

1 & 2 Samuel Series

Lesson #221

July 14, 2020

Dean Bible Ministries

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1ST & 2ND SAMUEL

THE BATTLE IS THE LORD'S
TO OBEY OR TO REBEL?

2 SAMUEL 15 AND 20

Isa. 1:2, “Hear, O heavens, and give ear, O earth! For the LORD has spoken: ‘I have nourished and brought up children, and they have rebelled against Me;

Isa. 1:3, “ ‘The ox knows its owner and the donkey its master’s crib; But Israel does not know, My people do not consider.’

Isa. 1:4, “Alas, sinful nation, a people laden with iniquity, a brood of evildoers, children who are corrupters! They have forsaken the LORD, they have provoked to anger The Holy One of Israel, they have turned away backward.”

Isa. 1:2, “Hear, O heavens, and give ear, O earth! For the LORD has spoken: ‘I have nourished and brought up children, and they have rebelled against Me;’ ”

***עֲשָׂה* *pasha* ‘to rebel, revolt,’ “a breach of relationships, civil or religious, between two parties.” ~TWOT**

Isa. 1:28, “The destruction of transgressors and of sinners shall be together, and those who forsake the LORD shall be consumed.”

Ezek. 2:3, “And He said to me: ‘Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against Me; they and their fathers have transgressed against Me to this very day.’ ”

**Hos. 8:1, “Set the trumpet to your mouth!
He shall come like an eagle against the
house of the LORD, because they have
transgressed My covenant and rebelled
against My law.”**

**Hos. 14:9, “Who is wise? Let him
understand these things. Who is prudent?
Let him know them. For the ways of the
LORD are right; The righteous walk in
them, but rebels stumble in them.”**

1. Rebellion begins in the heart. It is first and foremost a revolt against God and His standards, therefore all rebellion begins as a spiritual problem and a sin problem.

2. Spiritual rebels will be destroyed in time and in eternity.

Rebel Believers – divine discipline in life and failure at the Judgment Seat of Christ.

Rebel Unbelievers – judgment in time and judgment for eternity.

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Gal. 6:7, “Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.”

3. Arrogance is the original sin of Satan, in which all humans have followed since the Fall of Adam.

4. In the rebellions of both Absalom and Sheba, they first rejected God, then God's plan for Israel, which was David as the king over a united Israel. In both cases, they followed Lucifer in thinking they had a right to the throne. Rebels, spiritual or political, base their position on lies.

John 8:44, “You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it.”

5. Arrogance led to self-promotion, which strengthened their self-deception. Arrogant delusions divorce us from reality.

6. In all of these cases we see an appeal to human emotions rather than truth or facts. When emotion overrides reason and facts the result is delusion.

- **Truth does not care about our emotions.**
- **The teaching of Scripture does not care about how we feel.**
- **Truth cares about what is biblically correct and what glorifies God, not what makes you feel good.**

Evaluation Criteria

Christianity

GOD

Personal-Infinite

+Righteousness / Justice, Love

MAN

Created,

Image of God

PROBLEM

Sinful, Corrupt

SOLUTION

Redemption of

Christ

HISTORY

Linear,

Kingdom

CAUSATION

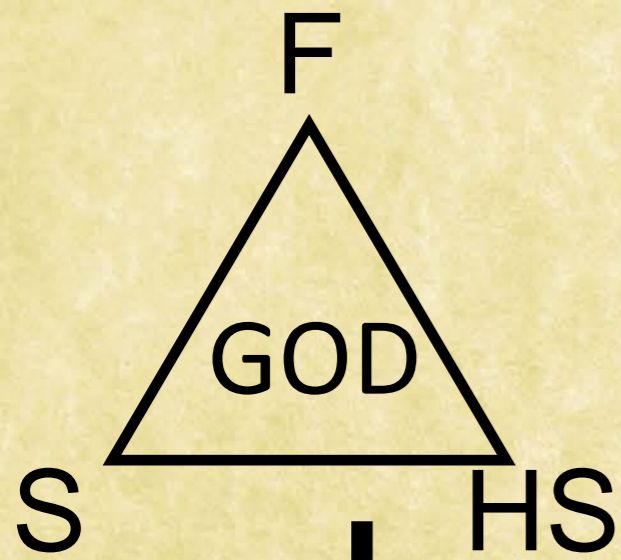
Divine Providence

God warned Cain:

Gen. 4:7, “If you do well, will you not be accepted? And if you do not do well, sin lies at the door. And its desire is for you, but you should rule over it.”

