



ACCTS Ethics

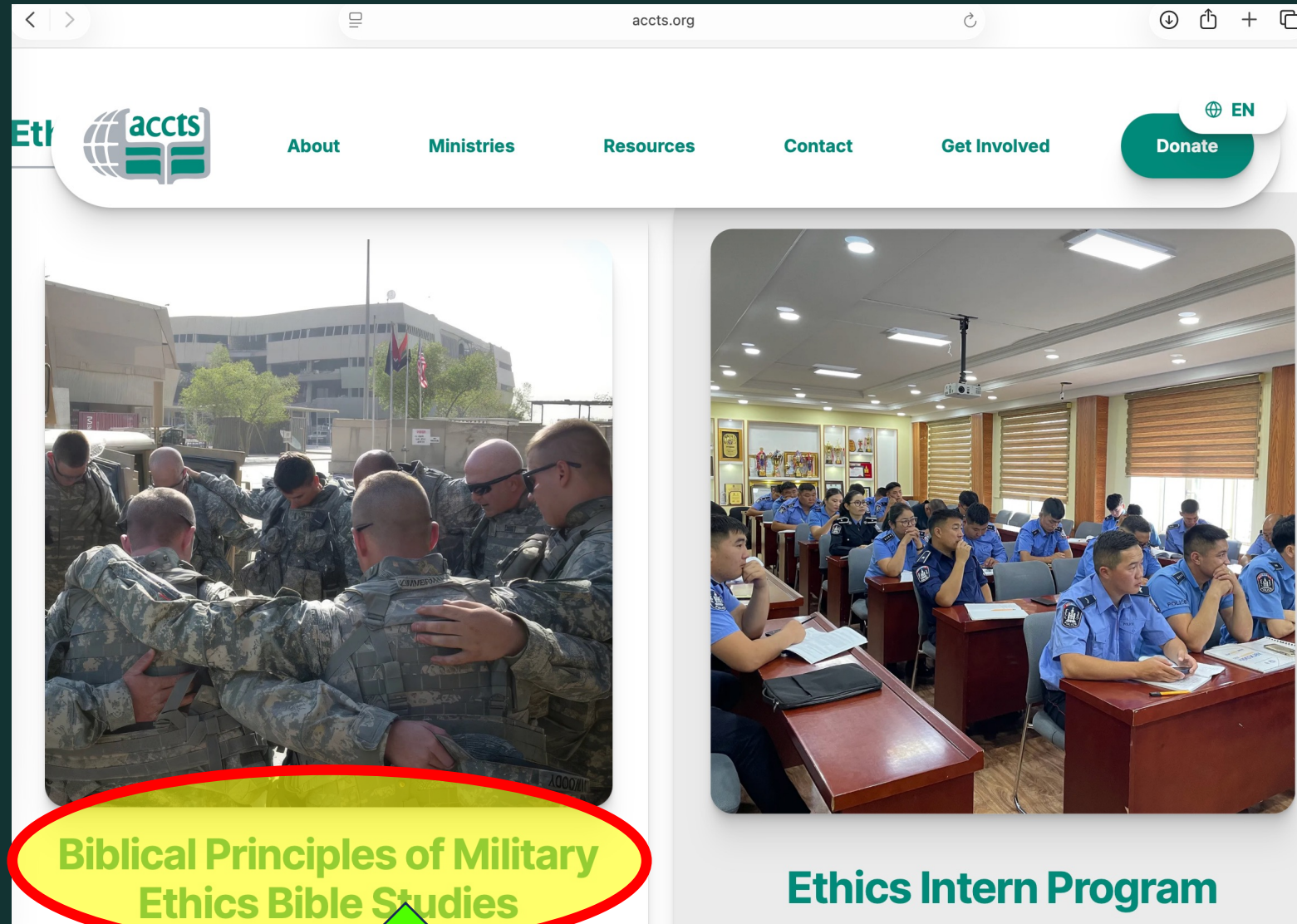
ACT JUSTLY, LOVE MERCY, WALK HUMBLLY

Biblical Principles for Military Ethics

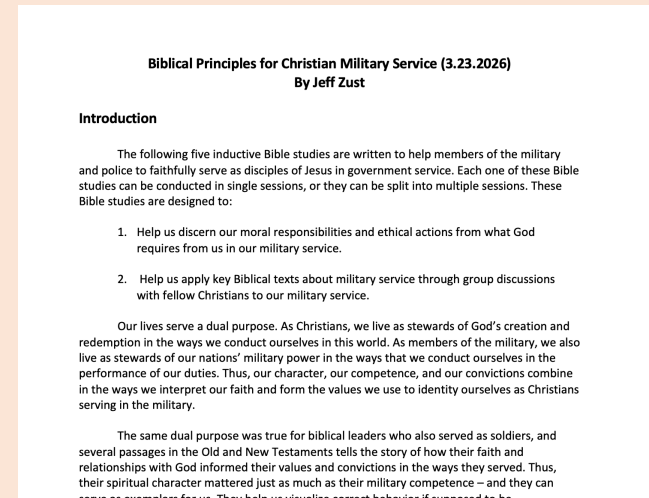
A framework drawn from Scripture to guide the professional conduct, moral courage, and spiritual integrity of those who serve — grounded in timeless virtues, and values displayed by Roman soldiers who encountered the living God.

LUKE 3:14 · LUKE 7:1-10 · LUKE 23:44-49 · ACTS 15 · ACTS 27

Five Principles Bible Study Web Location



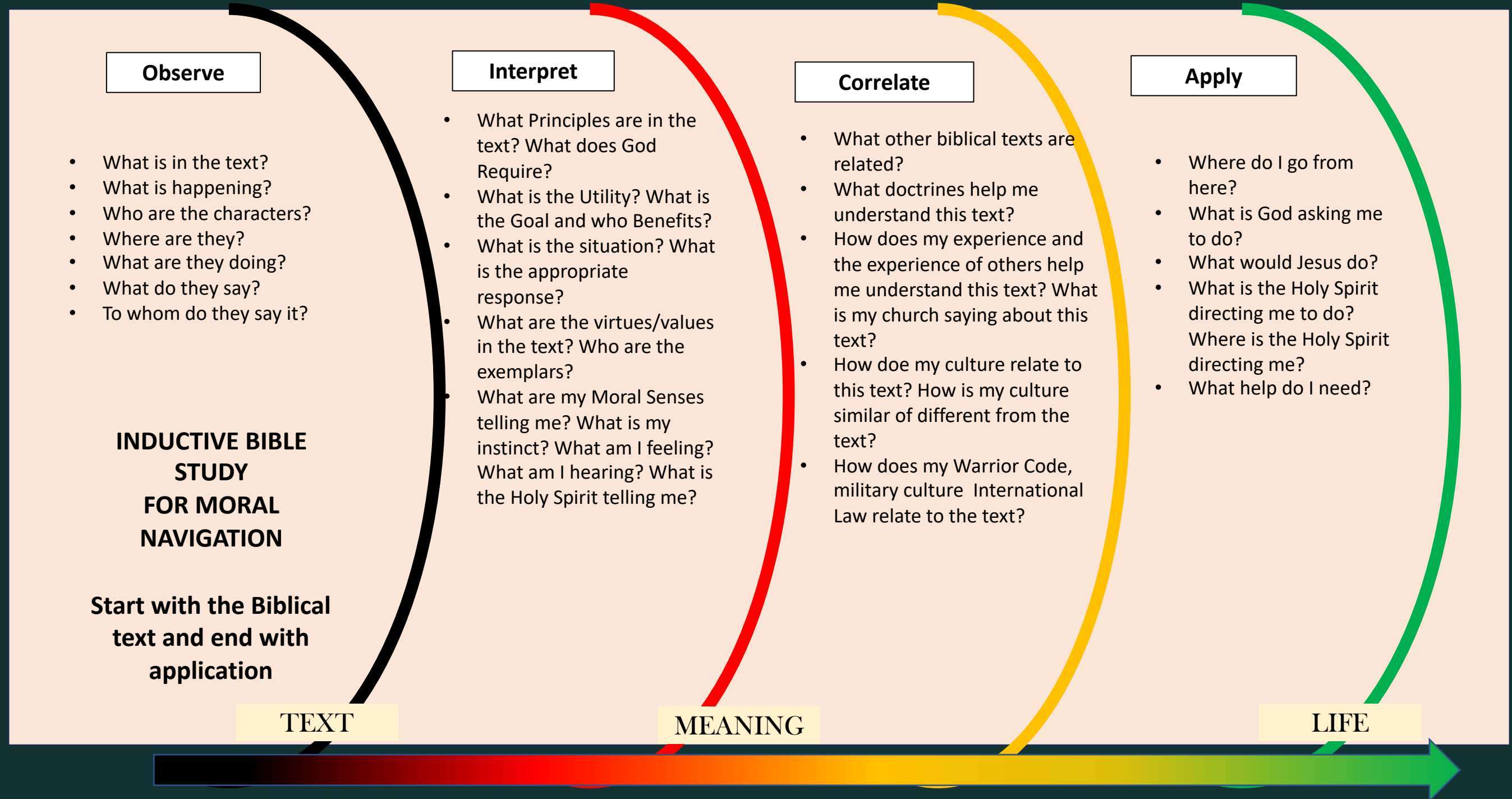
<https://www.accts.org/biblical-principles-bible-studies>



