by service and importance is characterized by voluntarily being last."⁵⁸

Finally, the servant/leader can take his model from Joshua, or King David, or Nehemiah, or Daniel. Or he may choose the one Gandhi calls the greatest example: Jesus of Nazareth.⁵⁹

Whatever the case, the preponderance of evidence points to two conclusions. First, the Judeo-Christian decision maker recognizes his role as a disciplined servant/leader who chooses to faithfully and obediently serve superiors, peers, and subordinates as he serves God. Second, and more importantly, this behavior is most characteristic of the Judeo-Christian values system. Therefore, the Judeo-Christian values system fully endorses the decision-making quality of service as framed by the professional Army ethic.

8. The military decision maker chooses to faithfully and obediently serve superiors, peers, and subordinates.

Personal Sacrifice

9. The military decision maker understands that serving the nation demands deep personal sacrifice.

Servant/leadership has another side that reaches beyond the personal choice to serve. The average person can choose to serve in almost any "humble" capacity at his convenience. This immediately raises the question: is this indeed service, or is this behavior merely a fulfillment of a personal obligation or a means of focusing public attention upon ones "charity"? From the earlier discussion of the professional Army ethic, Field Marshall Monty Montgomery holds that the "true" leader is marked by genuine sincerity and absolute devotion. By Monty's assessment, the true leader's motives are pure and his actions genuine. He is not simply fulfilling an obligation. Nor is he attempting to impress others with his service. The spirit of the

professional Army ethic and its values leaves no room for self in conjunction with service. The military decision maker clearly understands that serving the nation demands deep personal sacrifice, sacrifice that may even mean the loss of life.

But what of this concept within the Judeo-Christian values system. What qualities are contained within the history, culture, heritage, and teachings of these two cultures? Dr. Sanders offers that leadership under the banner of the Judeo-Christian ethic carries with it a very high cost. It demands great self-sacrifice, causes loneliness and fatigue, elicits criticism and rejection, and contains great pressures and perplexities.⁶⁰ Consider Jesus of Nazareth or the prophet Daniel. The teachings of Jesus, more than any other philosopher, speak of personal sacrifice that cuts across nearly every aspect of human life. Further, the examples from the life of Daniel illustrate, among other things, the cost of selfless devotion.

Jesus of Nazareth taught on many subjects. On one occasion when confronted by a lawyer as to the great commandment, Jesus replied:

"'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the great and foremost commandment. The second is like it, 'You shall love your neighbor as yourself.' On these two commandments depend the whole Law and the Prophets." (Matthew 22:35-40)

This response reveals several concepts of selfless service. Immediately Jesus establishes that the singular focus of one's selfless service is God. Next, he specifies the quality of selfless service by showing how one must serve to comply with Jewish law. By specifically including the heart, soul, and mind, Jesus touches on the three elements that made up the whole of a person. To the lawyer, the entirety of

one's volitional existence is captured in the heart, soul, and mind.⁶¹ And finally, Jesus narrows the focus by specifying the degree to which one must serve: "all" signifying the total person. The standard for service to God demands deep personal sacrifice: sacrifice of one's total existence.

Jesus captured the essence of selfless service to the rest of human kind in the next line of the text. Again, He quotes the law which is all-inclusive. It provides the standard for selfless service to others: love your neighbor as yourself. In other words, serve your neighbor selflessly.

The question still remains: To what degree does this love of a neighbor extend? Jesus succinctly answers: "This is My commandment, that you love one another, just as I have loved you. Greater love has no one than this, that one lay down his life for his friends." (John 15:12-13) Jesus of Nazareth uses Jewish law to show that obeying God, serving God, and loving your neighbor according to God's standard requires deep personal sacrifice.

The prophet Daniel, an exile in Babylon, was fiercely loyal to God. As a young man, Daniel was singled out for training to serve in King Nebuchadnezzar's court. His training forced a series of trials on Daniel that tested his loyalty to God and to the Babylonian court.

Initially, Daniel was required to eat the food of the king; a violation of Jewish dietary law. As a servant of God, Daniel resolved not to defile himself before his God, especially not of his own volition. Second, Daniel had to endure a name change. In the Jewish tradition a name is extremely important as it reveals your character and

lineage. Your name identifies your uniqueness as well as the bond between you and God. To lose one's name was akin to losing one's identity. Third, with the new diet and the name change came indoctrination in Babylonian laws, customs, and religion. By any standards, the Babylonians were pagans. By Jewish standards, the religion, customs, and teachings of Babylon were an abomination to God. A faithful servant of God would have no part in it.⁶²

But Daniel made up his mind that he would not defile himself with the king's choice food or with the wine which he drank; so he sought permission from the commander of the officials that he might not defile himself. Now God had granted Daniel favor and compassion in the sight of the officials. (Daniel 1:8-9)

Dr. Harry Bultema offers these comments on Daniel's

selflessness:

Daniel's faith makes him courageous. His life is marked by exaggerated scrupulousness. He chose to live by qualities . . . to live with a clear conscience. . . . His self-denial by which he pushed the royal food aside, his childlike fear of doing something against God's Law, his trust in God, and his calm courage of faith by which he even dared to resist the ordinances of Nebuchadnezzar characterized Daniel's behavior. Daniel was a person in whom the fear of God dwelt.⁶³

Daniel, a man of passionate loyalty and devoted duty, had selflessly dedicated his life to God, regardless of the cost. He understood what it meant to serve God and to be an exiled Jew in a foreign land. He also recognized that defying the decree of King Nebuchadnezzar meant certain death. If the cost of selfless service to God of Israel meant death, then Daniel was ready to make that sacrifice.

