

Limits of Submission to Government: 2

Resistance to Tyrants

By Shawn Mathis

sermonaudio.com

Bible Text: Romans 13
Preached on: Sunday, September 15, 2013

Meets at:

Chapel of SDA

2675 S. Downing (Yale & Downing)

Denver, CO 80210

Website: www.denverprovidence.org
Online Sermons: www.sermonaudio.com/denverprovidence

You've got to come up with this part, yes, I will review a little bit of last week. I think most of you were here as I gave, it turned out as my wife listened to it later on a 20 minute presentation essentially explaining the importance of this class, at least the usefulness. We're not going to be going against tyrants anytime soon, I believe, although things could get worse as I summarize what the NSA surveillance found in violation and yet again after I did my Sunday thing, more gross violations were found by the NSA by other judges that has come out in the media now: manipulation of international standards and secret deals by the NSA, even hacking of US servers without a warrant. Obama himself arguing as he does in the audacity of hope, President Obama, "Implicit in the constitutional structure," he says, "in the very idea of ordered liberty was the rejection of absolute truth, the infallibility of any idea or ideology or theology or ism, any tyrannical consistency that might lock future generations into a single unalterable course." I don't know, such tyrannical consistencies might be consistent application of the First Amendment. That could be a tyrannical consistency applied in the future. How dare we do something like that? It's so broad based, this quote from his book, that have taken with the power that he could have potentially if everyone let him get his way, it would be very dangerous indeed. And, of course, when you add the fact of transgenderism and the like going on, and the harm with some of the Christian businesses we've heard about out West and in New Mexico and the like, when he says at the, I think it was the commencement speeches this spring, that the government is to, our experiments in this government which means the government, to gradually secure our God-given rights. To gradually secure our God-given rights. Really? I thought that was pretty much set up and secured by the Constitution. What he's saying is let's add ones. I don't know what. Regardless of who they are, what they look like, or who they love. What is he hinting at obviously? Transgender, homosexual, maybe even pedophilia. There was a Harvard review in 2010, a medical review, I found it online, the summary of a magazine they gave and they said, "You know, we've decided that pedophilia is a sexual orientation just like heterosexual and homosexual." Brothers and sisters, it's coming. The logic is there. As I mentioned before, the logic is there. As I went through all the case, the summary of a number of case studies last week, and can you imagine that? I mean, what would you do if you're a pediatrician now and that becomes legal and you're supposed to take care of this guy, not turn him into prison? You could lose your job because you're like, "I'm not going to be

helping this guy who is a wicked man. It would be like helping a murderer." So you need to keep these things in prayer and be aware of them.

Now, that's kind of the reason why I think it's relevant to talk about the limits of submission to government. I use the word "government" very general: rulers over society, of course, it could be even more specific, your company and your business because they are influenced by what? Laws by the government. What the course is not about, specifically the proper type of government, aristocracy versus democracy versus monarchy versus constitutional republic or constitutional monarchy, that's not the point of the class although that will be touched upon. The proper means to institute the government. What kind of revolt should we do? No, that's not the point. We're taking the point of departure the de facto position where we are as Christians in the world, specifically, of course, America which is what I know. This is where we grew up in, these are the laws that we have, now what do we do? That's what I'm saying. Then we'll be going over today how to understand and use the law of God which obviously you'll see has a connection to the rest of the course and we'll cover the verses in the Bible that people use for and against just war or a proper view of the use of war. And of course, more specifically, resistance, armed resistance against tyrants and what a tyrant is and to understand how the Bible in natural revelation talks about it. We have to go over how to think about the Bible and use the Bible and use God's law aright. So we talked about special revelation in general, revelation, of course, and natural law as even being part of the Reformed tradition and the Westminster Confession of Faith, chapter 1 and chapter 20, paragraph 4. It's assumed and used.

Now, one of the things that we have, of course, in Protestant circles, at least conservative Protestant circles, Evangelicals in general we would say in America, is the sufficiency of Scripture. That's part of the debate we have at times. We tell one Protestant, you take the sufficiency of Scripture enough and they say, "Yes, we do." You don't take it enough. You know, we have these intramural debates and that's fine to some extent but what does it mean to have the sufficiency of Scripture, that is, the Bible is there, it says in chapter 1, for all faith and life and practice for the Christian, chapter 1 of the Confession as summarized in the Bible. That it's there, what the passage talks about that idea? Maybe somewhere in Timothy. Anybody remember that? The word of God is God breathed and profitable. Yeah. You can say it louder, it's okay. 3:15 and 16. One of the 3:15/16 verses of the Bible. It's profitable for all kinds of things, it's saying, and for everyone in life wherever they may be. You may be a magistrate, a leader in society. You may be a business leader. You may be one who works for the magistrate, one who works for the business and one who has got no business.

