

## Limits of Submission to Government: 3

*Resistance to Tyrants*

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Let us start. Yes, you are a class, even if loosely. Unruly class, that's true too. I'm going to have to get a bullwhip.

I have some questions for you so listen carefully. These are questions to give you to think in the mode as the Confession summarizes the mode of how to use the law of God. That's what the handout is, using the law right here in the limits of submission to government.

The first question is: what commandment is abortion under? That's it. Did you hear him? All of them. Well, you're violating God's law which is a violation of the first commandment. Stealing. Well, that's not what that commandment means in James. I don't believe any commentator, Reformed commentator thinks that means you can find other 9 commandments that it's connected to. I think it's referring to just the fact that you break one, it is as sufficient as if you have broken everything. All the text is one commandment with respect to God's law.

Now, I bring that first question up because we talked about the eight rules out of Larger Catechism question 99. Thank you. It's in your handout right here, the very last page. What rules are to be observed for the right understanding of the 10 Commandments? Then we have eight of them. Okay? This is important. It's important for your understanding of how to be a Christian, how to apply the laws of the Bible to your Christian life about morality because it isn't just as though God wrote the IRS tax code so the book could be huge, you couldn't carry it. No, he's compressed a lot of the laws that are compact and we can see here how to unpack those laws.

And in the first place, point 3 describes, "That the one and the same thing in diverse respects is required or forbidden in several commandments." Don't steal life. Don't murder. That's at least two. Okay? Yeah, that's the fifth commandment, the duty of superiors to inferiors. A superior, the mother killing her daughter, the inferior. That's a violation of the fifth commandment. Very good. Okay?

So my question is just to get you to remember what you've been taught, to get your brain fluids working to stretch it some more.

The next question, then: is abortion ever to be done? Pardon? When the mother's life is in danger. I'm referring specifically to abortion as murder. Right? You're correct, the word "abortion" is a vague word. Murdering a child in the womb. I could say that every time but I'll just use the word "abortion" because it's quicker. I'm lazy, I suppose. Murdering a child in the womb is never to be done. Everyone catch me on that? That's not the same thing as saying taking a life to defend the mother's life. That's a very very very very rare scenario as I've studied it and this one nurse here says she's never seen it happen. Yeah, you generally deliver them early.

The point being is that we talk about, for instance, point 5, "That what God forbids is at no time to be done." Right? Murder is never to be done. Are we forbidden from stopping abortions with laws? Are we commanded, is probably a better word? Never mind. Are we commanded from stopping abortions with laws? Are we commanded to stop abortions, legally to stop abortions with our laws? I didn't say physically, I was trying to be precise., the laws. Yes, it's the opposite of, "Thou shalt not murder." You should preserve life and that means there is a positive command built into that. You should preserve life with the laws of the land. However, are we therefore commanded to do that at every time? There are situations in which you can't get a law to stop abortion, right? Are you, therefore, in sin? Why?

Right here. "What God forbids is at no time to be done." You should never murder a child in the womb. What he commands, to preserve life, the child in the womb, and particularly we're talking about the law because this class is about the limits of submission to government. "It's always your duty, yet every particular duty is not to be done at all times." Sometimes it can't be. It's like the duty to eat, sometimes you can't eat. You're not in sin, you're busy, whatever the case is. Okay, you're supposed to sleep. Those are all positive commands but sometimes you cannot. You're supposed to honor your parents but you can't always do that, right? Like when you're at work, you're not there with your parents. You're not honoring them in that positive direct sense. That's just the nature of a positive command. You can't do it all the time because you've got to do other things. The negative is not doing it. You're just not lying. You're just not murdering. That's a negative, okay? That's important to point out here again in understanding how the law of God works and the whole question of the limits of submission to authority.

So does this mean, we've just answered this question, does this mean that it's always our duty to pass laws at every opportunity or every possibility, is probably a better word? And the answer is: no, because circumstances may dictate otherwise. The whole thing hinges on where you are in the political scheme of things, what kind of authority you have and what other issues are involved at the time.