The teachings of Jewish law, those of Jesus of Nazareth, and the example set by Daniel offer the same conclusion: serving God demands deep personal sacrifice. Therefore, within the Judeo-Christian values system, another characteristic behavior emerges: the Judeo-Christian

decision maker understands that serving God and the nation demands deep personal sacrifice. Therefore, the Judeo-Christian standard both deepens and broadens the concept of personal sacrifice described in the Army ethic. This behavior is most important because it supports a more pressing issue within this research. The body of evidence reveals that the Judeo-Christian values system fully endorses the decision-making quality of personal sacrifice as framed by the professional Army ethic.

9. The military decision maker understands that serving the nation demands deep personal sacrifice.

Asks of His Men Only What He Would Do

10. The military decision maker requires no more from his men than he requires from himself.

Selfless service has numerous sides. From the earlier discussion of the professional Army ethic, one finds that the military decision maker requires no more from his men than he requires from himself. What of the Judeo-Christian decision maker and his relationship to his men?

Consider Nehemiah's example. Barber writes:

When Nehemiah received the delegation from Jerusalem, he showed an immediate interest in the welfare of the people and their city. When he learned of their plight, he became personally involved. He fasted and prayed for them.⁶⁴

Jerusalem was their city. As a Jew, it was also his city. Their sufferings became his sufferings. Their God was his God. Their vision to rebuild Jerusalem was his vision. And now their burden had become his burden. He was the leader of the Jews as well as the prime minister of Persia. He was living in reasonable comfort while they suffered humiliation and the city lay in shambles.⁶⁵

Sir Arthur Bryant, a British historian writes: "No one is fit to lead his fellows unless he holds their care and well-being to be his prime responsibility, his duty . . . his privilege."⁶⁶

A wise leader places the welfare of those with whom he works high on his own priority list. He insures that their concerns are taken care of ahead of his own. He knows that if they are relatively free of personal anxiety, they can perform better on the job.⁶⁷

Nehemiah faced a dilemma: As cupbearer for King Artaxerxes, he carried a commitment to Persian service. But Nehemiah longed for Jerusalem, just like other Jews. He knew that only God could resolve his inner turmoil. Thus, Nehemiah's fasting and prayer was a two-pronged approach to a divine solution. By fasting, he denied himself the pleasures of food and drink. Through prayer, he humbled himself before God to seek His will, a selfless act of divine service.

Fasting was, and still is, a well-established religious discipline within the Judeo-Christian values system. It was often done in preparation for war, in times of grief, and repentance. For the modern Jew, the law still requires one day of fasting on *Yom Kipur*, the Day of Atonement.⁶⁸

During the Babylonian captivity, the Jewish exiles fasted in the fifth and seventh months. The fifth month represented the month that Babylon's siege of Jerusalem began. The seventh month marked the fall of Jerusalem.⁶⁹ In his fasting, Nehemiah identified with the sufferings of his countrymen in Jerusalem. The fast also expressed his grief and an attitude of repentance. Depriving and subsequently weakening his body, Nehemiah's spirit was strengthened as he prayed.⁷⁰

"The importance of prayer [to Nehemiah] should neither be ignored or neglected."⁷¹ Chuck Swindoll points out that the first chapter of Nehemiah

is a careful blend of prayer and action. . . . Prayer made [Nehemiah] wait. He could not work and pray at the same time. He had to wait to act until he finished praying. . . . [Prayer] cleared his vision. It allowed Nehemiah to see circumstances through God's eyes. . . . Prayer quieted [Nehemiah's] heart. He could not worry and pray at the same time. He had to do one or the other. . . . [Prayer] activated Nehemiah's faith. After praying, [Nehemiah] is more prone to trust God. Prayer sets faith on fire!⁷²

Nehemiah's prayer and fasting served as a means to an end.

Nehemiah longed to lead his people in the work at hand: to rebuild Jerusalem, to reconstruct the temple, and to reinstate the worship of God among all of his people. So long as he was prime minister, it was impossible. As prime minister, Nehemiah could not call upon his people to do what he could not. When, however, he resolved to go to Jerusalem, he began to pray and fast; God honored his fast and heard his prayers. King Artaxerxes released Nehemiah from his duties and guaranteed Nehemiah the "keys" to whatever Persian resources he needed.