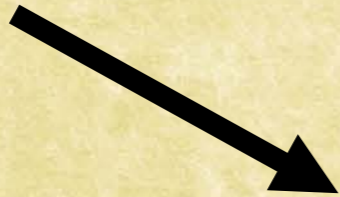
Gen. 6:5, “Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.”

But what about the Exodus event? Was that a rebellion? Or was setting up the Northern Kingdom of Israel a rebellion?



ABSOLUTE
ULTIMATE
AUTHORITY

Direct
authority



Delegated
authority



**We obey God
instead of man
when human
authority
contradicts
God's authority**

Ex. 1:17, “But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive.”

Ex. 1:21, “And so it was, because the midwives feared God, that He provided households for them.”

2. God told Pharaoh: *Let My people go!*

Ex. 5:1, “Afterward Moses and Aaron went in and told Pharaoh, ‘Thus says the LORD God of Israel: “Let My people go, that they may hold a feast to Me in the wilderness.” ’ ”

Fallacy of the Excluded Middle:

Option 1

Divine right of kings

“Christians are required to submit blindly to every law and policy of the government.”

Option 2

God is for government, not anarchy (or tyranny)

God established the institutions of government, but does not approve of every government. God opposes anarchy. Therefore opposition to tyranny while holding to government is permissible.

Acts 4:19, “But Peter and John answered and said to them, ‘Whether it is right in the sight of God to listen to you more than to God, you judge.

Acts 4:20, “ ‘For we cannot but speak the things which we have seen and heard.’ ”

Acts 5:18, “and laid their hands on the apostles and put them in the common prison.

Acts 5:19, “But at night an angel of the Lord opened the prison doors and brought them out, and said, [a divine mandate]

Acts 5:20, “ ‘Go, stand in the temple and speak to the people all the words of this life.’ ”

Acts 5:27, “And when they had brought them, they set them before the council. And the high priest asked them,

Acts 5:28, “saying, ‘Did we not strictly command you not to teach in this name? And look, you have filled Jerusalem with your doctrine, and intend to bring this Man’s blood on us!’”

Acts 5:29, “But Peter and the other apostles answered and said: ‘We ought to obey God rather than men.’ ”

Acts 5:33, “When they heard this, they were furious and plotted to kill them.”

Acts 5:40, “And they agreed with him, and when they had called for the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.”

Acts 5:42, “And daily in the temple, and in every house, they did not cease teaching and preaching Jesus as the Christ.”

Rom. 13:1, “Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.

Rom. 13:2, “Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves.

Rom. 13:3, “For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same.”

Rom. 13:4, “For he is God’s minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God’s minister, an avenger to execute wrath on him who practices evil.

Rom. 13:5, “Therefore you must be subject, not only because of wrath but also for conscience’ sake.

Rom. 13:6, “For because of this you also pay taxes, for they are God’s ministers attending continually to this very thing.

Rom. 13:7, “Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.”

1 Pet. 2:13, “Therefore submit yourselves to every ordinance of man for the Lord’s sake, whether to the king as supreme,”