So I'm going to narrow down the question: if it is within the politician's power to restrict some abortions, should he? You see, that's a more narrow question, isn't it, because I specify within his power and by implication, therefore opportunity to exercise that power.

One cannot stop doctors from committing abortions, can the politician? This is all legal again. Defund the agency employing those doctors? Under what grounds? You're correct. If you can't stop the doctor, you go to court and arrest the guy for murder, then the politician can defund the agency that employs the doctors, right? Under what moral grounds? Pardon? Number 5? 7, we haven't gotten to 7, but yes, 7 as well as 6. We just covered 6. 6 is one of the big ones, "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." Under one duty. I'm going to summarize it for you. This is number 6 on the back page. "Together with all the causes, means, occasions, and appearances and provocations." Is not the agency, therefore, means to the ends of murder? And this is under that positive duty to protect life that you can defund it.

Does that make sense? I'm giving you a specific moral way to thinking instead of just jumping and saying, "Well, obviously I should stop it." It's not obvious to a lot of people. You'd be surprised. But if you have a clear grasp of the word of God and how it tells us here. The Bible texts are here. We've covered this last week so what I'm doing here is a summary essentially with these questions to see how much we can retain this.

So one can stop a doctor from committing abortions by defunding the agency, firing the doctors, getting rid of the agency, getting rid of the politicians who support the agencies. These are all means, causes and occasions that lead up to the violation of that law of murdering a child in the womb, and thus they are all legitimate reasons to go after that.

Yes? Yeah, you encourage people. That's another means in which you can accomplish it. Again, any one of these means aren't necessarily required at any given moment because they're positive duties, remember, they're not negative duties. So sometimes...because what that means is we'll have debates as Christians what we think is the best positive duty to undermine bad laws and therefore support life, right? Are there not debates in the anti-abortion, pro-life movement exactly how is the best route? That's because positive duties don't always have to be done all the time so we debate over when is the best time to exercise and what power and what opportunity. That's important, again, to remember when we go over the questions of limits of submission to government.

Yes? "Thou shalt not steal," sure. Ah, one could argue that because of the end that is murder, but taxes of themselves aren't necessarily stealing. You've got to watch the argument. If you argue that way, then Christ was involved in paying taxes, therefore he was involved in stealing. He paid taxes. We have an occasion of that in the Bible, that we would not offend.

And then here's a doozy. We're not going to answer it now. Remind me at the end to pick this up. What should the states have done, state authorities, not just state authorities, governors, judges, anybody short of the Federal Government, okay, when the Supreme Court legalized murder in 1973? Think about that and upon what grounds. Everyone know what I'm referring to? One year after I was born.

Now, let's continue on here. Page 4. Are we all out of the handouts? Some more people came in. Who needs a handout? I see two hands up. I see three hands up. I see four hands up. I know I handed out 18 last week or so, and the same people came back, so... I don't know. This is the teacher's copy.

The last thing we covered was point 6, the Larger Catechism question 66 and we went over examples such as there is no explicit text in the Bible requiring translations; no explicit text in the Bible that demands reading. They were an audio society. They didn't have books the way we do so they memorized vast portions. And then we concluded here with provocations. We usually use the word very negatively today to taunt; to irritate; to instigate. Quit provoking your brother or your sister in the car, putting your hand over the invisible line because this is her half of the car and this is your half of the car. No kid every did that, right? Of course not. Of course you did. That's provoking. The flipside is we're supposed to positively provoke; that is, encourage. Goad is the word sometimes used in the Bible, a sharp stick. Then to good works, to do the right thing. Okay?

Then some of the practical consequences of these rules, that is, the means, causes, occasions, provocations thereunto are built in and applied in any given commandment such as, "Thou shalt work." What's implied, therefore, is you should take the means, occasions to get to work. If that's walking or driving, God doesn't care, you've just got to do it, right? That's built into those laws and that's important. So from those understandings of the law of God, we have things like business. There is no commandment in the word of God that says, "Thou shalt create businesses." But it came naturally from natural law and the association of people finding out there are better ways to do things. Someone else has a different ability than I do, let's get together and capitalize on our ability and synergy together and create a business so we can give better things to our neighbors. There's nothing wrong with that. That's the origins, the means, the cause, the occasion, to help propagate the good of your neighbor. The same with schools and even government, to a large extent.