Nehemiah's life exhibited selfless service to both God and the king of Persia. But Nehemiah's service to Artaxerxes was a by-product of his service to his God. That service extended not only to the king of Persia but also to the people of Israel that had survived the exile and had returned to Jerusalem. Their God was his God. Their homeland was his homeland. As they attempted to restore the city and the temple and the worship of God, his heart yearned to be with them, to lead them in the restoration, to complete the work by their side. He fasted and prayed; God heard his prayer, and the king freed him to do the work of his heart, side by side with his people. This pattern of behavior

typifies the Judeo-Christian values system, revealing the decision-making quality that in serving God, the Judeo-Christian decision maker requires no more of his co-workers or subordinates than he would require of himself. This behavior both deepens and broadens the standard established by the professional Army ethic. Moreover, Nehemiah's behavior is highly characteristic of the standards established by the Judeo-Christian values system. Therefore, that values system fully endorses the professional Army ethic's decision-making quality that prompts the leader to ask of his men only that which the leader himself would do.

10. **The military decision maker requires no more from his men than he requires from himself.**

In conclusion, three military decision-making qualities derived from the professional Army ethic's value of selfless service include: a conscious decision to serve superiors, peers **and** subordinates; a demand for deep personal sacrifice; and the responsibility to require no more from one's men than one requires from himself. When examined against the Judeo-Christian values system, each quality retained its core character but took on both added depth and breadth. Most importantly, the Judeo-Christian values system fully endorsed each quality as framed by the professional Army ethic.

Integrity Qualities

Introduction

We noted that the Army definition for integrity "means honesty, uprightness, and the avoidance of deception. It also means steadfast

adherence to standards of behavior."⁷³ These are the norms for the Judeo-Christian as well the professional military decision maker.

Integrity is the last, and perhaps the most important, value in the professional Army ethic. From the professional Army ethic discussion, the author derived two decision-making qualities associated with integrity: steadfast adherence to and application of the professional Army ethic as the basis for integrity; and the application of Golden Rule decision making. In this final section, the author seeks to determine whether the Judeo-Christian values system endorse these aspects of integrity.

Basis For Integrity

11. **The military decision maker steadfastly adheres to, and applies, the standards of the professional Army ethic as the basis for integrity.**

An earlier discussion of integrity as a value within the professional Army ethic revealed a unique phenomenon. When viewed as a total system, the professional Army ethic is a key quality for decision making. In practical application, the soldier adheres to and applies the entire professional Army ethic to insure the integrity of his decision-making process. While integrity is a separate and distinct value within the professional Army ethic, it is also the mortar that binds the professional Army ethic together. FM 100-1 notes, "Integrity is the strong thread woven through the whole fabric of the Army ethic."⁷⁴ This uniqueness of integrity raises the following question: in terms of integrity, does the whole of the Judeo-Christian values system endorse steadfast adherence to and application of the professional Army ethic as the basis for integrity?

The answer is found in several aspects of the Judeo-Christian values system. First we need to recognize that this moral and ethical system is a product of two cultures: Judaism and Christianity.

Judaism bases its philosophy on the Torah (the law), the Prophets, and the Writings (which comprise the modern Old Testament). Christianity uses the Jewish foundation and adds the teachings of Jesus of Nazareth and the New Testament to establish its doctrine and standards. For both Jews and Christians the ancient source of these teachings is the Word of God which we call the Holy Bible. Joshua, David, Daniel, Nehemiah, and Jesus of Nazareth all viewed the Word of God as having supreme authority.

Just prior to Israel's entry into Canaan, Joshua said to Israel:

"This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success." (Joshua 1:8)

Donald Campbell's examination of this passage noted that "here is a clear reference to an authoritative Book of the Law [authored through Moses by God]."⁷⁵

David, that great poet and Israelite king, saw the Law of God as setting the standard. He wrote:

The law of the Lord is perfect, restoring the soul; the testimony of the Lord is sure, making wise the simple. The precepts of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true; they are righteous altogether. They are more desirable than gold, yes, than much fine gold; sweeter also than honey and the drippings of the honeycomb. Moreover, by them Thy servant is warned; in keeping them there is great reward. (Psalm 19:7-11)

Ross, in his comments, noted that "David described the efficacious nature of the Law of the Lord . . . the law was the dominant element in God's specific revelation in the Old Testament."⁷⁶

Bultema describes Daniel as a man having a tender conscience before God and men, a man of deep convictions with the courage of a martyr. He was as humble in dealing with those below him as he was before God. . . . He had all the characteristics of a great one in the Kingdom of God. He cared extremely little about money and fame, while God and His Name, His people, His House and His Word were more precious to him than life itself.⁷⁷

For Daniel, everything of God or about God was precious: God's teaching, His Name, and the worship of God in the temple. For Daniel, God's word revealed everything about God and His will.

Nehemiah presents the reader with another perspective. Following the successful rebuilding of the city walls of Jerusalem, Nehemiah knows that it is time to reinstate the proper worship of God on a national scale.