The Bible is there for you, but what does that mean? It does not mean the Bible is a textbook of all of life, alright? What do I mean by that? Not a textbook. The Bible is the history of redemption of God saving his people but, of course, it's more than that, it's got didactic elements, strong didactic elements, that is, teaching elements that explain to us the history of redemption, how it applies and actually gives us laws and commands such as the 10 Commandments, the summary of God's moral law. It is not a textbook that gives you the details of biology, sociology, psychology and all the other ology courses,

zoology and the like. Unfortunately, people take it that way. Who has ever heard of the Ezekiel bread? Yeah, a number of you have. You go to the health stores and sprouts and I think they even have it at King Supers. And this company went to whatever chapter, was it 34 or something of Ezekiel where it describes some kind of meal bread the guy made and sprouts and everything else and they tried to grab that and sell it apparently as some kind of biblical food. That's not the point of the Bible and the world and Americans and the liberals will make fun of us and unfortunately for them, unfortunately for us but for them they're making a logical fallacy that is a violation of the ninth commandment frankly, they're saying, "You all think that way." Of course, we don't all think that way but we shouldn't think that way and fall into that trap. What the Bible does do, however, and this is my language, gives us the foundation for and the boundaries of the knowledge with respect to those endeavors of biology and sociology etc.

What do I mean by that? The foundation obviously is God. God created all things and that's going to make a huge impact in, I don't know, biology and evolution. Obviously. And then the boundaries, what I mean by boundaries are how far we can go with that knowledge. So again, of biology, the boundary says, you know, you can talk about evolution, that is, that's observable, people and things change; that's all the word means. The question is what kind of change and that's where we have the boundary limit and we say, "No, you can't go any further than this." Humans are unique and there are things called species and I'll tell you right now, don't think you know what a species is, we don't. We just know there are such classifications as species, you know, a dog is not going to wake up after a thousand years and become a half dog, half horse or whatever the case may be. It's just not observable. It's just not there. What it specifically is, we don't really quite know the details of it. It's a whole philosophical question but the boundaries say we've got this whole realm of knowledge that we don't really know about that we can disagree with and have debates on but we have boundaries set that say you can go no further. Like in biology, you can't go into evolution or what we call macro evolution, more precisely, species evolving into another species, okay?

So that's what we mean by the Bible not being a textbook, i.e. the details and even some significant details that you can learn from unbelieving scientists or from believing, it doesn't matter, from life in general, things you observe, zoology and whatever else but the foundation, the philosophical moral and epistemological foundations are explained just in varying degrees, actually in the Bible and, of course, the boundaries are there when we see them. That's important because you can't go to the Bible all the time when you have your pet theory in sociology and biology or ecclesiology or pedagogy like we know my expertise in family integrated churches and just say, "Ah, the sufficiency of Scripture. I win. Yay, that's my argument." No, there are all kinds of things that we disagree on because it doesn't cover the details. A lot of the details. You'd be surprised if you sat down and just brainstormed all that out. So that's important as we go through this course.

There is also another important thing and that is natural use of language. Please go to your Bible in Luke 6:30. Drills have changed in this day and age since people have computers so I would think that is cheating. Yes? (??)

Yeah, they believe in boundaries. Their boundaries are bound by their approach to metaphysics and ontology and epistemology and we won't go into that. And whoever is listening, if they are an unbeliever, this makes it clear to them, at least, to know that we are not these drooling, foaming, uninformed, unintelligent evangelicals that is characterized in the media a lot. We make nuances like they make nuances in their approach to politics and their approach to sociology and their approach to philosophy. They don't like ours, that's fine, let's talk about it but don't just say we don't have them and that we're just unthinking. We are thinking. The long, long tradition of Christian thought in this and even then we don't always agree with each other.

Who's got Luke 6:30? Wow, lots of you do. Judy. "Give to everyone who asks of you. And from him who takes away your goods do not ask them back." Luke 6:30 which is part of the Sermon on the Mount, "Give to everyone who asks of you. And from him who takes away your goods do not ask them back." Judy, please give me your Bible. I'd like to keep it. That's right, I'm not everyone, I'm someone. I used this illustration I got from Peter M. and you can get all kinds of illustrations in the Bible to understand when you read the Bible, don't read it so naïvely. If you just take that verse and let me tell you, there are Christians taking verses like that and what class are we talking about? Due Resistance and Limits of Submission to Government so you can think of perhaps one verse on the Sermon on the Mount, someone takes it and turns it to pacifism, okay? If you take this particular verse, then, hey, we're all going to walk around poor because the wicked and the tyrannical and the wretched will steal everything from us and we just have to sit there and quote Luke 6:30 and do nothing about it.