All Bible Studies are downloadable
in .pdf format

First a Reminder -- Inductive Bible Study

- Each of these studies are best taught using an inductive bible study methodology that moves from text to meaning



Five Principles, Five Virtues

Note: These Principles are Grounded in the New Testament

The New Testament is filled with Roman soldiers — men of rank, discipline, and authority — whose encounters with Jesus, John the Baptist, and the Apostles reveal a coherent moral vision for military life. These five principles translate ancient encounter into enduring ethical practice.

01	02	03
Fidelity	Responsibility	Accountability
Temperance — moderation and self-restraint under duress	Justice — providing equally what others are owed	Courage — conviction to act on truth despite personal risk
04	05	
Maturity - Mission	Empowerment	
Prudence — Wisdom that comes from life experience. Learning and growing in leadership to build community	Integrated virtues — leading others to accomplish the mission in extremis	

PRINCIPLE #1

Fidelity. (Luke 3: 1-14)

The virtue of **temperance** — applying moderation and self-restraint under duress. Rooted in Luke 3:14, fidelity forms the ethical foundation of professional military service.

Integrity

Acting with consistency between belief and conduct, even when no one is watching.

Discipline

The trained restraint that keeps power from becoming abuse.

Resilience

The capacity to remain morally grounded through hardship and prolonged stress.



John the Baptist's Charge to Soldiers (v.14)

This is the scripture links discipleship with modern International Law. When Roman soldiers asked John the Baptist directly — *"What shall we do?"* — his answer was not to abandon their post, but to reform their conduct. The battlefield itself is a moral arena.

Luke 3:14 — Three Commands

Rob no one by violence

Do not exploit the power of arms for personal gain.

Do not accuse others falsely

Honesty in reporting — no manipulation, no false witness.

Be content with your wages

Covetousness corrupts; sufficiency honors the calling.

Why This Matters

- These three directives are given in response to John's command for repentance and change. address the most persistent temptations for those who hold armed authority: exploitation, deception, and greed. Fidelity begins with refusing to leverage power for self-interest — a standard as urgent today as it was in first-century Judea.
- This passage is the place where early Christian Fathers formed decisions to validate Christian Military Service, and St. Augustine began formulating his Just War theology, Others like St. Thomas, de Vitorio, and Grotius took this theology and incorporated it into Just War Theory and International Law.

"I have learned the secret of being content in any and every situation... I can do all this through him who gives me strength."
— Philippians 4:12-13

Primary Texts Principle #1 (Slide a)

Read Luke 3:1-17

Primary Inductive Study

- What is happening at the river? What is John telling the crowd to do?
- What different professions are asking questions to John?
- What are their questions?
- What do the soldiers ask? Why are they asking the question?
- Why do you think answers to these kinds of questions are important for faithfully serving God?
- How does John's answer these questions? Why do you think John answers this way?
- How do his answers apply to each individual or group?

Primary Texts Principle #1 (Slide b)

Interpretation Interpretation and Correlation

- Do you think the Roman soldiers ask John a different kind of question than the other groups? What is different or similar in their questions?
- What three things does John specifically tell the soldiers?
- Do you think John is only talking about ethical and spiritual practices involving money, greed and corruption? What else can he mean?
- What do you think the Roman soldiers were expecting John to say?
- Why didn't John require the soldiers to leave the military?
- What modern military activities apply to John's answer?
- How do we practice proper uses of authority and power?
- How do we maintain ourselves in times of hardship and fear?
- How does John's answer apply to individuals or to your units? Why?
- What are the virtues and values that God requires of those in military service?