And all the people gathered as one man at the square which was in front of the Water Gate, and [Nehemiah] asked Ezra the scribe to bring the book of the law of Moses which the Lord had given to Israel. . . . And he read from it . . . from early morning until midday . . . and all the people were attentive to the book of the law. (Nehemiah 8:1-3)

Nehemiah and the people reinstated the Feast of Tabernacles. (Nehemiah 8:13-18) In keeping the feast, the people showed their submission to the authority of the Word of God.⁷⁸ Further, Nehemiah had Ezra conduct daily readings of God's Word before the gatherings of the people. "By continuously exposing ourselves to the teaching of the Word, we are reminded of the Biblical principles that should govern our lives."⁷⁹

Finally, the example of Jesus of Nazareth. In response to Satan's tempting offer in the wilderness, Jesus states, "It is written, 'Man shall not live by bread alone, but on every word that proceeds out of the mouth of God.'" (Matthew 4:4). In the Sermon on the Mount, Jesus addresses the timelessness of God's Word and affirms its fulfillment. "For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished." (Matthew 5:18) Jesus indicted the Jewish leadership when He said, "You invalidate the Word of God by your tradition which you have handed down; and you do many things such as that." (Matthew 7:13) Jesus' bold statement affirms that abiding by God's standards of righteous and holiness set forth in His Word is a must.

In summary, the evidence from the lives of Joshua, David, Daniel Nehemiah, and Jesus of Nazareth all points to a single conclusion: the whole of the Judeo-Christian value system does not endorse steadfast adherence to, and application of, the professional Army ethic as the basis for integrity. Rather, the Judeo-Christian decision maker steadfastly adheres to and applies the singularly unique undergirding element of the Judeo-Christian values system as the basis for integrity: the Word of God. The reason for this lack of endorsement is quite clear. Integrity itself is the thread that ties together the entire professional Army ethic. In that light, the ethic as a "whole entity" becomes the foundational standard for integrity at large. Nowhere does the Judeo-Christian values system support this view. According to that values system, the Word of God defines integrity, not the whole of the professional Army ethic. Under these circumstances, the Judeo-Christian

values system does not endorse this decision-making quality as it is framed by the professional Army ethic.

11. The military decision maker steadfastly adheres to, and applies, the standards of the professional Army ethic as the basis for integrity.

Golden Rule Decision Making

12. The military decision maker applies Golden Rule decision making.

One of the qualities of decision making resident in the professional Army ethic suggests "treating others as you would have them treat you." The earlier discussion calls this Golden Rule decision making. But does the Judeo-Christian values system endorse the Golden Rule as a quality for military decision making as framed by the professional Army ethic?

In the *Taming of the Shrewd*, de Vries and Gardner state:

[The Golden Rule] is simple and widely accepted. Versions of it are taught in many religions, such as Buddhism, Confucianism, and ancient American religions. It closely resembles one of Immanuel Kant's formulations of the Categorical Imperative (though the Golden Rule is a great deal clearer than Kant). The Golden rule asks only for honest reflection, and in some ways, it does not even sound especially spiritual.⁸⁰

Further, the Golden Rule, stated clearly by Jesus of Nazareth in the Bible, "is the central ethical teaching of the Scriptures." (de Vries, 78) Jesus, in His "Sermon on the Mount," discusses a large number of Judeo-Christian ethical and moral qualities. (Matthew, chapters 5-7) At one point, he states, "Therefore, however you want people to treat you, so treat them, for this is the Law and the Prophets." (Matthew 7:12) De Vries and Gardner offer:

If anyone else had said that this practical principle "sums up the Law and the Prophets," we might be inclined to question that claim. However, Jesus has a certain privileged position [within the Christian ethic] in describing and interpreting the Bible.⁸¹

Here Jesus holds up "the classic standard of fairness"⁸² as the most basic quality for decision making in the Judeo-Christian values system.

Jesus' teaching on the Golden Rule has four points. First, the Golden Rule draws our attention beyond ourselves to the context in which we must make decisions: our families and our community. Jesus' teachings in the remainder of the Sermon on the Mount, as well as those sprinkled throughout the New Testament, overwhelmingly support this philosophy.

Second, Jesus states the Golden Rule in the subjunctive: treat others as you *would* have them treat you if you were them. "To apply the Golden Rule, we must listen and become informed of the concrete needs and hopes of other people."⁸³ Jesus emphasized the real needs of people throughout His teachings. He also reiterated His mission to fulfill those needs.

"The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel [good news] to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden." (Luke 4:18) (Jesus quoting the prophet Isaiah)

Jesus made the lame walk,⁸⁴ the dumb to speak,⁸⁵ and the lepers clean.⁸⁶ He even raised the dead.⁸⁷ In doing this, Jesus personified the Golden Rule.

"The Golden Rule is constructively ambiguous in terms of whether it refers to means or ends . . . the distinction between duty-guided and goal-directed ethics is thereby cleverly avoided."⁸⁸ Within the Golden

Rule, Jesus taught a standard of behavior that met the requirements of the Law and the Prophets completely: to be righteous and holy, to love God with all your being, and to love your neighbor as yourself. Whether one uses the Golden Rule as his means to achieve the standards of behavior, or whether the standards of behavior dictate living by the Golden Rule is left to open debate. The conclusion stands that behavior mandated by the Golden Rule is the minimum acceptable decision-making quality.