That's not how language works. You can't say everything in every text, can you? If you do, you'd get nothing done. You'd have the IRS code, you know, that takes buildings and buildings. It's huge. I don't know how many volumes it is. Okay? That's not how it works. The Bible assumes in a lot of the cases, assumes you have enough intelligence, enough background that when it speaks this way you can, as it were, fill in the gaps and understand what it's really driving at and in this particular case, Christ is talking to whom? Jews and the Jews do what? The Old Testament and the Old Testament clearly because they were still under the Mosaic covenant; it hasn't been broken yet until Christ died and rose from the dead. They were still under the Mosaic law and the Mosaic law does not teach you just give up anything if someone asks you. It's called stealing even if they ask nicely. You're not called to do that and Christ, of course, as we know, it's beyond the scope of this class, is not arguing against the Mosaic law but helping explain it more fully to those who have twisted its use. Why have civil magistrates who were supposed to defend you from thievery, if thievery is okay, all they have to do is ask and take it from you. No, that's not its point. Christ is saying, we would say perhaps little aphorisms, right, the little short sayings like a proverb. You can't say everything in a proverb. An apple a day keeps the doctor away. Really? Just one apple? You'd starve to death and die, that's why you never see the doctor. I mean, you don't take it literally. You don't take every element and go, "Only one apple a day." That's all you're ever going to eat? You're never going to see the doctor because you'd be dead. You just don't do it. That's not the point of it. That's not how language works. We don't talk like scientists and technicians. I hope

you don't. I hope I don't. There is a time for that. So the Bible uses natural language. God uses human language. This isn't divine language that requires some kind of esoteric understanding, it requires natural understanding.

Romans 15:5 and 6. So I hope you see already with the illustration of the Sermon on the Mount and then referencing the other pet one unless I move my hand too quick, how important is it that the groundwork of how to read the Bible and how to use the law of God before you even get to the debate of the limits of submission to government. Who has got Romans 15? George. "Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ." Yup, it says, be like minded with one another according to Christ that you may with one mind and one mouth glorify God. We already intuitively recognize that's metaphorical language. We don't have one mouth, we have many mouths. It's saying have unity of action with our lips in confession and unity of mind because if we're all saying the same thing with our mouth, we should all be believing the same thing with our minds, but are we believing the exact same thing? Is it the same thing about everything? Are we supposed to believe the same thing about everything? We're all supposed to be lock, stock and barrel? I mean, you could take that verse that way, brothers and sisters. We're all just automatons and you're supposed to believe whatever I tell you from the pulpit so that we can have the same thoughts, the same mind. No, it's saying like-minded with respect to those things that are relevant to a church to confess to the world the glory of God. Now, he doesn't say all that there but you know it's there, it's how human language works. Context, unspoken context, implied context, okay? So let's not get hung up on that. Write those down and the next time you talk to some of your Christian friends if they are confused about how the Bible works, how language works.

Now, I have a handout here. I think there are 19 of them. Yes, it is. Yes. What I'm handing out is a PDF and the PDF is on my SermonAudio series on using the law of God aright. I guess I'll put it up for this edition as well, part 2 here, the limits of submission to government. This paper, using the law aright, is based on the Larger Catechism question of the Westminster tradition, Larger Catechism question 99 which I really like. Yes, you can tell because you hear me reference it because it's a paradigm, it's a tool. It's got eight steps in there, eight elements that are instruments in your mind so you go to the Bible and you say, "Oh, this is how I can read the text. This is specifically the law," and how to apply it and we see the depth and the breadth of the law. Now, I couldn't find my 3-D puzzle so the illustration is missing unfortunately. Hopefully Kyle isn't listening to this set because it was a puzzle that he gave to me as a cube, a cube puzzle, right, with all the pieces integrating and you take it apart and putting it back together can be tricky. Yeah, there's a lot more. There like seven more if you guys want your own edition. It's okay. Take it, I copied it.

The law is like a 3-D puzzle. It's compact, dense and unified. But like a 3-D puzzle it can be unpacked into its full implications. Unpacking the puzzle is accomplished by understanding the proper relationship between the parts. The integrated and unified characteristics of the law are seen in the summary of the law, the 10 Commandments.

The fact that the law is a unity is further seen in James' insistence that to violate one part of the law is to violate all of it and that's in James 2:10. There is interpenetration between the commandments as well. This is demonstrated in the sin of cheating. Which commandment forbids cheating? Pardon? Yeah, you see, some of you remember this because cheating isn't just lying, the ninth commandment, it isn't just stealing, it's stealing and lying combined together called cheating. So the 10 Commandments, when I'm saying are integrated even though it's set up again as a tool that God gives us that's easy, 10 things, that's easy to memorize and that way we can organize it, but don't be locked into it as though it were are we going to put cheating? Oh, cheating involves two commandments. That's why we say it's a summary. It's just the basis of the moral law is to see how you can integrate it and use the commandments aright. It is not merely lying, of course, and simply stealing, it is both.

So the law is not just a bare-bones 10 Commandments, it is more and we have this, the back of your paper, page 8 at the very end, taking up a whole page here. I think that's probably 10 1/2 font or something, maybe 11 font, the eight rules, Larger Catechism question 99. What rules are to be observed for the right understanding of the 10 Commandments? For the right understanding of the 10 Commandments, these rules are to be observed: 1, 2, 3, 4, 5, 6, 7, 8 and in good Puritan fashion, they're not short. What I have done is describe those eight as a three-dimensional picture or a puzzle like I mentioned, a puzzle block, and I have two parts: the law described or packed, then page 5, the law explained or unpacked. Okay? That's just my little tool and I'm going to go through the eight points but not in the order they have on the back. The order they have in the back, I don't know why it's in that order. Maybe someone else knows. I've looked at the commentaries, they can't tell me. In fact, the commentaries I've had access to in the Larger Catechism, there's not a lot of them. I don't have Morecraft's. This is the latest. It cost too much. Don't explain a lot of the stuff in detail. I had to really wrestle to understand if I agree and what it's saying and I do agree and they give you the Bible verses.