Yeah, there are a lot of things. That's one of the things I pointed out going through the book of Deuteronomy when it talked about officers and I went through, if you recall, a litany of texts in the Old Testament talking about different hierarchies of officers from King David and Solomon and onwards. They are expanding in the Old Testament and where did that come from? God didn't say expand your bureaucracy. No, it's there by goodness or implication. If the government, society gets bigger and there are more people, you're going to have a bigger bureaucracy. It's just the name of the game. It's just the way it is unless you want to make the society smaller, which might be a good idea. It might have been a good idea just to cut the nation of America smaller, but that's another question.

Then lastly, point 2, the law of God as spiritual so it reaches the understanding, the will, affections, and all other powers of the soul, as well as words, works and gestures. This is what I call the depth of the law. Your fingers, what you do with your hands, right? Giving someone the finger is, therefore, forbidden, although a cultural distinction. Other nations don't understand and recognize what the finger is. We do. That doesn't change the fact

that it's wrong. We've decided that this is the way to express a certain heart attitude. If you want to express it that way, that's what you use and it, therefore, is forbidden.

The names, how you say things, your actions, your will and your emotions, and of course, your conscience. All these things are wrapped up in these commandments and so when it says you're not supposed to murder, you're not supposed to have a heart of murder either. That's the spiritual aspect of laws, is what they're saying. They're talking about the inward but also the outward as well. In your mind, in all your faculties and the like.

So what that means is with gestures, names and actions and the like. So when the President, that's the example we used, Obama, spoke up and said what really surprised the nation, right? "I'm for homosexual marriage." He shouldn't have done that and here's another law that tells him not to do that and it's very detailed what we have here. It's not just, "Well, I think it's kinda wrong or uncomfortable. It's not just the social thing to do." No, your gestures, your words, your actions, should support the positive laws of God. It should never be done to support the negative or what is forbidden and homosexual marriage is forbidden, therefore, the President is forbidden to support it publicly in words or gestures or actions.

Then today, we have the law explained in more detail. I'm going to cover three important principles, excuse me, four important principles for tools of the law. The first one is that the law is binary, and we'll cover that in a second. In other words, there is that which is commanded implies that which is forbidden. This is point 4, where a duty is commanded, the contrary sin is forbidden; and, where a sin is forbidden, the contrary duty is commanded. Thou shalt not murder means you should preserve life. You should not bear false witness means you should tell the truth. You should not dishonor your parents, you should honor your parents. It's binary is the language I use as an electrical engineer. Except in Christian liberty and then that's with respect to external actions because in Christian liberty whatever you do should be done unto the Lord, in faith. That's the positive thing. It's either that or it's not faith, it's not to the Lord, which is a sin. That's a heart attitude. The heart attitude is always there, even in Christian liberty, right? So it's binary. One or the other. Positive, negative.

That's a tool for you to learn the law of God. Another tool is syllogisms. Where in the Bible does it give us the Trinity? Pardon? The word "Trinity" is not there. That's true. How would you defend the doctrine of the Trinity? Genesis 1, Matthew 28, but they ?? You can quote that to somebody, like, "Well, that's kind of interesting." ?? Pardon? Pray that they'll get your argument.

Anybody? I've gone over this before back when I went over the Larger Catechism question 99 three years ago. Don't you have a photographic memory? Come on. Yes. That's the minor premise, isn't it? There is a major premise and a minor premise. This is how we think at least implicitly, then what logic does is help explicate what we all do as humans being made in the image of God. The major premise is that which has the attributes of God is God. Right? You're like, "That's a given." Yes, but we don't think that way. We forget that. That's what the argument is. That or who which has the attributes of

God is God. Can we all agree upon that? Even the unbeliever has to agree upon that, they're just going to disagree on what is God, the definition of it, and that's another debate. And the minor premise is Christ has the attributes of God, therefore, Christ is God because it's built into the major premise. That's how syllogism works.