Finally, "the Golden Rule nudges us out of our egocentric framework."⁸⁹ Jesus taught love of God and love of neighbor, not self-gratification. The Judeo-Christian values system is a theocentric and not a homo- or egocentric set of behavior standards. As a quality for decision making, the Golden Rule turns the individual's focus outward to serve others, fulfilling what Jesus referred to as the "two greatest commandments." (Matthew 22:36-40)

To summarize, when one employs the Judeo-Christian standard for Golden Rule decision making, four features emerge. First, it draws one's attention beyond one's self to meet the needs of others. Second, because Jesus states the Golden Rule in the subjunctive, he suggests a hypothetical circumstance in which the decision maker practices behaviors that strive for nothing less than the ideal. Third, Golden Rule decision making negates the choice between duty-guided and goal-directed ethical behaviors. Golden Rule decision making rises above personal motivations of duty or of achieving some clearly defined moral or ethical goal, urging the decision maker to a level of choice well

above and beyond self. Finally, Jesus' ideal of Golden Rule decision making is both God-centered and God-focused.

The Judeo-Christian values system demands a standard of decision-making behavior that places God's will, God's word, and God's kingdom first. Golden Rule decision making, in its purest form, does that specifically. Therefore, the Judeo-Christian decision maker applies God's standard of the Golden Rule as a quality of decision making. By doing so, he models the behavioral ideals of the Judeo-Christian values system. That behavior broadens and deepens the Golden Rule decision-making quality derived from the professional Army ethic in that the Judeo-Christian decision maker applies God's standard of the Golden Rule as a quality of decision making. Once again, the standards set forth by the Judeo-Christian values system fully endorse the quality for decision making framed by the Professional Army ethic.

12. The military decision maker applies Golden Rule decision making.

In conclusion, two military decision-making qualities were derived from the professional Army ethic's value of integrity. They included: steadfast adherence to, and application of, the professional Army ethic as the basis for integrity; and the application of Golden Rule decision making. When examined against the Judeo-Christian values system, one conflicted directly with the Judeo-Christian values system. The other quality retained its core character but took on both added depth and breadth.

SUMMARY OF ENDORSEMENTS

Degree of Judeo-Christian values system endorsement of the decision-making qualities resident within the Professional Army ethic.

Endorsement Levels

Qualities Not Endorsed

The decision maker steadfastly adheres to, and applies, the standards of the professional Army ethic as the basis for integrity.

Qualities Partially Endorsed

The decision maker is single-mindedly dedicated.

Qualities Fully Endorsed

The decision maker considers and gives allegiance to the nation, his unit, his superiors, his peers, and his subordinates.

The decision maker weighs an accurate view of human authority.

The decision maker responds to a calling to the profession of arms and to the responsibilities of leadership.

The decision maker gives and obeys orders responsibly.

The decision maker exercises good stewardship of all resources.

The decision maker exercises good stewardship of all resources, believing God is the final definitive auditor.

The decision maker respects the high value of human life."

The decision maker chooses to faithfully and obediently serve superiors, peers, and subordinates.

The decision maker understands that serving the nation demands deep personal sacrifice.

The decision maker requires no more from his men than he requires from himself.

The decision maker applies Golden Rule decision making.

CHAPTER 6

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

Leadership and decision making are two sides of the same coin. Great leaders and their decisions set the pace for every "system" in the world, apart from nature itself. This is especially true of senior military leaders whose decisions may affect the outcome of a war along with the number of casualties on both sides. By definition, it is the most important conceptual activity senior military leaders perform. Since decision making is indeed the most important aspect of that leadership, the decision-making process employed by senior military leaders deserved further study.

War is very serious business. It often requires great sweeping decisions that have broad and far-reaching effects. Furthermore, decisions are seldom black and white. To make major battlefield decisions demands some recognizable level of competency. The ultimate challenge for senior professionals is to take their skills and merge them with a sound ethical and moral base to develop the total volume of superiority required to overcome an enemy. The Army has approached this problem by codifying a standard of values to assist in decision making. This is known as "the professional Army ethic."

The professional Army ethic defines the Army's moral and ethical base. Military ethics includes four values: loyalty, duty, selfless

service, and integrity. Further, this ethical system finds its roots in the Western values system. That Western system itself is a product of the Judeo-Christian culture, heritage, history, and teachings, also known as the Judeo-Christian values system. Thus, one can see that *DUTY-HONOR-COUNTRY* and the responsibility for ethical and moral decision making in the military has an ancient historical and religious foundation.

Considering this historical background, this thesis researched this question: **Are military decision-making qualities, as framed by the professional Army ethic, endorsed by the Judeo-Christian value system?**

Conclusions

The author concluded that the military decision-making qualities framed by the professional Army ethic are, for the most part, endorsed by the Judeo-Christian values system.

Twelve qualities of decision making emerged from the professional Army ethic: three under loyalty, four under duty, three under selfless service, and two under integrity. They addressed such subjects as allegiance, authority, single-minded dedication, calling, obedience, stewardship, respect for life, faithful service, personal sacrifice, fairness, standards for integrity, and the Golden Rule.