In the first case, Packed: The Law Described. A. The unity of the law. This is point 3. Rip off that last page if you want. Point 3 is that the one and the same thing in diverse respects is required or forbidden in several commandments. That one and the same thing in diverse respects is required or forbidden in several commandments. I just said that, right? Cheating. Several, that's, what? Hence, diverse respects. It's one and the same thing and by diverse respects you can look at it from stealing, you can look at it from cheating. It's both of them.

Other things I have is the identity, for instance. The proof text I used, most of them are right out of the Catechism. I looked at the proof texts to see if they're saying what they think they're saying and I believe they are. Identity, for instance, Colossians 3:5 equates coveting with idolatry so you call it spiritual idolatry or spiritual coveting can be idolatry and such. You're not just coveting your neighbor but coveting things in respect to God that you shouldn't be to other gods, as it were, can become therefore idolatry. So in that sense, one commandment can be described as another commandment.

They can be combined, as I mentioned. They point to Amos 8:5. Cheating, lying plus stealing is cheating. It's progressive as well, the unity of the law, not only the identity in some of the cases or how they can be combined but a progression from the love of money which is related to multiple evils, 1 Timothy 6:10. The love of money doesn't stand in isolation, it gives fruit to some kind of evil, different kinds of evil for different people but it's there nonetheless. And of course it is integrated and the proof text is James 2:10, you break one commitment, you have broken them all.

Another example of identity is the word I use, Colossians 3:5, the covetousness or idolatry which is covetousness as I recall the text says, murder. There is a text as a recall. I didn't look it up. I was putting some of this together and as I was meditating on it again. Murder can also be looked at as stealing. Did you ever think about that? You steal someone's life and not only that, you still someone's life and therefore you steal from those who are dependent upon that person's life: the children, the parents, all the lost time and the effort and the love and everything else. Okay? So that's the unity of the law.

Other stuff I'm going to focus a little more on. B. second page, time. The time element with respect to the law. All three-dimensional objects live in a space time continuum, as they say. The time element. That is point 5 on the back, that what God forbids is at no time to be done. What does God forbid? Stealing, murdering, cheating, lying, adultery, idolatry, coveting. Can you ever do any of those things? You can never so what is forbidden is never to be done. What he commands is always our duty, right? What he commands is always our duty and yet every particular duty is not to be done at all times. Did you catch that? So what is forbidden is never to be done but what is commanded may or may not be done, it doesn't have to be done all the time. You're like what? That's why examples are very helpful.

Now, all is forbidden, of course, we just mentioned that. That's an easy one. Truth telling. The ninth commandment is you shall not bear false witness or lying essentially. You should never lie but does that mean you should always tell the truth? Watch it, your pastor is asking a trick question. You hear...go ahead. (??)

Yeah, you see, did you hear him? Volunteering truth that hasn't been asked for. No. Who does that? I don't know, maybe a five year old, right? So little kids do. We tell them, "No, no," so you try to be careful around kids what you say and hopefully they eventually learn. You keep your mouth shut. You just don't have to say anything. You don't have to say anything. It's not required, but when it is required, you ought to tell the truth, that is, when you open your mouth, that always should be the truth. But you don't always have to open your mouth. When you open your mouth, you don't have to say all kinds of things. I mean, I think that's the easiest illustration to explain that. Other ways, of course, are eating. God requires you live, by implication that requires eating. Do you have to eat all day, really? No.

So what is commanded is not always to be done and here is another example of that: the laws of the land. The law for abortion, for instance, has two aspects to it with respect to the word of God. 1. Thou shall not commit abortion, thou shall not murder. You should

never murder you should never commit adultery. What's the flipside of that commandment, the sixth commandment, murder? Preserve life. Now, does that mean you always have to preserve life? You see, just ask the question, it is so vague, you hear the word "always," of course whenever the scenario comes up that's the point: whenever the scenario comes up and it's within your sphere of influence. I can't help the poor people in China. There's just nothing I can do about it. The best I can do is pray. Frankly, I can't pray about everything in the world. I would never get anything done. It's my duty to pray, my duty to pray for people in trouble, even unbelievers, but I can't do it all the time. It's just humanly impossible. I mean, in our day and age we have so much information, so much access to what is wrong with the world, you could literally spend every day praying but you shouldn't fall into that bondage. The word of God doesn't put you under that bondage. You don't have to do every particular duty all the time. Is everyone with me now? Are we all in the groove? This is important. These distinctions are important. So with respect to abortion, when you are in a society where Christians don't have the influence anymore, they are not in sin if they could not get passed any positive laws to protect the unborn, for instance. Positive duties, right? Protect is a positive duty. Couldn't get it done. We can't do it all the time. We're just not under the influence. However, a negative law, if you have the influence, you can never murder and you can never endorse murdering and the like. That's never to be done.