So the proof text, what they're really doing as he said there in the back, Scott did, what those proof texts are really doing is giving you the elements that show that the Holy Spirit, that Christ has these attributes and these attributes are attributes unique to God. Got it? That's how you really argue for the Trinity. That's, frankly, how you argue all kinds of things in theology and in biology and in politics. We just don't talk this way and I'm glad. It would be a very boring life. "Hello, there. I have a major premise, you exist." And that which exists, I can talk to and I'm talking to you because you exist.

So that's the power and that's what a syllogism is and syllogisms, therefore, are binding. The Confession talks about it. Christian tradition talks about that, that that's how God made the universe. If you can make a major and a minor premise out of the Bible, it is just as binding as finding a single verse. Do you believe that? Of course you believe it because you believe in the Trinity. Okay? ?? they call it. It's another way of saying deductive reasoning. It must follow from the premises. All men are mortal. Pastor Mathis is a man because I was told that, therefore, Pastor Mathis is mortal. It must follow from the premises. It has no choice but to follow.

Thirdly, his induction, and I'm not going to go into a lot of details. This is deduction, syllogisms is the typical form. Induction are those things that are probabilistic. For instance, will the sun come up tomorrow? It's not the same thing as a syllogism. You cannot guarantee through logic that the sun will come up tomorrow because the sun could explode, Christ could come back, there could be a solar eclipse. Pardon? Yeah, the earth stopped rotating. You know, the sun stopped in the Old Testament or maybe the earth stopped rotating. It was always a geocentric viewpoint in the Bible and we still talk that way. Even scientists say the sun rose up in the morning. "Well, did it? Hm. What kind of scientist are you?" That's the nature of language. Pardon. Yeah, the sun comes up.

So induction, it likely will occur, maybe not. And one argument you can see that, for instance, is in the Old Testament. There are more arguments than this but, hey, they go to meet Moses, right, the Israelites come to Moses and they complain to Moses, Israel does. And you're like, "Wait a minute, let's see." If they were in Egypt for 40 years and they started out with this many kids and we know they had lots of kids, they estimate about 2-2 ½ million coming out of Egypt at the time, right? That's a lot of people. Is it likely that 2 ½ million people came to Moses and started talking to him? No, what is more likely is they sent representatives, i.e. elders.

That's inductive. It could be strengthened by the text when you find out, "Oh, there are things called elders." And, in fact, they went to the elders in Exodus because God said, "Go and talk to the people," and he went to the elders and said, "God has anointed me." Right? Okay? All you all with me here? This is the kind of reasoning that we use, again in everyday life, now applied to the Bible.

Then lastly, there is a powerful tool here. It's too long. I'm going to have to erase this. You have it in your hand out there on page 5. This is a tool called "a fortiori." At least that's how I pronounce it. It's Latin from the strength and the greater. The English phrase is "from the lesser to the greater; from the greater to the lesser." It's a form of logical reasoning and it has to be used very carefully. You have to know the strength of what is being compared.

Here is an example of a fortiori reasoning or from the lesser to the greater or if this is true, how much more is that true. The Bible uses that language and we'll go over some of that language. For instance, if a bike cannot carry two people, it cannot carry three people. How much more can it not carry three people, it cannot carry two people. That's a more negative example. That's from the lesser to the greater. If a bike cannot carry two, lesser, therefore it certainly cannot carry three, greater.

Here's an argument from the greater to the lesser. If a tow rope can move a truck, greater, how much more can it move a car, lesser, unless it's a huge car or a small truck. You know what I mean by common parlance there, truck is a big thing, a large vehicle, how much more can it move the tow rope, therefore, carry a lesser truck. That's an argument from the greater to the lesser.