Primary Texts Principle #1 (Slide c)

Application

- Read Luke 13:1-5 about Pilate killing people during worship, and people dying accidental deaths. Probably Pilate used soldiers or people under orders associated with his authority to do these acts. The falling building was probably a government building project. Did Pilates' soldiers or the builders act wrongly? Were the deaths of the victims their own fault (Did they deserve what happened) or were they the victims of unjust circumstances?
- Did these circumstances violate John the Baptist's guidance to the Roman Soldiers or government workers? Why or why not?
- How do Jesus' and John's words guide our behavior in the events we operate?
- The four basic principles for targeting in the Law of Armed Conflict are 1) distinction, 2) military necessity, 3) proportionality, and 4) the prevention of unnecessary suffering, How does John the Baptist's answer to the Roman soldiers applies to these principles?
- How do the Luke 3 and Luke 13 passages connect with modern practices of military distinction, necessity, proportionality and the unnecessary suffering of others?
- Do John's final words to the crowd offer any grace to the crowd and to the soldiers? What is this grace in his message?
- How do the fruits of the Holy Spirit help you understand and apply John's answer to the Roman soldiers (Gal 5:22-23)? What standards do you think God will use for judging our actions as soldiers and policemen? How will the above verses inform your values and practices?

Additional Scriptures for Principle #1

For further study:

- Read Psalm 62 – as a soldier, King David struggled with similar issues. How does his prayer help you answer these questions? Notice:
 - Verse 3 – situations of improper attacks
 - verses 5-8 – situations of trust under fire
 - verse 10 – situations of extortion, corruption, and misuse of power
- Read 1 Samuel 24 – David spares Saul's life:
 - What are David's reasons for not killing Saul? (moral values)
 - What are David's orders to his soldiers? (ethical practices)
 - How does this passage relate with John's answer to the Roman soldiers?
- Read Joshua 2:
 - David killed Goliath (1 Samuel 17:31-58) and showed the same courage as Joshua (Joshua 1:9).
 - How did the soldiers treat Rahab differently than the rest of their enemies at Jericho?
- Read Deuteronomy 20 . What does God require from Moses and the tribal soldiers in warfare? Why do you think these things are required?

Closing prayer – pray together Psalm 62.



PRINCIPLE #2

Responsibility. (Luke 7:1-10)

The virtue of **justice** — providing equally to others what they are owed. In Luke 7:1-10, a Roman Centurion positively amazes Jesus through extraordinary moral clarity about authority, care, and chain of command.

Duty

Faithful execution of responsibility regardless of personal cost.

Care

Genuine concern for the well-being of subordinates and non-combatants.

Authority

Respect for legitimate command structures — above and below.

Loyalty & Humility

The twin pillars of a trustworthy officer — service before self.

The Centurion Who Amazed Jesus (Luke 7:1-10)

The Roman Centurion of Luke 7 did not approach Jesus with demands — he approached with humility. His conduct reveals a portrait of military leadership that honors both human dignity and divine authority.

Care for the Vulnerable

- 1) He interceded on behalf of his *servant* - a subordinate of the lower rank.
- 2) Care for the people of the town.

True leadership protects those with the least power.

Exercising the Chain of Command

He understood authority from both directions — issuing orders and receiving them. He did not bypass structure; he honored it.

Submitting to Higher Authority

He applied the logic of command to Jesus himself: "*Say the word, and my servant will be healed.*" Faith and accountability are not in conflict.

"Not to us, Lord, not to us, but to your Name be the glory, because of your love and faithfulness."
— Psalm 115:1

Primary Texts Principle #2 (Slide a)

Read Luke 7:1-10

Primary Inductive Study

- Why do you think the centurion sent local elders to Jesus instead of going himself?
- Why do think these local leaders went to Jesus? What was their relationship? Was their behavior motivated by compulsion, public manners, reputation, petitioning for a favor, or something more?
- How do you think the Centurion treated his servant as a member of his command?
- Why do you think the centurion cared for his servant?
- Why do you think he decided to ask Jesus for healing? Did the Centurion have other options?

Primary Texts Principle #2 (Slide b)

Interpretation and Correlation

- Why do you think the Centurion believed that he was not worthy to have Jesus come into his home?
- Why do you think the centurion insisted that Jesus only had to say the word for his servant to be healed? Do you ever feel this way? Why?
- Why do you think Jesus was “amazed” by the centurion’s words and behavior?