Now, that's time element, that is point 5. Point 3, point 1, see length. These are just arbitrary categories. Point 1 is way at the front again, that the law is perfect and binds everyone. It's a full conformance in the whole man unto the righteousness thereof and unto entire obedience forever so as to require the utmost perfection of every beauty and to forbid the least degree of every sin. That's everything. Everyone is bound, everything is bound, and bound to absolute perfection. Perpetual perfection. Personal perpetual perfection everyone. That means pagan cities, Matthew 11:21 is one of the proof texts as I recall they used there. Unbelievers. Didn't Jonah go to some unbelieving city? Weren't they bound to the same law as we are? Yes. The US government, even atheists are bound to the same law.

Point 6 or sub point D, point 6 is that under one center duty all the same kinds are forbidden or commanded together with all the causes, means, occasions, appearances thereof and provocations thereunto. Last page there, point 6. That's a mouthful and I have broken it down here. I have a question for you: are Bible translations biblical? Bible translations are not biblical? Translating the Bible, is that a biblical activity? But what does that mean? What am I saying when I say biblical activity? I just ran across this as some of you maybe read my article about, Are Youth Groups Biblical, I mean, what does that phrase even mean, biblical? It's not forbidden by the Bible like she pointed out. I mean, even the question itself is not very clear and helpful. How? No, forget them. I was asking you. How would you prove that you can translate the Bible? What Bible text says translate the Bible? Yeah, there isn't one that forbids it, that's exactly true, but if it's not forbidden, you don't have to do it then and we all do, as a matter of fact, it's almost necessary, isn't it? Well, you're getting there and this ties into this point because the point was that under one center duty or in this case duty is the connection I'm going to make, to go to the world and disciple them. All of the same kind are commanded together with the

causes, means, occasions, appearances and provocations thereunto. So when it says go into all the world and make disciples, whatever means, causes, occasions that aren't in violation of the word of God because what is forbidden is never to be done. Do you see how all this law is now connected together, all the pieces? And what are one of those things but translations? That's one of the means so we can accomplish the end of going to the world.

And, of course, there are other commitments that you're supposed to know the word of God. You're supposed to meditate upon the word of God. That does not require necessarily, the next step, so that's translation, that would require translation if you don't know Greek or Hebrew. Who knows Greek or Hebrew, please raise their hand now? One step further, writing it down. The Old Testament was mostly oral society. There weren't books the way we have them today. Forget about that. Books and writing it down are not required by the word of God. You'll see examples of it but examples aren't necessarily requirements. But if you understand the law of God to mean all the means, causes, occasions, provocations and appearances thereunto, that is the law is deeper than just simply going to the world and preach the Gospel, it means go into the world and whatever means that you accomplish legitimately should be done and that usually means for us translations and then secondly a language. I mean, the Cyrillic language is because the monk, was he a monk? I don't think he was a monk, a priest or whatever, Cyril said, "Hey, these people don't have their own language. They have a Bible because we are people of the book." So this understanding of the law, point 6, is key to many, many things in our lives. No verse demands reading the Bible. No verse demands translating the Bible because you can audibly hear the Bible, but the means are there and allowed and in some cases dictated by society, right? We are such a society, it would be, I would say in many cases, be careful but, probably a sin if you don't teach your kids to read. They're not going to memorize the Bible, unless you're going to teach them to memorize the Bible, right? Are you going to teach them to memorize the Bible? How much of the Bible do you have memorized? Please, like the Jews of old, right? Psalm 119. I mean, so sometimes sin comes by necessity of consequence of our society. That has interesting implications about a lot of issues of Christian liberty, doesn't it?

Now, causes, occasions and means and provocations there unto, it's not an exhaustive list; it's all these kind of different ways of talking about things to be accomplished so another question is: how should you go to work? Should you work? Where does the Bible say you should work? Paul says that if you don't work, you don't eat, Thessalonians. Proverbs. Yeah. And frankly, you don't have to have the Bible to know you should work. Yeah, go to the ant, you sluggard. It doesn't say go to Paul or go to Proverbs. That's right, natural law is there. It can be hampered, that's true but many, many societies know you should work. They might think someone else should work but they believe someone should work. You know, work is there. It's part of what we are in our nature.

So how do you get work done? Pardon? How are you going to get to work? You've got to work, George, how do you get to work? Yeah, there's no commandment that says you have to do it a particular way. Walk. Those commandments are dictated by circumstances such as how much money you have, right? If you're dirt poor and you need work, you're

going to walk. That's all there is to it. And guess what? If you don't take the proper means to get to work, although the Bible never tells you what means to take, there's not one verse that says thou shalt take whatever means it takes to get to your job to get it done; it's implied and built into all those commandments. If you don't do it, you're in sin. If I don't walk to work, I'm in sin? Well, it's not the walking as much as not getting to work. I don't care how you get there. Okay?