We use, again, that kind of reasoning all the time. Okay? If cursing parents is wrong, how much is cursing God wrong? You know, the implication of this kind of reasoning, again, is this: like the Trinity, you won't find a single verse, there is not a single verse that just says, "Here's the Trinity. Boom, right here." It's assumed in the Bible and you gather the evidence together and you find out, of course, that the Bible is infallible, that the evidence is, therefore, infallible and each element of God is there in each member of the Trinity and, therefore, it is binding as a rule. This is a similar thing here. A fortiori, syllogistic reasoning, ??, as a subset of syllogistic reasoning. Cursing parents is wrong, how much more to curse God? So you don't have to find a single verse in the Bible that says, "Thou shalt not curse God," it's there. But it's sufficient if you had a Bible verse that just said, "Don't curse your parents," because the moral reasoning is this: don't curse those who are over you. God is certainly over everybody, therefore, you can't curse him either. How much more can you not curse him because he's the source of your life?

Matthew 12:11. Who has Matthew 12:11? Yes, Bruce. "Then He said to them, 'What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out?'" Yeah, he's arguing there to the Pharisees who are like, "What are you doing healing a man on the Lord's Day or the Sabbath?" the Old Testament Lord's Day. If you have an animal fall into a pit, you're going to take him out, aren't you? How much more should I, therefore, take care of a human who is greater than an animal? It's moral reasoning. You think it's okay for a lesser being, an animal, how much more for a greater being, a human?

You see, we don't always see that when we read the Bible and part of that is because this society doesn't teach us how to think. I know that, I went to public schools. And it's not

just going to the public schools, I was taught to think in many regards and I had hard school classes in public school, but you're not taught a simple logic class. It's just not required. The closest you get is math. This should be required for everybody and you homeschoolers or you send your kids to private schools, you can teach your kids this, teach them an introductory course in critical thinking and logic.

Matthew 6:30. Who's got Matthew 6:30? Yes, Judy. Oh, you've got the text in front of you, don't you. Go ahead. "Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith?" Where is the key word there that tells you this is the logic from the lesser to the greater, a fortiori? Much more. Much more, how much more. Do you see that? If it's true for a lesser, they're not beings. We don't use the word "being" for plants and flowers of the field. They're inanimate objects. God cares for those, how much more if he has any more rectitude, which he does, of course, will he care for us? Okay? An argument from the lesser to the greater.

Matthew 7:11. Yes, Bob. "If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him!" And where is the clue that this is an a fortiori reasoning? How much more. If a wicked person who has very little sense of right and wrong knows to give good things to their children, how much more God, who has the ultimate sense of what is right and wrong, will give you good things? That's the reasoning. It's in the Bible more often than you realize now that you see it and Paul uses it a number of times as well.

One similar argument to put it in more practical terms since none of these things we have disagreements about, if children under the Old Testament through the old covenant were part of a gracious covenant, how much more will they be in the New Testament which has more grace in its covenant? That's reasoning from the lesser to the greater. Okay?

Another one, this one in this case combines multiple principles, which is what you do, as it were, in advanced thinking of morality and the law and what we're going to go through in this class, limits of submission to government. Matthew 10:24. Yes, ma'am. "A disciple is not above his teacher, nor a servant above his master." Yeah, a disciple is not above his teacher, nor a servant above his master, and one of the things Christ argues in that regard elsewhere as well, is that if they're going to go after me, they're going to go after you, right? If they hate me, they're going to hate you because you're associated with me and you're not going to get off Scott-free.

But another way of attaching this is to the issue of ordination and there are churches in America, lots of churches in America, conservative churches, they don't take ordination seriously. Some guy says, "I have this strong urge to be a pastor. Please let me be your pastor." And the church says, "Okay." There you have it. They're the pastor. Whereas ordination if properly understood biblically is a public recognition of due authority that they recognize you as now being part of that authority as well. And Christ himself was anointed and ordained in his office. Remember John the Baptist did that? And if it's true for Christ, how much more should it be true for lesser offices? That's our arguing,



therefore, for ecclesiology, a particular type of ecclesiology or church government, and you can go further with that in other regards.

