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Um so we're gonna get on to oh we've just finished um appeal to other civil uh officers to help. Essentially the Lesser magistrates.

Doctrine. He was kind of alluding to here page. 39, we're going to move on to page 40 and uh um, Blast through these. These are a mildly specific. So we might get into some specifics, but I'm gonna Gonna get through the end of uh resistance tactics for individuals. And we're going to go to resistance tactics for churches and I believe even for Um, Civil magistrates.

And again, that would be interposition or the doctrine of the Lester magistrates. We'll be looking at again. Um, Uh the first one here that I'm I'm seeing here is the uh, pray the war Psalms against these persecutors. I was just speaking. I don't like that term War. Psalms I think in Precatory Psalms is the, is the most helpful in that General category of things.

It's what he's talking about. Pastor James has moments where there are very, uh, tweetable. Uh, Very entertaining pithy things that he says. He says there were Psalms as long as you remember, who whose War it is, and who who's the enemy. And I, of course, I agree, but I think in Precatory, Psalms is probably a good and perfectly legitimate term to use here.

Um, looks like Dr. Kaiser does as well. He uses the word uh, imprecation is just a curse. It just means that we're cursing. I do think that that's the most accurate term. So he says, pray the imprecatory Psalms and prayers asking for God's judgment to come. Uh many of the imperatory Psalms were written by David against Saul or Absalom.

Of course, we have to remember that David was a type of Christ in writing those Psalms and that the enemies of Absalom and uh Saul went away relatively quickly within the 70 to 80 year you know lifespan not your enemies. Go away relatively quickly compared to your Real Enemy which is death hell in the grave.

Himself killed just like David defeated Absalom. These prayers were asking God to give Justice where no justice was available on Earth. I do think that that's a helpful little term their uh Justice no justice was available on Earth. He seems to use it a few times and I think that's a helpful way to think about it.

There may not be maybe we might even say no justice is available at this time or you know some kind of temporal term I think is helpful knowing and and conceding that there's no justice now admits that there will be Justice later you know we're not conceding the point, there will be no justice.

I remember Um, when I was imploring him to throw his life, throw himself upon Christ for his salvation and I said, God is just, there will be Justice and he looked at me and he said, will there be? And you know, and he didn't have that Assurance. Uh, and he he was going to to He wasn't sure that that was actually going to happen, and of course, the unbeliever thinks will there be Justice?

Will I be will all those guys who are against me? Be it's like, no, no. You, you are the bad guy. You have to remember the, there will be Justice and that's terrifying for you. Not for all the people who said nasty things about you. Um so yes there will be Justice and I think admitting that there is not justice.

Yet is saying there will be Justice at some point and I think I think it's a wonderful little subtext of what we're saying here. Uh there may not be Justice now on Earth in America in this era in America under this president under this Sheriff whatever. Now but I assure you there will be so it I think it's a wonderful praise to our King of Kings that uh, we we say yet.

Not that there is not Justice, but there is not just as yet on Earth. The earlier Church praying in Precatory, Psalms impregatory, prayers against Pontius Pilate and the Jewish leaders. I do think that, of course, um, I would probably just sum up this little section as sing the Psalms I think that's probably just a better.

Because the Psalms naturally have the implications and then actually have the praising God and then actually have the reorienting of ourselves towards God rather than the um picking and choosing which ones we can get rather unbalanced. As we know the whole Council of God is, is what we need, not those which kind of suit our ends.

So, anyway, all that to say, I do think that faith is a massive part of this, and I think it's, it's wonderful that as we sing Psalm 2 where as we sing any imprecatory Psalms against our enemies or as we remind our civil magistrate and some meeting we have with him.

Um, that he ought to kiss the son, lest he be angry, he ought to confess the kingship of Christ. That as we do those things, you know, whether we're singing in front of his office, or we're meeting with him and they will actually tell him that he ought to repent of some evil way that, um, We have faith.

The God is really going to place. God has really placed all authority into the hands of our King. Do we really have faith that he is going to bring about that? We will be vindicated in the last day because it's an interesting thing to stand for us little magistrate and he's in a tie or whatever kind of office.