So then, causes. It mentions causes, right? One cause, the proof text they have is Matthew 5:21. What's the cause of murder? Hate or anger or both. Sometimes it could be lust. It's not uni-conditional, that is you can have multiple root causes for different effects; different effects reflect different causes. That's how humans are. Here Christ is specifically focusing on hate and anger as the root of murder. So for you teenagers out there or for you adults if you're irresponsible in your language, now, the Bible doesn't dictate I can't say certain things that aren't exactly edifying but they are not hateful either. No, but if they are instigating your sibling, it's wrong. If a sibling comes after you because of something you said, it could be something innocent, just the way you said it. Cause, whatever cause leads you to sin, get rid of the cause.

Means, that is the tools, what should be used or what can be used. There are all kinds of things that can be used. Remember, this commandment is not only what should be your duty but what is forbidden and so, ignoring parents is wrong. Corban, remember that? Christ talked about if you call it corban, that is, it's a gift to the temple so the money they should save up to give to their parents in old age they take it and give it to godly purposes and therefore don't help their parents. Corban is not explicitly forbidden by the word of God, it's forbidden because you can't once you exercise it, you're not doing your other duty which is to help your parents. So different means that are used. Means can be wrong. Means can be good. Means are indifferent. The question is how do you use the means or the tools. Are they immediate? Are they long-term, and the like?

Occasion, doing it during the night, during the day, at home, at work. Occasion means, for instance, I believe don't bring your work home. Everyone knows that phrase, don't bring your work home, right? It's not the occasion for it. Take the proper occasions to therefore fulfill the law of God. There is a time and place for everything. I think I remember that somewhere in the Bible. And you don't want to bring work home. That's just on the surface. I bet if you dug into that you'd see, well, because it's distracting and therefore you're not spending time with your wife, and your kids get frustrated and you're not getting the things done that you need to get done and so it penetrates with all these other commandments in our life by God's law.

Then so causes, means, occasions, appearances and provocations thereunto. I like that word "provocation." We usually think of the word as taunting, irritating and instigating. Whoever did that as a child, please raise your hand? If you're not raising your hand, you were never a child. Galatians 5:26, someone please look up Galatians 5:26. Who's got it? Bob. "Let us not become conceited, provoking one another, envying one another." Yup, "Let us not become conceited, provoking one another, envying one another." Romans 12:10. Bob? "Be kindly affectionate to one another with brotherly love, in honor giving

preference to one another." Yup, in honor giving preference to one another. So the provocation it says there, you're not supposed to provoke people to sin, push them, instigate them in that direction, but you're supposed to provoke them unto righteousness. When we hear the word "provoke" we always hear the negative. You're not supposed to irritate them to righteousness but push them in that way and say, "Hey, this is the way to go." Sometimes you might need a little sharp stick they called a goad in the Old Testament, and poke them a little bit but where are you trying to poke them? Where is the path you're trying to poke to if you see a gross sin in the congregation? Try to poke you toward righteousness. To provoke. So when the President of the United States gave his speech for homosexual marriages in the spring, was it this spring or last spring, I forget now? He finally stood up and said, "Hey, I'm going to tell you guys what you all suspected anyways. I'm for homosexual marriages." Everyone went, "Oh, really? Where did that come from?" No. We all knew that. How would you analyze what he said with respect to what we've covered so far with these laws? Why is what he did wrong? What was that? Yeah, he's an instigator. He used his office to instigate, encourage, provoke, and another word you could use in a positive sense is to encourage people. Encourage people, "Hey, this is okay." Yeah, he was obviously therefore speaking less of those who disagree with him.

So he's using and provoking. He's using the means, his office. We'll get to that when we cover the fifth commandment. He's a superior over inferiors and they have specific duties and one of them clearly is not to provoke people to sin or therefore to encourage sin with his mouth. He uses a public podium, two, his speech. He could believe it privately and not say anything publicly. He did that for a while. Then three, at the very top he said and to whom he said it, his audience. The means he has are at least twofold if not more so this simple event, this simple sentence, the President's speech for homosexuality, has a number of elements in it that are therefore expressive of God's law and how deep the law is. It isn't just, he believes it and that's terrible, it's using his office that's terrible. He's provoking people. He's using the means, the public means, that are otherwise indifferent and should be used for good for evil to promote an evil cause. The cause itself is evil and that which is forbidden is never to be done. Now, if you flip it over and you say, we have President George Washington who gave a speech against homosexual marriages. You're like, "Alright, yay, we've got the hero up there. He's using his office, he's using the means, he's doing the proper duty," but is it a duty that he has to say anything publicly? Maybe, it just depends on the circumstances, how bad things are going. If it's really bad, he has a duty to stand out and we'll cover that in the fifth commandment, to defend righteousness. So that's to flip the coin in the picture there.

Any questions so far? We'll cover the rest of this next week. Go ahead and read through that again or just skip all that and go to the back and read the Larger Catechism itself, those questions there, and you'll see and hopefully your fertile imaginations will start seeing how this relates to this limits of submission to government. Can the government require you to do evil? That's half your answer, isn't it, because what is forbidden is never to be done.