A look at biblical and related literature which probed the lives of Joshua, David, Daniel, Nehemiah, and Jesus of Nazareth, revealed that the four professional Army ethic values are easily contained in the Judeo-Christian values system. Further research examined how the lives of these biblical characters (as representatives of the Judeo-Christian

value system) endorsed the twelve decision-making qualities of the professional Army ethic.

Based on the research data, the author concluded that the Judeo-Christian ethic failed to endorse one quality of the professional Army ethic, partially endorsed one quality, and fully endorsed ten qualities. A summary of these findings is contained at the end of chapter 5.

The author further observed that in eleven of the twelve decision-making qualities derived from the professional Army ethic, there is a broader and deeper Judeo-Christian decision-making quality implied by the Judeo-Christian values system (appendix B).

Recommendations For Further Research

The author suggests that the following areas need further research. First, why the Judeo-Christian values system does not endorse the quality of integrity as the basis for the professional Army ethic?

Second, how do moral and ethical trends in the US society affect the professional Army ethic?

And, third, do modern senior military leaders, who are also committed Christians, apply the decision-making qualities resident within the Judeo-Christian values system, or do they limit themselves to the professional Army ethic?

APPENDIX A

BIOGRAPHICAL SKETCHES OF HISTORICAL BIBLICAL CHARACTERS

This author sought to evaluate the list of decision-making qualities derived from the professional Army ethic using a predominantly biblical model based upon the leadership behaviors and decision-making examples of five biblical characters:

- (1) Joshua, Israel's commanding general (approx. 1400 BC);
- (2) David, Israel's second King (approx. 1000 BC);
- (3) Daniel, the Jewish prophet and Chief Prefect in Babylon (586 BC);
- (4) Nehemiah, the governor of Jerusalem following the Babylonian captivity (445 BC);
- (5) Jesus of Nazareth (6 BC to AD 33).

Joshua

Joshua succeeded Moses as the leader of the Hebrew people following the period of the Sinai wilderness (approx. 1400 BC). Born in Egypt, he had accompanied Moses and the Hebrews through the first Passover and the Exodus. He was ardently loyal to Moses as well as the Hebrew people. However, his fiercest loyalties were toward God.

Moses employed him as a human intelligence collector and later as his commanding general. Before Moses' death, Joshua was named as his successor. Joshua was a dynamic military, as well as spiritual, leader.

Following Moses' death, he continued to serve as the commander in chief, leading the Hebrew warriors in the invasion and capture of numerous cities throughout Canaan, the land known today as Israel. Additionally, he supervised the division of this territory among the twelve Hebrew tribes. Finally, he led the people to renew their covenant with God. Two verses of Scripture, Joshua's own words, typify both his personality and his deep devotion to God's Word and to God Himself.

"This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.

Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you may go." (Joshua 1:8-9)

"Now therefore, fear the Lord and serve Him in sincerity and truth; and put away the gods which your fathers served beyond the [Euphrates] and in Egypt, and serve the Lord.

And if it is disagreeable in your sight to serve the Lord, choose for yourselves today whom you will serve: whether the gods which your fathers served which were beyond the [Euphrates], or the gods of the Amorites in whose land you are now living; but as for me and my house, we will serve the Lord." (Joshua 24:14-15)

King David

David was the second king of Israel, the author of numerous entries in the book of Psalms, and the ancient ancestor of Jesus of Nazareth. Born as the youngest of eight brothers, he spent most of his youth as a shepherd. Despite this humble occupation, he was known for his courage and faithfulness, even as a youth. Saul, Israel's first king, hired him as his personal musician because of his exceptional skills with the harp. There he became acquainted with the intricacies of government.

His early life was marked by intense bravery and fortitude. As a youthful shepherd, he killed a lion and a bear which attacked his flock. Later, as a very young man, David felled the Philistine giant, Goliath, with a sling and stone.

David's life was marked by fierce loyalties. His relationship to Jonathan, King Saul's son, was a literary standard for deep, brotherly friendship. David's personal relationship with God bore equal intensity. Repeatedly, the Bible refers to him in words attributed to God Himself as "a man after God's own heart." (I Samuel 13:14)

As soldier and king, David was a fierce warrior and expert commander in chief. Following a two-year civil war, he united the twelve tribes of Israel under a single flag and defeated some of Israel's regional enemies. The Philistines were Israel's greatest threat, having repeatedly humiliated Israel's army. They were responsible for the death of King Saul and his three sons: Jonathan, Abinidab and Malichi-shua. In the greatest military victory of his career, David led the Israelites to route the Philistines, effectively eliminating them as a nation. In the process, he conquered the fortified city of Jabus, made it the capital of his kingdom, and renamed it Jerusalem. There, he pitched the "tabernacle of God" and brought in the Arc of the Covenant from Kirjath-Jearim. He led the people in worship of God on a grand scale and made plans for the building of a massive temple of worship. His royal administration, "founded the famous line of kings that reigned for more than 400 years, until Jerusalem was destroyed in 586 BC"¹ by King Nebuchadnezzar of Babylon. He died at age 71, having reigned as Israel's king for 40 years.