He's in. And or you're singing again in front of his office, and you're sitting there thinking Am I being full? Do I look like a goofball right now in any amount of that you can throw on the garbage? No. In the last day you will be Vindicated knowing that indeed you were not you stood before.

So a magistrate and you proclaim God's word. So I think that that is definitely praying the uh, Psalms against the persecutors, sing the Psalms just period and then believing, believing those words which you sing Um, during our application. Um, Talks about the, um, Number is 3525 gives an example of the men have a city being appealed to by a man accused of murder.

I don't have a lot to say about that. Uh, next one make a statement by going the extra mile where you can. I I really think that this is kind of a mess of a statement, if I'm honest with you. Um, just the way. So this is, this is maybe a really quick way.

How we ought not talk about Jesus words, the Holy Spirit can prompt us when to go the extra mile. Um, the Holy Spirit did prompt you to go, the extra mile. In scripture already. So you don't need to wait for fuzzy feelings. Or I'm not sure what Kaiser means here but this is very an interesting way to say it for me.

You don't need to wait for some um, Employment outside employment from Insider or outside that that you need to do that. But rather You need to do that because you already have it. So I just it was a very interesting way to say it there. And I was going.

I knew this is real problematic here. You got scripture uh, very clearly telling you to go the extra mile brother. David how are you? Leaves by Because there are many people who do things in the name of God, of course, because they have an emotion. I would say, most people do Problem to do this.

If someone says Dan meaning that he will right. But guard yourself against Yeah, I think Oliver Cromwell. Um, Went to, um, Take care of a job that needed done. Um, and he was, that was God's. Will that he'd do that, that he overthrew Tyrant. Did he go to war?

They secede from her. That's what we call secession. But essential what it was saying, you know, we're gonna, we're gonna separate ourselves into a different Army and then go to war against our King Parliament, whatever. But he used a civil magistrate to do it either way. He did the right thing and he was doing.

I got what I would say. God's will. Maybe he would have yelled it. I would say it's God's will, did he do it? But yet, it was still not correct that he say God. Um, he would say things. All of Cromwell was recorded as saying things like, um, God, I felt God's will upon me.

And I you know, he would say these kind of very what we call charismatic things of I felt that God I know God was telling me to do this and again, I'm glad Oliver Cromwell did what he did. I think what he sought was Justice? I think what he did was just largely Yet it was wrong of him to say I feel God's will I feel that God wants me to do this?

I think that that is that is incorrect and wrong. What he ought to have said is God Sean revealed his character in the, in his word. Now I must act upon it and bring Justice to a land who suffered under such a tyrant. Um, as the king. So, yeah.

So I think that's the difference. Yes. I do think a little bit of, um, Impossible. I don't think Kaiser's a charismaniac but uh sir I certainly think that that language can sneak into our language. Oftentimes. So I would assume this is one of those moments but I don't know.

Dr. Kaiser um of course so I I don't I don't know if that's what happened here but um I think this is a very poor way to speak about scripture that the Holy Spirit can tell us to obey it sometimes. No, no. Anyway, so again could have been careless language but careless language uh is a problem when you're writing a book.

So you're making the statement. You need to be careful with what you say. It's a good reminder to all of us. Right now, saying silly things sometimes Um, so that that's kind of the the, the end of of um, Resistance tactics for individuals, we go into resistance, tactics for churches.

Um yeah he does have a really uh I do think this is a helpful outline. Of the four governments and he outlines the four governments. I've heard many kind of camps speak about it like this. I think it's fair and it's a good. Um it's a good use of Of these categories individual self-government.

Family, government Church, government and civil government. I think it's a really fair outline. I usually see it only in three but the individual one sometimes is left off, but really a lot of people work from that cat that, that schema of things. Um, the church is often overlooked when it comes to resistance to tyranny.

Um, Throughout history, Church, discipline has been used to stay the hand of many a tyrant. There is some overlap between what individuals families churches can do. Um there is an additional weight to the actions of Christ's body the church in their you know inner rebuke of a Tyrant obviously an individual can vote.