Any questions? Yes, Judy. (??) How I define somebody who uses the Bible like a textbook? Misguided. He could warn them about legalism. I wouldn't necessarily come up with that and say you're a legalist. I'd say, "Let me back up here and let me explain something to you that you didn't really believe this," and and you dig through depending on the circumstances and you can find a Bible text that doesn't fit their pattern and they go, "Oh, okay." They just need instruction. It's easy, I'll tell you, conservatism, I think in conservative Christian circles and maybe even Reformed circles in particular, I don't know, it's easy just to say rather than to find a Bible verse, instead of having to think through very carefully. When I go over the arguments about just war, resistance to tyrants, the limits of submission to government from Calvin, Aquinas and Augustine to Calvin, to Milton who wrote "Paradise Lost," they don't simply just quote Deuteronomy 20. "Oh, there we go. They fought wars in the Old Testament. That's the end of my argument." You see, that's really easy. That's how a fundamentalist thinks. But it's not because I can quote other passages like a good atheist does, "Oh, you're not going to eat crawfish are you?" Never in one sense, simple just to quote a verse. It requires argumentation and thought and consideration and hopefully you will see that.

Let's pray.

Glorious Father, Son and the Holy Spirit, you have created a wonderful universe and you have given us your wonderful law and expression of your holiness and we have seen, I hope, Lord, a little snippet here of how deep and wide and broad and complex, really in a good sense, your law is because it covers life which itself is complex and therefore, Lord, may we take it more seriously and may we learn it more, may we learn these tools of the law of God and how to use it in this case of limits to submission to government, Lord, for your glory alone. Amen.

Using the Law

Deut. 5:1-21

Point: God's commandments have great depth and rich application.

Why This Topic?

Confusion: What is Law? How to use it? Its importance.

Introduction:

The law is like a 3D puzzle. It sits compact, dense and unified. But like a 3D puzzle it can be unpacked into its full implications. Unpacking the puzzle is accomplished by understanding the proper relationship between the parts. The integrated and unified characteristics of the law are seen in the *summary*¹ of the Law, the Ten Commandments. The fact that the Law is a unity is further seen in James' insistence that to violate one part is to violate all of it (James 2.10). There is interpenetration between the Commandments as well. This is demonstrated in the sin of cheating. It is not merely lying nor simply stealing; it is both. So, the law is not just the bare-bones Ten Commandments, it is more. [*The points (1-8) correspond to the Larger Catechism points on the last page*]

I. Packed: The Law Described

A. UNITY: Time-Space continuum (Point 3)

1. Identity: Col. 3.5: Covetousness is Idolatry
2. Combined: Amos 8.5: Lying Plus Stealing = Cheating
3. Progressive: 1 Tim. 6.10: Love of Money Related to Multiple Evils (Root to Fruit)
4. Integrated: James 2.10: Break One; Break All

¹ Mat. 22:37; 15:4; 19:19

B. TIME: Forbidden Never; Commanded Maybe (Point 5)

1. All Forbidden Requirements are never to be done
 - a) Heb. 11.25: choosing Christ over sin
 - b) Job 13.7: rhetorical: don't speak evilly
2. All Commands are to be done: Deut. 4.8,9
3. Particular Duties are not to be done at all times
 - a) Mat. 12.7 mercy over sacrifice

(1) Mercy (eating) over narrow obedience to Sabbath
 - b) Truth Telling: People don't need to know EVERYTHING

C. LENGTH: Everyone bound; Everything bound; Absolute Perfection (Point 1)

1. Rom. 1-3; Mat. 11: 21 (Pagan cities)

D. WIDTH: All elements of the command: causes, means, occasion, appearances; provocations thereunto (Point 6)

1. Two Examples:
 - a) No Verse Demands Translations:

(1) Q156: Is the Word to be read by all? YES: therefore translate!

(2) This demonstrates that those actions needed to fulfill the command are required as well
 - b) No Verse Demands Reading

(1) Not Deut. 6:6 or Proverbs. Most Learned Verbal Memorization.

(2) Yet Church strived for it

(3) By Christ's time: you heard it SAID, but it is WRITTEN

c) Positive: Knowledge of languages; skill at translation

d) Negative: Not untrained (children); not during war, etc.

2. Causes: Internal? External? Intentional?

a) Matt. 5.21ff. Anger/Lust Root-Cause of Acts

b) Irresponsible language may cause a fight (teens)

3. Means: Which Tool? Immediate? Mediate?

a) Mat. 15.4-6: Cursing Parents;

b) Different Means; Same Effect

4. Occasion: During the night? During the day? At home? At work?

a) Don't Bring Work Home: Different occasion

5. Appearances:

a) 1 Thess. 5:22,23 (appearance; Friberg: kinds)

b) appearances: weaker brother; witness to unbelievers (Rom. 14)

c) kinds: variations on a theme

6. Provocations: Taunting; Irritating; Instigating

- a) Gal. 5:26: Pushing the limit
- b) Brothers & Sisters do this naturally
- c) Rather Rom. 12:10

7. PRACTICAL CONSEQUENCES

- a) Businesses
- b) SCHOOLS

E. DEPTH: Spiritual: mind, will and emotions; words, works, gestures (Point 2)

1. Outward: the finger, names, actions
2. Inward: mind, will, emotions, conscience
3. Rom 7:14 (Spiritual: heart); v.21 mind
4. Deut. 6:5, Mat. 22:37: all our faculties
5. Not a half-way religion
6. LOVE & LAW: If you love me....?
7. Mat. 23:23

II. Unpacked: The Law Explained

A. Tools for the Law (Point 4)

1. Parity of the Law: Binary Reasoning

a) No Third Option Except in Christian Liberty

2. Tools

a) Syllogisms

(1) No one verse says: "Trinity"

*(2) That which has all the attributes of God is God;
Christ has x...*

b) A Fortiori

(1) Lesser to greater: If a bike cannot carry two ppl, it cannot carry three.