Primary Texts Principle #2 (Slide c)

Application

- Can In his letter to the Romans, Paul writes, “For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and receives human approval.” (Romans 14:8
- How do the centurion’s actions demonstrate Paul’s instructions for Christian behavior? He thinks he is unworthy, but Jesus commends his faith – do you think Jesus judged him more worthy than he judged himself? Why?
- How do you evaluate the centurion as a leader? Do you think he followed his superiors as well as he expected others to follow his orders?
- What do you think this text says about the virtues of fidelity, responsibility, and accountability in a commander? What do they say about the authority and humility of a leader? Although the centurion wasn’t a Christ-follower, did he display attributes that are associated with fruits of the Holy Spirit? Could he have become one?
- What fruits did he display? Do you think they guided his actions as a commander? As members of the military, how can the fruits of the Spirit be a guide for our character?
- Would you want to serve under this centurion? Why or why not?

Additional Scriptures for Principle #2

For Further Study:

Read Matthew 8:5-13

What are the similarities and differences between Matthew's and Luke's account of this event?

How do these similarities and differences help you to understand this text?

Read 2 Samuel 23 about David and his mighty men:

This chapter focuses upon the initiative, bravery, and deeds of David's mighty men. What were they doing? Are they acting like heroes or caring for their commander?

Focus on verses 13 – 17. What did they do for David? How did David respond? What reason does David give for his actions?

What does this text say about David's virtue as a godly leader?

How are David's actions similar to those of the centurion in Luke 7? How is he acting differently? What do these passages mean for our leadership?

Read Psalm 15:

How do you think this Psalm of David applies to the centurion?

How do you think this Psalm applies to our military service?

Closing prayer – pray together the words of Psalm 15.

PRINCIPLE #3

Accountability (Luke 23:44-49)

The virtue of **courage** — the conviction to act on what one believes and values despite personal risk. Luke 23:44-49 presents the most morally daring moment in Roman military history recorded in Scripture.

Truth

Naming reality accurately, even when it condemns the official position.

Candor

Speaking openly — not privately hedging while publicly complying.

Self-Awareness

Knowing one's own complicity and refusing to rationalize it away.

Commitment

Standing by a moral conclusion under pressure from superiors.



The Commander at the Cross (Luke 23:44-49)

The Roman commander who oversaw the crucifixion made a declaration that carried enormous professional risk — and he made it publicly. His example raises the sharpest question in military ethics: *when orders are wrong, what does righteousness require?*

The Scriptural Standards

1 "Truly this man was righteous."

He concluded, based on direct observation, that his victim was innocent — contradicting the official charge.

2 He spoke it publicly.

He did not keep his conviction private. He declared it before witnesses, at personal risk to his standing and career.

3 He implicitly rebuked authority.

In affirming Jesus' innocence, he acknowledged that the authorities — and his orders — were wrong.

"Lord, who may dwell on your holy hill?... The ones who swear by their own hurt and do not change."

— Psalm 15:1, 4 (ESV)

Responsible leadership sometimes means acknowledging moral failure — in an order, in a system, in oneself — and saying so out loud. That is not insubordination. That is integrity under fire.

Primary Texts Principle #3 (Slide a)

Read Luke 23: 44-49

Primary Inductive Study

- What do you think the Centurion saw and did at Jesus' execution?
- What was his conclusion for what he did and saw?
- What virtues does this Centurion exhibit?
- Do you see any of the fruits of the spirit in the behavior of this Centurion? What are they?
- Is the centurion's confession and example of integrity? Or was it a reaction to a bad conscience? Was he possibly displaying faith?
- How does this centurion follow or fail to follow John the Baptist's instruction to soldiers (Luke 3)? How is this Centurion similar or different from the Centurion in Luke 7?

Primary Texts Principle #3 (Slide b)

Interpretation and Correlation

- Do you think the Centurion was at peace after carrying out his orders?
- The Centurion concluded that Jesus was right. Do you think this meant that he judged his own actions or the decisions of his leaders as wrong?
- Do you think the Centurion's actions were foolish, or were they an act of moral integrity?

Application

- What role do you think the Centurion's candor can have for us? What lessons do you take from this centurion?
- Where do we draw the line between our military duty and our faithful stewardship?
- How do the fruits of the Spirit guide you during these times?
- Have you ever been in similar positions to those of the centurion at the cross? or King David before Nathan? What did you do?