The civil magistrate can disobey or practice, interposition, but what can the church do the church would use Church discipline? Of course would rebuke uh, explicitly as well as from, you know, from from the pulpit. Um, and you'll see even faithfulness, I don't I can't remember. I know there are names that I probably should remember, but I don't, um, from church history, of men who, you know, had had their political opponent in church with them, you know, worshiping with them that Lord's day and they would preach very clearly on the issue, you know, they would they would State it really clearly.

Um, from from scripture bakes would make their case, not turning it into a debate nor a political Um kind of a lecture but rather from the very words of God, the minister who was ordained of God would stand in the pulpit and and rebuke the Civil magistrate uh the the potential Tyrant.

Right there so certainly has happened many times. I do think it's a very valuable thing. Um he goes on to say challenge on big unbiblical statutes which of course we see. Every day you read the news for a half second, you'll see that. Um, God be praised, there are Christians right now in our country and I really do praise God for this.

Rebuking. Um and trying to repeal unbiblical statutes, unfortunately, um we're usually more co-belligerent than allies with them. We very rarely come from of the whole Our cars happen to be passing going in opposite directions, it's like agreeing with Catholics about abortion. It, you know, we are not going the same direction, we are not in cars traveling down the same road, we just happen to be at an intersection together, and that's only that's going to be very fleeting.

We're going to very quickly go different directions but nonetheless, we're grateful that this happens in our land often and our system allows it and encourages it brother. Is another type of example about 10 years ago, when the old hotel case came down from the Supreme Court, which are getting what days on that same phase but gave homosexuals to the white, quote, Mary, Got a our church as well as several other churches.

Our governor went to a Presbyterian Church, BBC age or children are nautical at that time. Phil hasby, we got a group of people, a group of churches and we wrote a letter to their Senate, asking them to review. Discipline, the governor. Right. Yo, yes. Yes. They said we were dishonoring the government but uh, They said, what was that one?

They said, we were just honoring the governor. And this is a well-known Church of the minister in in some circles Orthodox circles, at one time, was pretty highly. Yeah. Anyway, so that was the case, where group of churches have just Presbyterian but we wrote a letter to their session asked him, right?

Which I think is a very good move overall. Yeah, for sure. Um, yeah, using using Church discipline, The rebuke of of the Pope header, that the minister would certainly be a valid thing. So challenging on biblical statutes. Again, lots of this happens, a lot across our country churches. Sometimes have to break man's edicts.

Such as prohibitions of church, Gatherings and communion capacity. Requirements requirements for licensure Etc. When they thwart God's purpose and instructions for the

church, Obviously. This has happened a lot, so I can't go through a ton of examples, but I do think it's bad when I have in Jezebel, outlawed worship the worship of Yahweh.

And put all the profits. They could. They could find to death 100 prophets. Refused to leave Israel and Elijah challenged. Jezebel's ungodly religion, her murders and a rebellion against God. And, you know, The funny part of that one is it didn't exactly go really well after that either still, you know.

So again we have to remember that. Obeying obeying God is not a method to, uh, um, a temporally blessed life. It's a method. A blessed life. Um, so Elijah just got basically under more threat, uh, more more, more threat of death at that point. Um, Nero had outlawed Christianity, of course, and was seeking to Stamp Out the church.

And we Uh, the church would Declare him a tyrant, we would say, you know of course in in their little tiny catacomb, gatherings they were you know, very clearly. Stating that the Mira was indeed a tyrant that he was. Making unbiblical statutes, he wouldn't say, wouldn't say unbiblical at the time, I reckon tyrannical or wrong statutes.

So yes, we could go underground. Um, I do, I do think the book of Acts has a good amount of that, like I mentioned catacombs. Um, the early church would meet in catacombs, which if you don't catacombs a big, Hole where they bury people. Is that does that suffice Give you details about it.

But yeah, essentially they would go into where the Crypts where people were buried in. Uh, that's where they kind of had to to be, but I love that picture of the, the desperation of knowing that we must worship God. So we'll do it in in big holes with a bunch of dead bodies in it.