So this shows you you can take different parts of the Bible and put them together logically into syllogisms and argue from that, and that happens a lot when you read the Puritans and Calvin and others. Okay? This is all a set-up, you know, because we haven't gotten to the texts that are for and against just war or resistance to tyrants or armed fighting of any sort because it's going to be more than just simply reading the bare text. Do you see that now? You've got to start realizing God doesn't give us a Bible on a very limited superficial sense that, "Well, I can't find a text that says you can't do X, Y or Z." It may be there, you just haven't gotten the right tools yet, understand how to get it from the Bible because the 10 Commandments are a summary of God's law. So you can gather a lot more from the summary than elsewhere when you are given these right tools.

Another way of arguing from a fortiori, in this case from the greater to the lesser, if the government has the power of the sword for punishment, which is death, right, the death penalty, how much more does it have the power for lesser punishments. Pardon. Yeah, that's an argument from the greater to the lesser. We know at the very least it has the power, the very least. That's the greatest, isn't it, life and death under proper circumstances and the ?? covenant talks about that. He kills another man, himself, his blood shall be shed because he killed a man made in the image of God. And how much more, this is one of the arguments, one of the Reformers, now you can understand his argument, do they have the power for lesser punishments like, I don't know, fines.

Yes? "We" meaning pastors. Yeah. Thank you. I have to clean this thing up some more. Okay?

Next, page 6. This is all here, principle 4, point 4. That which is commanded implies that which is forbidden. That which is forbidden implies that which is commanded. That which is promised implies punishment and curses, and curses and punishment imply promises or blessings. Binary. It's one of the rules I've mentioned and that's what we have here as well, and I have a number of verses here that go over that, and you can look at that on your own time. I'm not going to go through all of these. We've given examples before and we're running out of time.

So relationship of the law, at the very bottom there, B. This is point 7 and point 8. This is quite a mouthful. This is what Larry quoted earlier. Point 7, that what is forbidden, it's the back page of 8. Point 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. What a mouthful, like a good Puritan, because it's got so many angles to cover. The Confession is long and detailed because writing a public confession isn't just something to just whip out. It takes work. It takes precision, at least people should take it that way.

That what is forbidden or commanded. Right, we've already got that. God says don't murder. God says preserve life.

To ourselves. Read this in the first person, right? To me, Pastor Mathis. I am forbidden to murder. I am commanded to preserve life.

I am bound or we are bound, according to our places. What's according to our places? What does that mean? Pardon? Station in life. Very good. Your calling. I'm a pastor so my duties are different than your duties. They are broader in some respects, and actually in other respects, they can be even narrower. I won't, as a rule, tell you who to vote for from the pulpit. I don't believe in binding your conscience. Now at this stage in America, I don't have to do that yet because there are options, right? I'm not going to tell you who to vote for so I'm more limited. You can run around and tell people who to vote for all the time. So my position can have restrictions as well as expansions in other areas you don't have according to my place.

To endeavor, right, to work, to strive after, that it may be avoided. What may be avoided? Whatever is forbidden or commanded. Don't murder. Preserve life. It may be avoided or performed. Don't murder. Preserve life.

According to the duty of their places. I have an obligation to help you fulfill the sixth commandment. That's the long and short of it. Catch that? Do you think that's significant when it comes to politics? Ah, yeah, because I tell you, a lot of the liberals all of a sudden think it's their business to help you how to raise your kids and they're right. Catch that?

We had an old liberal President when I was younger and his wife liked to run around saying, "It takes a village to raise a kid. It takes a village to raise a kid." She was right. If understood correctly, she's right, but that's just it, she's a flaming liberal and doesn't understand it correctly. Conservatives understand it differently. We believe that, we believe in our case, more precise to the church and then secondarily to the community or the village, are supposed to be there to reinforce the authority of the parents. That's how you help raise a kid and even help raise the kid if the parents are sick, gone, or they need a teacher. That's what you mean by, that's why slogans annoy me and drive me batty. They don't say enough. They're too imprecise and, therefore, they're very useful for politicians to say one thing to everybody and mean something else unfortunately. Or just anybody, a leader or even you. Sometimes you just confuse yourself because you're using words that are so broad and vague, but let's not go down that bunny trail.