1 Pet. 2:14, “or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good.

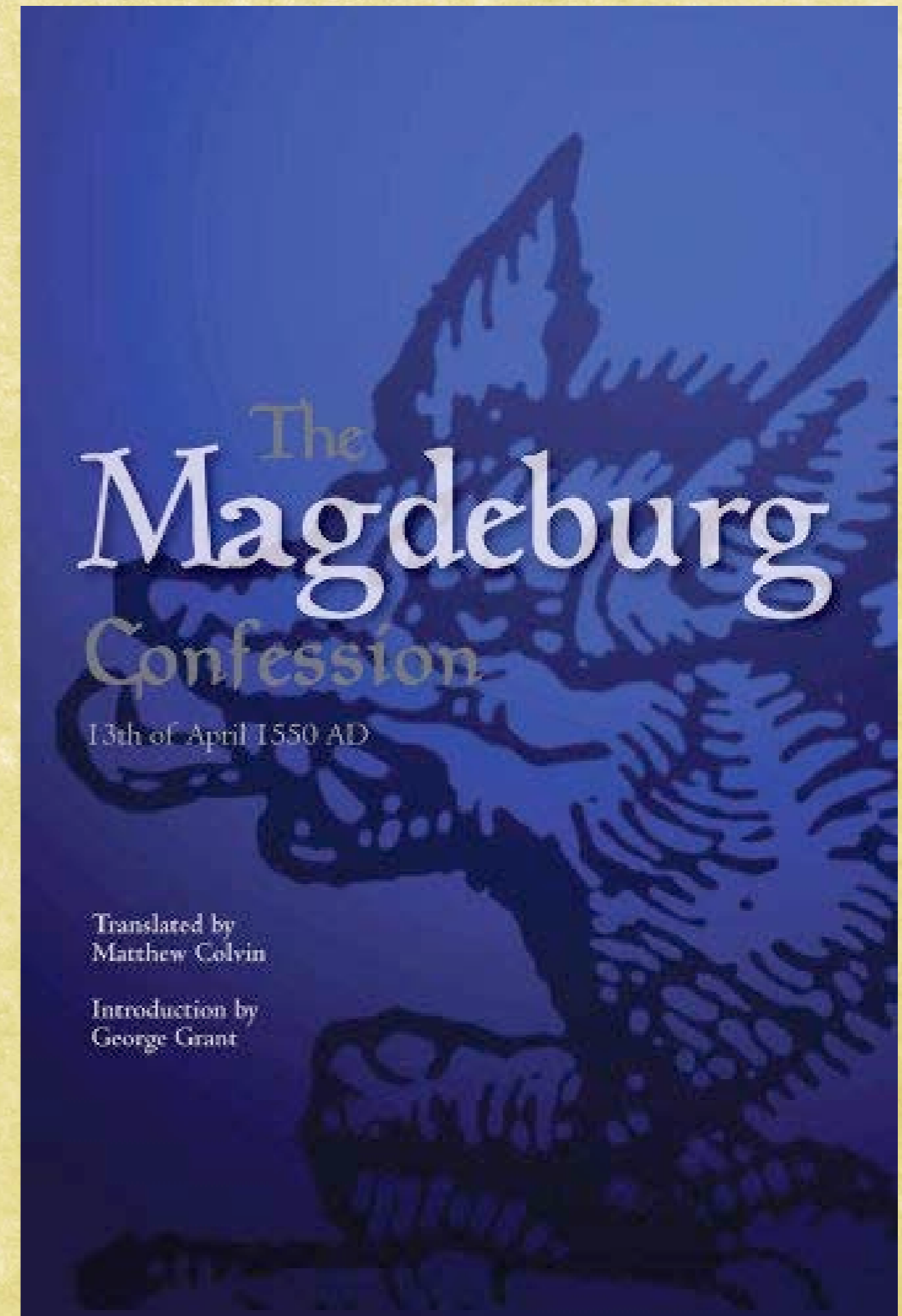
1 Pet. 2:15, “For this is the will of God, that by doing good you may put to silence the ignorance of foolish men—

1 Pet. 2:16, “as free, yet not using liberty as a cloak for vice, but as bondservants of God.”

The Magdeburg Confession

or

The Doctrine of the Lesser Magistrate



Background to *The Magdeburg Confession*

1. **Oct. 31, 1517: Reformation Day. Luther nails the 95 Theses to the church door in Wittenberg, Germany.**

1500

1600

1517

X

Oct 31

Reformation

Day

Background to *The Magdeburg Confession*

2. Jan. 28–May 25, 1521 Luther tried by Emperor Charles V for heresy.

1500

1600

1517

1521

X

X

Oct 31

Diet of

Reformation

Worms

Day

(*Voerms*)

“For this reason we forbid anyone from this time forward to dare, either by words or by deeds, to receive, defend, sustain, or favor the said Martin Luther. On the contrary, we want him to be apprehended and punished as a notorious heretic, as he deserves, to be brought personally before us, or to be securely guarded until those who have captured him inform us, whereupon we will order the appropriate manner of proceeding against the said Luther. Those who will help in his capture will be rewarded generously for their good work.”