Uh, if we must, we'll do it, you know, anywhere, we we can. So going underground is an option. For resistance. If necessary obviously talk to the church in China. Um, Currently. Underground. Um, and provide a long-term hiding place obviously Nazi. Germany is the is one that comes to mind.

You know, if you read the book, The Hiding place as an individual. But in the last that that principle that idea of hiding, um, those who are suffering at the hands, even those who are not of the same religion. You know, obviously a Jew is, is Confessing terrible, things about our Lord and savior, but yet we would still protect them and as people who are suffering under a tyrant in that case, so Support sympathetic leaders and godly causes.

Again, I would say that I'm grateful for our system, although the Democracy of course, has Issues and representative democracy does as well. But nonetheless, it does have a really great. Ability. We can clearly make known to our leaders and and potentially Elect those who who are sympathetic. To our causes.

So, So we can do that. Stop and hold accountable. Uh he words just kind of on hopefully so I'm not gonna help stop civil leaders within the church or hold. To hold accountable, civil leaders within the church. What David outlined there. Exactly what they were trying to do is hold civil leaders accountable within the church, that man who was tyrannically I'm going to.

I think cowardice, oftentimes shows a man out you know it will it will show his true colors very quickly cowardice will it is very bright light Uh and you never know when it's going to shine on you the moment of courage and those men that fail and when that light's Shone and I speak fearfully knowing that I you know very few moments in my life when I've had maybe that light showing on me even a little bit nothing like that.

When a civil magistrate says you must marry you know you must do this thing. That is not merely sinful but abominable Uh, against God, you must do this thing then it's it certainly. Certainly will uh, reveal some things. Um, so yeah. Stop and hold civil leaders accountable, like, in the church, that man had a membership.

He even was an elder even was technically a rule, which me actually means something. It's not the Southern Baptists. We, it actually means something being an elder. Whereas course, you know, in other polities that doesn't, you know, the Elder means a guy who's attended for over 10 years. Um, but You know, in the end of Presbyterian Church in a supposedly Faithful Presbyterian.

They failed to do that. So Cowardice is a disease of the day. That's runs rampant, possibly, not of the day could have been, maybe that's a pandemic. That's been running for a very long time. Um, Um, obviously Isaiah is one that comes to mind. He attempted to offer incense in the temple told all the priests to get out of his way and said I'm going to go and he said no no you can't do that.

Um, so rebuking rebuking him throughout history, many magistrates have put Church discipline have been put under church this one because of the tyrannical acts. Or gross sins. The most famous is Roman Romans. Most famous, and I don't even know much about it. So, apparently, it's the most famous, but I haven't looked into it much, uh, Roman Roman Emperor is theodosius the first.

Maybe I'll know it. I don't know whose ex communicated by Bishop Ambrose of Milan. For executions without due process. Um, so excommunication obviously, being a tool. To rebuke a civil magistrate only after repentance and restitution. Was he brought back into the communion of the church? Patrick of Ireland? Uh, called FX communication of the murdering and slave trading Chieftain karatecus.

I know that one a little bit better but yes, this is a valid, valid option for churches against tyrants. Um, and then arraign, the enemies of God before the court of Heaven and corporate prayer. That is to say we could just say pray. Right. Um, I think again an inducement there would just be right.

We pray, we pray that God when Justice is not available on Earth that same language, which again I think is very helpful. When Justice is not available on Earth, we must have faith. Know that our God is ruling over all things. That all things work together for our good.

It's hard to believe when you're going through pain and seeing Injustice throughout your land. But uh, and and most importantly Lord. For his glory, for the Lord's glory. Um, It's a wonderful thing. Um, so yes we can, we can pray and have faith that God does indeed hear those prayers and we'll answer them.

Um we move on to resistance tactics for civil magistrates. Again, this is going to be the interposition kind of situation. Um, lesser magister's brother. Uh, just a couple more things on church assistance. Oh yes, that are missing here first, is that the existence and the expansion of the church is by self-radistance because God works in history.

Especially for the sake of his church. And when Abram, Is reasoning for the city of Sodom. And the reasons come out the Lord of all the Earth be right. And then we go back and forth over the number that are there and the Lord actually responds for in you know, or certain numbers.