Prophet Daniel

Author's note - the author holds that the Scriptural book of Daniel is indeed authentic and was written by the prophet Daniel, a young Jewish man, taken captive in Judah and deported to Babylon under the reign of King Nebuchadnezzar. Further, this author rejects the 165 BC date for Daniel as some liberal scholars believe.

In *A Survey of Old Testament Introduction*, Dr. Gleason Archer presents a series of historical, literary, linguistic, theological, and exegetical arguments, as well as several additional proofs, to support this author's position. Dr. Archer is Professor of Old Testament at Trinity Evangelical Divinity School. He is extremely well-lettered and highly respected for his expertise in the field. In his introduction to the chapter on Daniel, Dr. Archer writes:

Despite the numerous objections which have been advanced by scholars who regard [Daniel] as a prophecy written after the event, there is no good reason for denying to the sixth century Daniel, the composition of the entire work. This represents a collection of his memoirs made at the end of a long and eventful career which included government service from the reign of Nebuchadnezzar in the 590s to the reign of Cyrus the Great in the 530s. The appearance of Persian technical terms indicates a final recension of these memoirs at a time when Persian terminology had already infiltrated into the vocabulary of Aramaic. The most likely date for the final edition of the book, therefore, would be about 530 BC.²

It is neither the purpose of this section nor of this work to debate either scholarly position on the book of Daniel. However, this author holds firmly to Dr. Archer's position and accepts the biblical text of Daniel as authored by the same, accurate, and authoritative in both its history and message.

Daniel was a dedicated and faithful man of God! Born in Judah and educated as an Israelite, he was deported as a youth to Babylon

following the fall of the southern kingdom in 605 BC. Nebuchadnezzar, then king of the known world, recruited him as a candidate for his court. In time, Daniel rose to a high political position in the empire and was held in very high esteem for his dedication and wisdom. Daniel faithfully served three other rulers: Belshazzar of Babylon, Darius the Mede, and Artaxerxes of Persia. Within these governments, he continued as a senior official. His life was marked by fervent prayer, unswerving allegiance to and trust in God and His Law, as well as great discretion and discernment. He was a very humble servant of the kings for whom he labored. Commenting upon the main traits of Daniel's character, Dr.

Harry Bultema writes:

He was a man of tender conscience before God and men, a man of deep convictions with the courage of a martyr. He was as humble in dealing with those below him as he was before his God. He had the warm heart of a friend but was often lonesome, although intimate with his God and, consequently, never altogether lonely. He was faithful in all things, in the small as well as the great and over against the unfaithful as well as the faithful. In his conduct he joined the harmlessness of doves with the wisdom of serpents. He had all the characteristics of a great one in the Kingdom of God. He cared extremely little about money and fame, while God and His name, His people, His house, and His Word were more precious to him than life itself. And he sought the blessed communion with his God through regular prayer and seclusion.³

Nehemiah

Nehemiah was a man "touched by the need of his people."⁴ He was the cupbearer of King Artaxerxes I of Persia who ruled from 466 BC. Eventually, he became the governor of Jerusalem. "Against incredible odds, Nehemiah motivated others to accomplish a remarkable feat--the rebuilding of the wall of Jerusalem."⁵ In the years that followed, he supervised the reconstruction of the temple and the re-establishment of God-centered worship for the repatriated Israelites.

Of Nehemiah, Cyril Barber writes:

Nehemiah is serving as a cupbearer in Susa, the principal palace and winter residence of the king [Artaxerxes, King of the Persian Empire]. As a cupbearer, he is in a unique position. He holds the offices of prime minister and master of ceremonies rolled into one. . . . A cupbearer who had his monarch's interests at heart, and who stayed abreast of the times, could frequently exert great influence upon the sovereign.⁶

In 458 BC, Artaxerxes granted the Israelites permission to return to Jerusalem and reconstruct the city and the temple. Opponents of the Israelites in the region called for an injunction against their activity. Artaxerxes granted a temporary restraining order while he considered the issue further. Prompted by the king's actions, Rehum and Shimshai, two Persian emissaries, gathered soldiers and stopped the construction by force, destroying the wall and burning the gates. When Nehemiah received word of the news, he was emotionally and spiritually devastated. Despite many long years of exile under heathen Babylonian and Persian rule, Nehemiah had remained ardently faithful to his God, his people, and the promised restoration of worship in Jerusalem. Artaxerxes' 458 BC decree was the focus of his hopes. News of these latest events crushed his spirit.

Recognizing Nehemiah's brokenness, King Artaxerxes inquired about the problem, received an honest answer, and granted Nehemiah's request. He gave Nehemiah several leaves of absence, as well as access to his own resources, allowing Nehemiah to return to Jerusalem and lead his people in rebuilding the city and the temple. Faced by seemingly endless setbacks, Nehemiah's loyalty to God, selfless devotion to the people, and his ardent labor of prayer open a new chapter of hope for

Israel. Like Joshua and David, and Daniel before him, Nehemiah's faithfulness, integrity, and courage mark him as a model servant/leader.

Jesus of Nazareth

Born in Bethlehem between 6 BC and 4 BC, Jesus of Nazareth personifies all of the previously discussed traits of servant/leadership and deeply committed faithfulness to God.