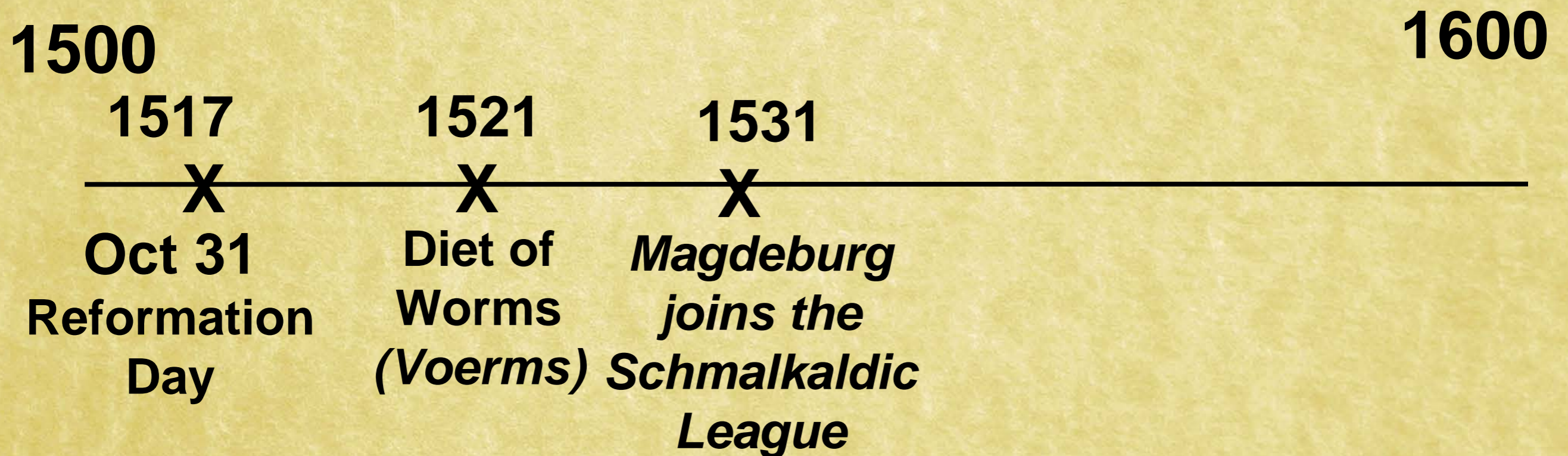
~The Edict of Wörms

The Doctrine of the Lesser Magistrates

When a higher authority enacts an unjust law, then a lower authority has the right and the responsibility to interpose himself between the higher authority and the citizen to protect the citizen from an unjust law.

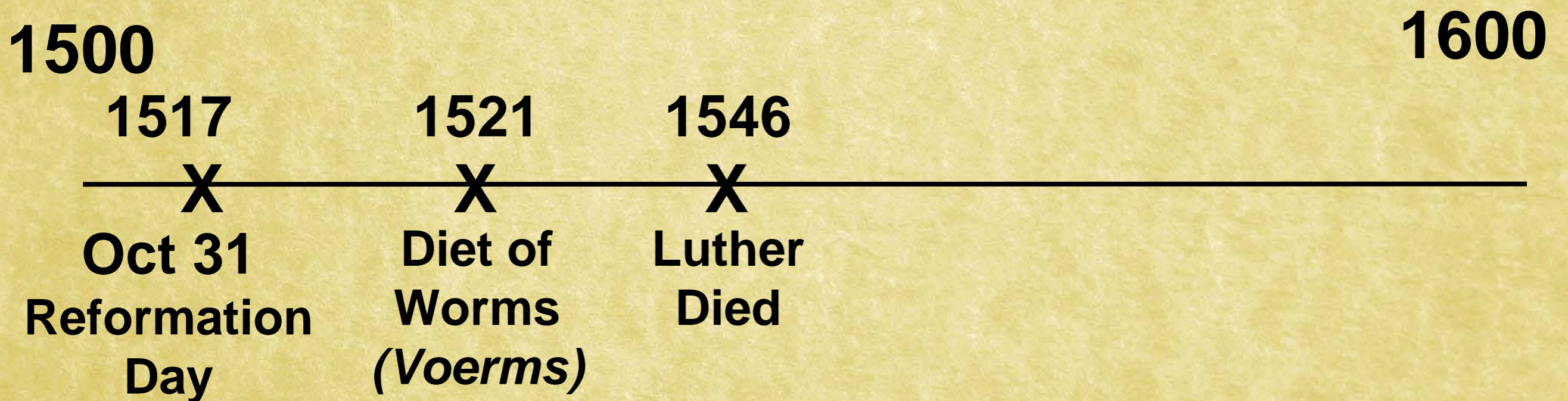
Background to *The Magdeburg Confession*

3. 1531 Magdeburg joins the Schmalkaldic League.