Additional Scriptures for Principle #3 (slide a)

For Further Study:

- Read Luke 20:20-26. This passage tells the story of leaders trying to trap Jesus with a question of conflicting obedience to sources of authority.
 - How does Jesus answer these leaders?
 - Do you think the Centurion's position and his statement at the cross places him in a conflict between Caesar and God? Why or why not?
 - How is the Centurion displaying integrity in an intersection between political and religious authority and the kingdom of God?
 - How do you think the Centurion's statement is helpful for you in the performance of your duties?
- Read Romans 13:1-6. This is the Apostle Paul's primary teaching of government and Gospel authority. It will not answer all issues, and it should be read with consideration of Jesus's teaching about the things belonging to Caesar and to God.
 - What is Paul saying about our relationship with governing authorities? How do you think this applies to your service?
 - How do you interpret these verses in relation to the Centurion's comments in Luke 23 and Jesus' teaching in Luke 20. What is helpful to you? What causes you concern?

Additional Scriptures for Principle #3 (slide b)

For Further Study

- Read the story of David, Uriah, and Nathan in 2 Samuel 11 and 12.
 - In our first two Bible studies, David is a good exemplar of godly virtues in a soldier
 - How is David different as a king (senior leader)?
 - What happens in these texts?
 - Do the same virtues that he displayed against Goliath, and with his mighty men, now served to condemn him as a king? How does David fail as a leader? What restores him?
 - Does David display the same kind of self-assessment as the centurion at the cross?
 - David is morally injured by his actions. What does David do when he becomes convicted of his deeds?
 - Have you ever been similar positions to those of King David before Nathan? What did you do?

Additional Scriptures for Principle #3 (slide c)

For Further Study:

- Read Numbers 19:
 - What does God command Moses and Aaron to do with soldiers returning from battle?
 - Why do you think God requires soldiers to do this?
 - Do you think similar practices can be a spiritual and psychological cleansing for you and your unit after traumatic events?
- Read Psalm 51. This is David's confession for killing an innocent man.
 - What issues is David talking about?
 - How is David changing? What verses describe these changes?
 - Could this psalm be helpful to the Centurion at the cross?
 - How can these verses be helpful to you, as you deal with the consequences of traumatic events?
- Closing prayer -- pray together Psalm 51.

PRINCIPLE #4

Maturity – Mission (Acts 10: 1-48)

The virtue of **prudence** (Wisdom)— the ability to learn and grow in leadership for the sake of unity and community. Acts 10 records how God used the apostle Peter and the Roman Centurion Cornelius as change agents in the spread of the Gospel. They are a model of mature, open-handed leadership.



Family

Cornelius gathered his family into the learning. Mature leaders do not compartmentalize faith and home; they integrate them.



Community

He invited neighbors and unit members alike — extending the circle of trust beyond rank and role.



Commitment

He created conditions for others to listen, believe, and grow — and then stepped back to let transformation happen.



Cornelius: A Commander Who Created Space (Acts 10:1-48)

Cornelius did not dominate the room — he opened it. His willingness to invite Peter, despite social and cultural barriers, and to gather his entire community, demonstrates the hallmark of mature leadership: the wisdom to know what you don't know, and the humility to welcome what challenges you.

1

Invited Peter reluctantly — then fully

He overcame his hesitation and extended genuine hospitality to someone outside his tradition.

2

Assembled family, unit, and neighbors

He exercised his leadership authority not to command compliance, but to create opportunity for others.

3

The Gospel spreads from this moment

His act of inclusion became a turning point in redemptive history. Mature leaders leave space for something larger than themselves.

Acts 15:8, 11 (NIV)

"God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them... We believe it is through the grace of our Lord Jesus that we are saved, just as they are."

Maturity recognizes that grace is not earned by rank — and that the Spirit moves beyond the boundaries of command.

Primary Texts Principle #4 (Slide a)

Read Acts 10:1-48

Primary Inductive Study

- What do you think Cornelius is praying about? He is a Roman - who might he have been praying to?
- How does God respond to Cornelius' prayers? What is Cornelius' reaction?
- What does the angel tell Cornelius? What does he do? Who does Cornelius trust with the mission? What makes this soldier devout or diligent in his duties?
- What happens in verses 9-19:
- What do you think Peter was praying about? God's answer presented Peter with a problem. What was the problem? How did Peter respond to God? How did God answer Peter's objection? What three things did God tell Peter to do?
- What happens in verses 19-25. Notice the devout soldiers brought two "battle buddies" with them. How do the soldiers describe their commander? How does Peter respond?
- What happens in verses 25-33. How did Cornelius react when Peter showed up at his house? How did Peter respond?
- Notice verse 27 - why was there a large crowd at Cornelius' house? Who was in the crowd?
- What does Peter tell Cornelius? Why was Peter hesitant to go to Cornelius' house? Why did Peter think Cornelius was unacceptable to God? How does Cornelius respond to Peter? What does Cornelius want Peter to do?
- What happens in verses 33-48? How does Peter respond to Cornelius' request? What does Peter proclaim to the crowd gathered at Cornelius' home? What happened after Peter spoke? How did the crowd respond?
- What did Peter do and say when he witnessed God's actions and the peoples' response?