That's point 7. Point 8. Inverted. Point 7 is first person, right? To ourselves. We are bound according to our places to help you and you and you do your duty both to avoid the wrong and to do the right. 8, that is what is commanded to others that in what is commanded to you, others, I am bound, we are bound, according to our places and callings to be helpful to them, to you, and to take heed of partaking with others in what is forbidden them. So now it's flipped a little bit and it says what is commanded to others. What is commanded to you is to protect and preserve life. I am bound according to my place and calling to help you do that and to take heed of partaking with others in what is forbidden them. You see, you have the two parts of it, right? What is commanded, that's the positive; what is forbidden is the negative. You're never supposed to do what is

forbidden and I'm supposed to make sure, I'm supposed to take heed of partaking with you in what is forbidden. I'm not supposed to help you murder other people or promote the means, causes, occasions to murder other people. Catch that?

"Well, I didn't murder anybody, I just joined the association that helps encourage murderers." Oh, okay, that's obviously different. "Well, there's no commandment against that." I don't know, I just went over some principles and one of them is means, causes, occasions and provocations there unto are also binding as well as the explicit command, "Thou shalt not murder." The means. An organization to help encourage murdering is wrong. The association of the means to help encourage murdering is wrong. Everyone catch that? All this because we have these principles to interpret the law of God aright and, therefore, apply it even to particular situations according to our conscience, of course.

And what is commanded in others, we are bound in our places to be helpful to them. So to flip it in this case, as a pastor, I have a duty to preach to you. You are bound to help me preach to you. Did you know that? That's what that just said, didn't it? You don't have to agree with it. Many of you took an oath before God saying, "I agree with the Confession," like the officers did. When I'm preaching, you know, I'm teaching you. That's in the Bible. They've got texts. I'm not going to go into the arguments in detail. I've done that before. Okay.

Yes, Larry? Never, not you. A hand grenade, what is it? Yes. No, that's true. Again, in this short amount of time, I haven't gone into a lot of the details but upon first blush one could try to argue that, "Hey, the means to murder is a gun," but then, like you do realize, you go into the question of liberty, then you go into the question of what else does the law of God say, and it can't be answered in the naked, as it were. That's why one of the examples I gave you for the positive example is going to work. God hasn't specified how to get to work, but that you can get to work. You say, "Well, I want to walk." What if walking is actually bad? It may or may not be bad. You see, the thing in itself is indifferent. Then that would be part of the argument, guns are indifferent in themselves, but then another question is how bad and for whom? Is society wicked enough? We're living in the Wild West.

And I'll tell you, brothers and sisters, when you read history, and I've read history, they don't all agree. You'd be surprised at some of the laws the Puritans passed. You would say, "I thought they were conservative?" because the category of conservative and liberal isn't historical categories as we know it today, then in America, too.

We're out of time. If you have questions, please write them down. I encouraged you before, I have a day or two days set up to answer questions, or at least try to answer questions. I like to know ahead of time your questions so I can be prepared. Okay? Are we all ready?

Let's pray.

*Glorious and Almighty God above, we are thankful for the word of God, we are thankful for the law of God. We know we do not save ourselves by the law of God and, in fact we know, Lord, the law of God helps define the parameters of love. It is not loving to murder a person. It is not loving to lie to a person, precious God. But at the same time, Lord, we know that love also tells us we can give up our rights so that others can be loved or comforted in the light, Lord, as we are commanded to do as Christians and even to turn the other cheek. And so, God, may we come to this study of the limits of submission to the government with a proper mindset, not to seek for excuses to undermine the government or to throw it off but to understand what our duty is as Christians, but especially our duty to you. In your name we pray. 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*<sup>1</sup> 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

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<sup>1</sup> 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