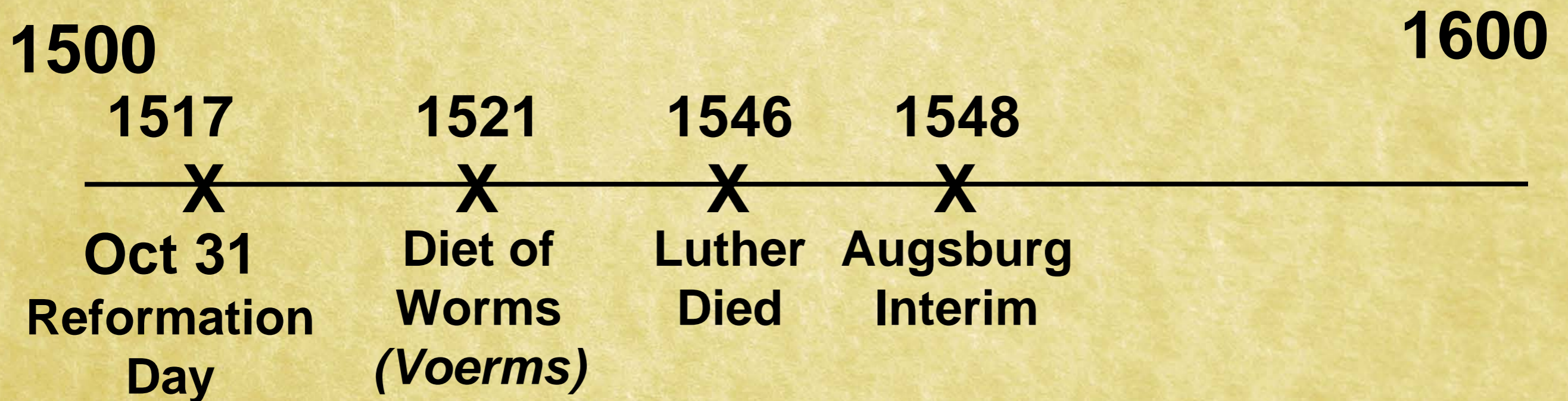
Background to *The Magdeburg Confession*

4. Luther died, 1546



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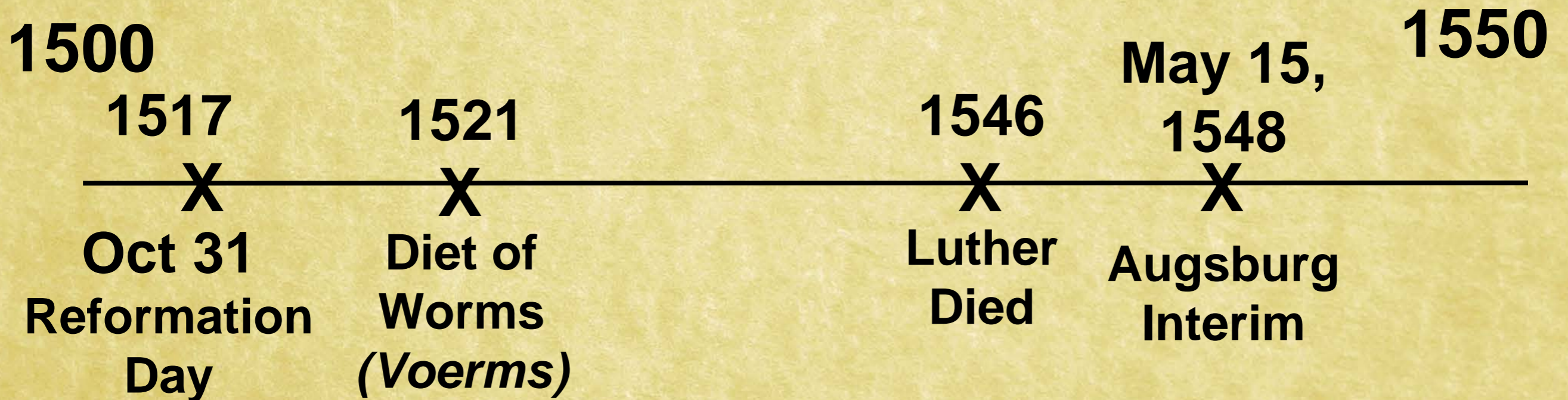
Four months after Luther's death, Charles V entered a treaty with Pope Paul III to end the spread of the Reformation.