Primary Texts Principle #4 (Slide b)

Interpretation and Correlation

- How do our families, communities, and units link with our government service? How does our faith link with them?
- How do we practice our spiritual relationship with God while serving in the military? How do you connect your military discipline with your spiritual disciplines?
- What lessons do we take from these verses? Do you think that Peter and Cornelius are displaying the virtues of a soldier in these texts? What are they? How are they displaying the fruits of the Holy Spirit?

Application

- Read Acts 15:1-22. The Jerusalem Conference. Here the early Church decided how the Gospel was to be proclaimed and what would be required of new converts to Christianity.
- What was God was doing with Paul and Barnabas. How was this confirmed by what God did with Peter and Cornelius?
- What did Peter tell the James the elder?
- How did the church in Jerusalem react?
- What did this mean for the future of Christ's church? How is this still happening today in our ministry? Where do you witness this happening?

Additional Scriptures for Principle #4

For Further Study:

- 2 Chronicles 20:1-30. In these verses, foreign invaders are a threat to the people of God.
 - What happens? Who delivers the people of God from the threat? How do the people react as a community?
 - What lessons we take from this scripture?
- Read Acts 11: 1-18 and Acts 15:1-38. These verses describe Peter's Witness to what happened between Peter and Cornelius, and what happened with Paul's ministry at Antioch.
 - What do you think is the early church's spiritual bias?
 - How did the early church react to Peter's ministry with Cornelius and Paul's ministry?
 - What does Peter tell them?
 - What do they do with Peter's explanation? What did the Church learn?
 - How do you think God used Gentiles to influence the apostles teaching of the Gospel?
- Read Psalm 128
 - How do you think this psalm could be the prayer of Cornelius, Peter, Paul, and the church?
 - What is the blessing of God and the peace of Christ that applies to the church?
 - How are these blessings and peace happening in your community/church today?
- **Closing prayer** – pray together Psalm 128

Empowerment (Acts 27: 1-44)

The combination of virtues for leading others to accomplish the mission in *extremis* conditions. Acts 27:39-44 records Julius, a Roman commander, exercising decisive, life-saving leadership at sea — a model for every officer who has faced chaos with lives on the line.

Leadership

Taking command of a deteriorating situation with calm authority and clear direction.

Undauntedness

Accepting personal exposure and risk in order to protect those under your charge.

Purpose

Remaining mission-focused when circumstances press toward abandonment or self-preservation.



Julius: Leadership at the Breaking Point (Acts 27:1-44)

Acts 27 is one of the most vivid crisis narratives in the New Testament — a shipwreck with 276 lives at stake. Julius, the Roman commander, faced a moment when his soldiers wanted to kill the prisoners to prevent escape. His decision to protect every life on board reveals empowered leadership in its fullest expression.

Three Acts of Decisive Command

→ No one left behind

Julius chose to complete the mission with every person accounted for — soldiers and prisoners alike.

→ Controlled his soldiers' actions

He overruled the impulse to kill — exercising restraint over his own command in extreme pressure.

→ Became an instrument of Providence

God used Julius's leadership to bring Paul safely to Rome — completing an apostolic mission through military obedience.

The Apostolic Call to Empowered Living

"I pray that the sharing of your faith may become effective for the full knowledge of every good thing that is in us for the sake of Christ."

— Philemon 1:6

Empowerment is not authority hoarded — it is virtue *shared*. The leader who empowers others multiplies the mission beyond what any single command can accomplish.

