

1 Peter Series

Lesson #066

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Dean Bible Ministries

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JUSTIFIED DISOBEDIENCE?

1 PETER 2:13–17



1ST PETER

LIVING IN LIGHT
OF ETERNITY

The Believer's Responsibility

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ὑποτάσσω *hupotassō*
pres mid impera 3
sing
“to subject; to
submit”

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

**ὑποτάσσω *hupotassō*
pres mid impera 3
sing
“to subject; to
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**ἐξουσία *exousia*
Noun nom fem sing
“authority, power;
tribunate”**

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

**ὑπερέχω *huperechō*
pres act part fem
plur dat
“to excel, exceed,
be better than;
used for ‘higher’ or
‘superior’
authorities.”**

**ὑποτάσσω *hupotassō*
pres mid impera 3
sing
“to subject; to
submit”**

**ἐξουσία *exousia*
Noun nom fem sing
“authority, power;
tribunate”**

Various Individual *Authorities* Mentioned in Scripture

- **Of Israel's high priest (Acts 23:5).**
- **Of those in charge of the synagogue (Matthew 9:18, 23; Luke 8:41).**
- **Of members of the Sanhedrin (Luke 18:18; 23:13, 35; 24:20).**
- **Of a judge (Luke 12:58).**
- **Of pagan officials (Acts 16:19).**
- **Of demons whose hierarchies resemble human political institutions (Matthew 9:34; 12:24; Mark 3:22; Luke 11:15).**

The Believer's Responsibility

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

κτίσις *ktisis*
dat fem sing
“creation,
creaturely
institution or
ordinance”

ὑποτάσσω *hupotassō*
pres mid impera 3
sing
“to subject; to
submit”

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

**διαταγή *diatagē*
dat fem sing
“decree, ordinance”**

**ἀνθίστημι
anthistēmi
perf act indic 3
sing
“to resist,
oppose, to stand
against”**

God raises up both just and wicked rulers.

God's Use of "Unjust" Rulers

Saul, who became a carnal and evil ruler, was anointed king by the will of God (1 Sam. 9:15–16)

Isaiah calls Assyria the rod of God's anger, the staff in His hand (Isaiah 10:5).

Later Isaiah calls Cyrus God's anointed (Isaiah 45:1).

And Jeremiah says that Nebuchadnezzar is God's servant (Jer. 25:9; cf., Jer. 21:1–10).

Jer. 25:9, “ ‘behold, I will send and take all the families of the north,’ says the LORD, ‘and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolations.’ ”

1 Sam. 24:10, “Look, this day your eyes have seen that the LORD delivered you today into my hand in the cave, and someone urged me to kill you. But my eye spared you, and I said, ‘I will not stretch out my hand against my lord, for he is the LORD’s anointed.’ ”

1 Sam. 26:9, “But David said to Abishai, ‘Do not destroy him; for who can stretch out his hand against the LORD’s anointed, and be guiltless?’ ”

Dan. 4:17, “This decision is by the decree of the watchers, and the sentence by the word of the holy ones, in order that the living may know that the Most High rules in the kingdom of men, gives it to whomever He will, and sets over it the lowest of men.”

Habakuk's Lesson on the Rulers God Raised Up.

Hab. 1:6–11, “For indeed I am raising up the Chaldeans, a bitter and hasty nation

...

terrible and dreadful; ... more fierce than evening wolves. ... They all come for violence; ... He commits offense, Ascribing this power to his god.”

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.

“Therefore, a crucial determination in the colonists’ Biblical exegesis was whether opposition to authority was simply to resist the general institution of government (an institution ordained by God Himself), or whether it was instead to resist tyrannical leaders who had themselves rebelled against God.”

~David Barton, summary statement in “The American Revolution: Was it an Act of Biblical Rebellion?”

“The Scriptural model for this position was repeatedly validated when God Himself raised up leaders such as Gideon, Ehud, Jephthah, Samson, and Deborah to throw off tyrannical governments – leaders subsequently praised in Hebrews 11:32 for those acts of faith. That the Founders held the view that the institution of government is not to be opposed by that tyranny is, is a position clearly evident in their writings.”

~David Barton, summary statement in “The American Revolution: Was it an Act of Biblical Rebellion?”

This summarizes the theological viewpoint of Bishop John Poyntet, *A Short Treatise of Politic Power*, 1551; and Philippe Duplessis-Mornet, *A Defense of Liberty Against Tyrants*, 1579.

Despite the Americans embracing what they believed to be a fully-supported Biblical position, some British leaders nevertheless specifically accused the Americans of anarchy and rebellion – a charge to which John Quincy Adams forcefully responded:

“[T]here was no anarchy. . . . [T]he people of the North American union and of its constituent states were associated bodies of civilized men and Christians in a state of nature but not of anarchy. They were bound by the laws of God (which they all) and by the laws of the Gospel (which they nearly all) acknowledged as the rules of their conduct.” (emphasis added)

Rev. Jacob Duché (a supporter of the British) argued from the Bible in favor of the American position, explaining:

“Inasmuch as all rulers are in fact the servants of the public and appointed for no other purpose than to be ‘a terror to evil-doers and a praise to them that do well’ [c.f., Rom. 13:3], whenever this Divine order is inverted – whenever these rulers abuse their sacred trust by unrighteous attempts to injure, oppress, and enslave those very persons from whom alone, under God, their power is derived – does not humanity, does not reason, does not Scripture, call upon the man, the citizen, the Christian of such a community to ‘stand fast in that liberty wherewith Christ ... hath made them free!’ [Galatians 5:1] The Apostle enjoins us to ‘submit to every ordinance of man for the Lord’s sake,’ but surely a submission to the unrighteous ordinances of unrighteous men, cannot be ‘for the Lord’s sake,’ for ‘He loveth righteousness and His countenance beholds the things that are just.’ ”