(2) Greater to lesser: If a tow rope can move a truck, it can move a car

(3) If cursing parents is wrong, how much more against God?

(4) Matt. 12:11; Mat. 6:30; Mat. 7:11

(5) OT to NT: children in cov't; more grace in NT, how much more for them?

(6) Multiple principles

(a) Mat. 10:24: leader not greater than master

(b) Christ's anointing

(c) Therefore how much more should we be publicly validated

c) Inductive: most likely

3. Commanded Implies Forbidden

- a) Is. 58:13
- b) Deut. 6:13 → Fear no one else
- c) Mat. 4:9 Serve God → Do NOT Serve Satan
- d) Mat. 15:4 Honor Parents → Do not dishonor parents

4. Forbidden Implies Commanded

- a) Mat. 5:21 Murder → Anger → Avoid anger → Duty to reconcile
- b) Eph. 4:28 Do not steal → Work instead
- c) Do not murder → Preserve Life
- d) Do not adultery → Preserve marriage
- e) Do not lie → Tell the truth

(1) But what is commanded is not always to be done

5. Promise Implies Punishment

- a) Ex. 20:12 → no honor; curse of short life
- b) Prov. 30:17 joined with Ex. 20:12

6. Punishment Implies Promise

B. Relationship of the Law

1. To Ourselves: Accountability (Point 7)

- a) Forbidden or Commanded (All Law)

(1) Deut. 6:6,7: Every opportunity

b) According to our vocation

(1) Superiors: Ex. 20.10; Gen. 18.19; Josh. 24.15

(2) Equals: Lev. 19.17

(a) HOA: neighbor problems

2. To Others: To Support (Point 8)

a) Commanded

(1) To be Helpful: 2Cor. 1:24

b) Forbidden

(1) To Avoid: 1 Tim. 5:22

C. The Law of Love: Neither Legalism or Antinomian

1. Deut. 6:5

2. Mat. 22:36ff. against legalism

3. Rom. 13:8ff.

III. Summary

1. Understand the Inter-relationships:

a) Height, Width and Depth

b) This will help you understand the law in all its fullness

2. Use It Aright: For God's Glory

a) Mat. 23:23: Weightier matters! Gospel first!

b) To guide you in the will of God

c) To guide you to Christ in violation thereof

Q99: What rules are to be observed for the right understanding of the Ten Commandments?

A99: For the right understanding of the Ten Commandments, these rules are to be observed:

1. That the law is perfect, and bindeth everyone to full conformity in the whole man unto the righteousness thereof, and unto entire obedience forever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin.[a]

This is the length of the law.

a] Psa. 19:7; James 2:10; Matt. 5:21-22

2. That it is spiritual, and so reaches the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures. [a]

This is the depth of the law.

a] Rom. 7:14; Deut. 6:5; Matt. 5:21-22, 27-28, 33-34, 37-39, 43-44; 22:37-39

3. That one and the same thing, in divers respects, is required or forbidden in several commandments. [a]

This is the unity of the Law.

a] Col. 3:5; Amos 8:5; Prov. 1:19; I Tim. 6:10

4. That as, where a duty is commanded, the contrary sin is forbidden;[a] and, where a sin is forbidden, the contrary duty is commanded:[b] so, where a promise is annexed, the contrary threatening is included;[c] and, where a threatening is annexed, the contrary promise is included. [d]

This is the parity of the Law

a] Isa. 58:13; Deut. 6:13; Matt. 4:9-10; 15:4-6; b] Matt. 5:21-25; Eph. 4:28

c] Exod. 20:12; Prov. 30:17; d] Jer. 18:7-8; Exod. 20:7; Psa. 15:1, 4-5; 24:4-5

5. That what God forbids, is at no time to be done;[a] What he commands, is always our duty;[b] and yet every particular duty is not to be done at all times.[c]

This is the timing of the Law.

a] Job. 13:7; 36:21; Rom. 3:8; Heb. 11:25; b] Deut. 4:8-9; c] Matt. 12:7

6. That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.[a]

This is the width of the Law.

a] Mt. 5:21-22,27-28; 15:4-6; Heb. 10:24-25; I Thes. 5:22-23; Gal. 5:26; Col. 3:21

7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places. [a]

This is the accountability of the Law.

a] Exod. 20:10; Lev. 19:17; Gen. 18:19; Josh. 24:15; Deut. 6:6-7

8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them;[a] and to take heed of partaking with others in: What is forbidden them.

[b] *This is the supportability of the Law.*

a] II Cor. 1:24; b] I Tim. 5:22