Primary Texts Principle #5 (Slide a)

Inductive Study

- Read Acts 23 What happens in this passages? What do you think about the actions of the commanders? Was it a risk for them to protect Paul? Was it careerism for them to take credit for uncovering the plot to kill Paul? How can unrighteous motives lead to righteous acts?
- What do you think about using 200 soldiers (2 companies) for a single protection detail? What level of risk did Felix, the brigade commander, and the two centurions (company commanders) accept?
- Have you ever experienced anything similar?
- Read Acts 27. Paul went through two trials in front of Festus and Felix, and then he was sent to Rome because of his appeal to Caesar. That was Paul's right as a Roman citizen.
- What was the Centurion named Julius ordered to do with Paul?
- Look at verse 3. What do you think about Julius' kindness? How did he accept risk by allowing Paul to stay with friends? Do you think that he was a weak soldier? Why or why not?
- Focus on verses 23-41. Their journey to Rome was difficult, and they encountered a storm in which their ship and their survival was threatened. How did they react?
- What did Paul advise Julius to do? Why is Paul doing this? What does Paul know that Julius doesn't? Why is Julius listening to Paul?

Primary Texts Principle #5 (Slide b)

Inductive Study

- Read Acts 27: 42-end.
- What did the soldiers want to do to the prisoners? Why did they want to do it?
- What did Julius (the commander) do? Why do you think he did this?
- How do you think Julius was acting like the Centurion at the cross, Cornelius, and the Centurion in Luke 7?
- How do you think Julius acted in accordance with John the Baptist's instructions to the soldiers in Luke 3?
- Did Julius complete his mission?
- What did God accomplish through Julius' actions?

Primary Texts Principle # 5 (Slide c)

Interpretation and Correlation

- How are each of these Centurions dealing with risk and mission accomplishment?
- What do you think of Julius as a soldier? How was he similar to or different from the other centurions described in Acts 23?
- How did Julius display the virtues described by Aristotle: 1) prudence or self-discipline, 2) justice, 3) fortitude (courage), and 4) temperance (moderation in action)?

Application

- How did Julius display actions which are associated with the fruits of the Holy Spirit (Galatians 5:22-23)? How will you use Julius' example in your military service?
- What lessons do you apply to your service and your faith?

Additional Scriptures for Principle #5 (slide a)

For Further Study:

- Read Acts 7 and Acts 8:1 –
 - What happened to Stephen? Why did Paul approve?
 - Read Galatian 1:11-14 – later in his life, Paul reflects about what he did. What did Jesus teach him? What did he learn?
 - How did the Roman leaders in Acts 23-26 and Julius act with more mercy than Paul did?
- Read Philemon.
 - Why is Paul sending Onesimus back to Philemon?
 - What risks are Philemon, Onesimus, and Paul taking?
 - What are they accomplishing?
 - How is this similar or different from the risks that Peter and Cornelius took in Acts 15?
 - The first recorded bishop of the church in Ephesus is Onesimus. What do you think happened after Paul's letter was read in the church?

Additional Scriptures for Principle #5 (slide b)

- Read Ephesians 6:10-18.
 - How do these verses apply to Julius, Paul, Stephen, Philemon, and Onesimus?
 - How do they apply to Christians at risk?
 - How do they apply in your service?
- Read Psalm 144.
 - Do you think this could be the prayer of Julius, Paul, Stephen, Philemon, and Onesimus? How can it be your prayer?

Closing prayer – pray together Psalm 144.

Five Principles — A Unified Ethical Framework

Together, these five principles form a coherent, biblically-grounded architecture for military ethics — not as abstract ideals, but as lived virtues demonstrated by soldiers who encountered Christ and were changed.



From John the Baptist's riverbank to a Roman shipwreck, Scripture consistently affirms that God does not call soldiers out of service — He calls them to serve with righteousness, accountability, and courage that honors both human dignity and divine authority.

For Reflection & Discussion

These principles are not merely historical — they are a living standard for Christians serving in the military. Consider how each virtue manifests in your own command, your unit culture, your personal conduct as a disciple of Jesus.

Fidelity

Where in your current role are self-restraint and contentment most tested? What would it look like to lead with temperance this week?

Responsibility

Who in your unit — at the lowest level — depends on your care? Are you exercising the chain of command in both directions?

Accountability

Have you ever known an order was wrong? What did you do — and what would you do differently in light of Psalm 15?

Maturity & Empowerment

How are you creating space for others to grow? Are you leading in a way that multiplies mission, or that concentrates control?

📌 **Key Takeaway:** Every Roman soldier in these passages encountered something greater than their mission — and it made them better at it. They are exemplars for us in our service. Fidelity, accountability, responsibility, maturity, and empowerment are not civilian virtues imposed on military life. They are the very character of men and women God uses to accomplish His purposes in the world.

QUESTIONS & COMMENTS