Jesus was born at the height of the Roman empire. However, He was not a Roman citizen. He was a citizen of Palestine, a territory within the empire but hardly loyal to it. Palestine's inhabitants were called Jews, a proud and free-minded people. Caught in the grip of harsh Roman dominion, they were anything but free.

Born a Jew, Jesus' early life was marked by a loyalty to His nation, Judah; His superiors, the priests and teachers; and His occupation, carpentry. From His birth, His family had accomplished all of the specified Jewish rites and traditions associated with a first-born male child. As He grew up, He received a thorough education in the Scriptures (the Law, the Prophets, and the Writings), while seated at the feet of the rabbis and teachers of His time. At age twelve, the traditional Jewish point of transition to manhood, He accompanied His parents to Jerusalem to participate in the Feast of Passover for the first time as an adult. There, He fulfilled His duties as a Jewish young man. He also had first-hand opportunities to study and discuss the Scriptures with the teachers of Jerusalem. He spent the next years of His life learning His father's carpentry trade in Nazareth.

Around age thirty, He left carpentry for a higher calling, devoting His entire life to the teaching of God's Word. Jesus began to

travel throughout Palestine, teaching a way of life that applied the Scriptures to everyday living with great practicality. His teachings stood upon two commandments: "'You shall love the Lord your God with all your heart . . . soul . . . mind . . . and strength. . . . You shall love your neighbor as yourself.'" (Mark 12:30-31) From these two commandments comes a concept called Golden Rule decision making, which Jesus also taught.⁷

In all things, whether interpersonal relationships, obedience to legitimate government, complying with religious law, or showing compassion for the sick, crippled or underprivileged, Jesus was the model to follow. Dr. Ford writes,

Mahatma Gandhi, the Indian civil rights leader, though not a believer in Jesus [in the Christian sense], nevertheless admired and modeled himself on Jesus in many ways. One of the highest compliments that can be paid to someone in India, even to a Hindu, is to say, "That is a Christlike person."⁸

While Jesus had many followers at any given time, He maintained a close kinship to twelve whom he called disciples. Among the twelve, He closely mentored three: Peter, James, and John. For nearly three-and-a-half years He traveled the Palestinian countryside, teaching a personal relationship with God through a deeper understanding and personal internalization of the Scriptures. He attacked the religious status-quo, labeling them as hypocrites. While the established Jewish leaders despised Him, many among the masses saw Him as the warrior-messiah who would free them from the tyranny of Roman oppression. His life ended following a series of mock trials in which He was finally sentenced to be crucified under Roman law. His teachings, the doctrines

and tenets of Christianity, altered the course of world history.

Gamaliel, a respected Jewish teacher and leader offers these comments:

"And so in the present case, I say to you, stay away from these men [Jesus' disciples] and let them alone, for if this plan or action should be of men, it will be overthrown; but if it is of God, you will not be able to overthrow them; or else you may even be found fighting against God." (Acts 5:38-39)

APPENDIX B

Decision Making Qualities Derived From the Professional Army Ethic Compared to Similar Qualities Implied by the Judeo-Christian Ethic

Support	Army Ethic	Judeo-Christian Ethic
No Support	The military decision maker steadfastly adheres to, and applies, the standards of the professional Army ethic as the basis for integrity.	The decision maker steadfastly adheres to, and applies the unique undergirding element for the Judeo-Christian ethic as the basis for integrity: the Word of God.
Partial Support	The decision maker is singly-mindedly dedicated.	The decision maker is single-mindedly dedicated to God while he loyally serves in his occupation.
Full Support	The decision maker considers and gives allegiance to the nation, his unit, his superiors, his peers, and his subordinates.	The decision maker considers and gives allegiance to the nation, his superiors, his peers, and his subordinates without violating the Scriptures, <u>God's Law</u> .
	The decision maker weighs an accurate view of human authority.	The decision maker weighs an accurate view of human authority against personal reverence to <u>God's</u> final authority.
	The decision maker responds to a calling to the profession of arms and to the responsibilities of leadership.	The decision maker responds to <u>God's</u> calling--to a profession and to leadership.
	The decision maker gives and obeys orders responsibly.	The decision maker gives and obeys orders responsibly while maintaining <u>God's</u> standards of impeccable personal behavior.
	The decision maker exercises good stewardship of all resources.	The decision maker exercises good stewardship of all resources, believing God is the final definitive auditor.
	The decision maker respects the high value of human life.	The decision maker considers and respects the high value God places on all human life.
	The decision maker chooses to faithfully and obediently serve superiors, peers, and subordinates.	The decision maker recognizes his role as a disciplined servant/leader who chooses to faithfully and obediently serve superiors, peers, and subordinates as he serves God.
	The decision maker understands that serving the nation demands deep personal sacrifice.	The decision-maker understands that serving God and the nation demands deep personal sacrifice.
	The decision maker requires no more from his men than he requires from himself.	The decision maker requires no more of his co-workers and subordinates than he would require of himself.
	The decision maker applies the Golden Rule decision making.	The decision maker applies <u>God's</u> standard of the Golden Rule as a quality of decision making.

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