“... his Imperial Majesty should prepare himself for war, ... against those who objected to the Council [of Trent], against the Schmalkaldic League, and against all who were addicted to the false belief and error in German, and that he do so with all his power and might, in order to bring them back to the old faith and to the obedience of the Holy See.”

**Schmalkaldic League War,
July 4, 1546–April 24, 1547.
Charles V defeated them. Imprisoned Phillip
of Hesse and John Frederick of Saxony.**

Background to *The Magdeburg Confession*

5. May 15, 1548, Charles V, Emperor of the Holy Roman Empire, issued the *Augsburg Interim* to end the Protestant Reformation.



**The only city to stand against the Emperor
was Magdeburg.**

“When a higher or superior authority makes an unjust or immoral law or decrees, the lower (lesser) authority in government has the right—even the duty in the sight of God — to interpose against that immoral law or decree, to refuse obedience to the immoral law or decree, and if need be, to openly resist the unjust or immoral law or decree made by the higher authority.”

“the idea of unlimited obedience to the state is an invention of the Devil.”

“When the state makes laws commanding us to do that which God forbids, or makes laws forbidding us to do that which God commands, we obey God, rather than the state.”

... Whether a Christian magistrate can or ought to preserve his State and the Christian teachers and hearers in it against his own superior magistrate, and drive off by force one who is using force to compel people to reject the true doctrine and true worship of God and to accept idolatry. [49]

Warning

“... Even good men are sometimes carnally impatient of injuries, and can badly abuse opinions that have been rightly handed down to them by employing them at the wrong time or place.”

... we will gladly render obedience—as much as we are able and we owe you.

... That except for the preservation of our religion, nothing else is sought; that when this is gained, our Senate and citizens will be most obedient in all their proper duties according to your Majesty's laws.

We again affirm from the sure Word of God that when superior magistrates attempt to force Papistical idolatry upon their citizens, to overwhelm the true worship of God and His true worshippers, just as they have now begun to do, by unjust maneuvers with their laws, even if they pretend otherwise—then pious magistrates are not only able, but even have an obligation to resist them as far as they are able, to defend the true doctrine, worship of God, life, modesty, and the property of their subjects, and preserve them against such tyranny.

Objection 3. Further, it is praiseworthy to deliver a multitude from a tyrannical rule. Yet this cannot easily be done without some dissension in the multitude, if one part of the multitude seeks to retain the tyrant, while the rest strive to dethrone him. Therefore there can be sedition without mortal sin.

~Aquinas, *Summa Theologiae*, II-II, q 42

**On the contrary, The Apostle forbids
seditions together with other things that
are mortal sins (2 Corinthians 12:20).**

I answer that, as stated above (Article 1, Reply to Objection 2), sedition is contrary to the unity of the multitude, viz. the people of a city or kingdom. Now Augustine says (De Civ. Dei ii, 21) that “wise men understand the word people to designate not any crowd of persons, but the assembly of those who are united together in fellowship recognized by law and for the common good.” Wherefore it is evident that the unity to which sedition is opposed is the unity of law and common good: whence it follows manifestly that sedition is opposed to justice and the common good. Therefore by reason of its genus it is a mortal sin, and its gravity will be all the greater according as the common good which it assails surpasses the private good which is assailed by strife common good which it assails surpasses the private good which is assailed by strife.

Reply to Objection 3. A tyrannical government is not just, because it is directed, not to the common good, but to the private good of the ruler, as the Philosopher states (Polit. iii, 5; Ethic. viii, 10).