Um, so Evangelism. Discipleship multiplication and expansion of the church. Forgive the Earthliness of the Of the metaphor increases, its Footprints in the country. And this is not just a

leavening effect on the culture. That is the object of the Lord's Affliction and desire in history. The church differently for that or it treats the nation differently in front of that.

Along with that, then. The Reformation of the 16th is a massive resistance tactic. Because since God acts in history, for the sake of his church, one of the great reasons he permits and Bourdained, his brain in his province tyranny, because the church is walking against him in her Doctrine. Looking against him in her Worship, what is against him in her immorality.

Uh, and so The internal Reclamation of the church is vitally important, especially when the recreation of worship and the Reclamation of the treatment of the poor, we don't have time to go through all of all of the texts. But he has given us his prominence in the history of the divided changing period and those are the two great things.

For which he gives his church to be undercurrent. Is your worship and that does go with the third. Form of resistance. It really isn't here addressed to distance slash of vandalism and Reformation of the church that especially the regular principle by itself is a form of resistance because it asserts God's exclusive Authority.

And when the church is willing to modify or indent for itself, whether to please itself or whether to please those who are outside that we think will be more comfortable with the worship. We are already. Um, Giving up, we're yielding some of the Lord's own authority and that communicates uh that God's Authority in the various spheres is negotiable.

So those three things participants class of angelism Reformation of the church and the regular principle are all important political ways the church resists to your name. Wow the last one gets The last one hits hard. Um, It's wonderful. Thank you Pastor. Yeah, I'm I'm grateful. He uh, Kaiser brought this up page 33.

The repentance is is is a, you know, his first one types of lawful resistance in that category. He says uh resistant tax resistance tactics for individuals repent. I think that probably could have gone on the front of all three of the different categories for churches, as well as for civil magistrates repentance.

Praise God. Yes, brother. Brother hone. I thought I thought you have a hot hand raised. Are you waving at me? No sir, no no. Okay. I was listening to what you were saying about prayer and the importance of prayer. And I think there's significant from the point of view of really you mentioned acts 4 earlier Right.

So in hence chapter 4 there's the recognition of the fact that is how unjust these things that are present human and the church comes together and they pray but I think it's significant also bearing your mind that Interesting. That we remember what the prayer in Acts chapter 4 is worth and what the people were actually asking for because at the end and now Lord take note that their threats and Grant that your blind servants.

May speak your word before confidence. While you extend your hand to heel and signs your windows, take place to the name of your voice and I think therein is the use that we can make of the tyranny. If you like skin that we pray to God, to give us the confidence to speak as we want.

And during is the motivation. If you like, it's also the comfort and the street to actually do what we want to be doing. Praise God. Praise God, that we might not fear men. We might not fear death. Right. Thank you, brother. Um, Yes, an inducement to courage, who can, who can stand?

As I said about cowardice cowardice. You know, the moment of Courage being a great light and many men are shown to be cowards. Um, don't don't look too scornfully on others who have proven to be cowards. You yourself may fail. Um, We must we must pray for courage for sure.

Um, Resistance tactics for civil managers. Thank you Brothers. Um, Um, civil governments have powers entrusted to them that uh individuals and churches, don't all the different authorities are peculiar authorities. Um the sword of the power power to take vengeance uh the power to enforce contract law, Etc. Challenge and can challenge and restrain.

Um, each other in ways that others can't. Um, He outlines four different ways that this can happen. I how helpful little little outline here can happen from the top down. Of course the the federal government saying Um, no, you know, I in our in our system would be just the federal government saying, no, that's not, you know, oftentimes nowadays in recent years, it'd be the Supreme Court.

Oftentimes, it's where all the battles, go. The philosopher Kings, the Supreme Court, uh, who, who just decide that. That's not how we're going to do it. So that's the top down, kind of way. It says something Royal edict. And then, um, from the law from the lower magistrate, of course, a sheriff saying I'm not going force that tyrannical law.

They can go sideways Noble's protecting Jeremiah from other Nobles in the King, which is what the example he gives. And then it can take place between the branches of government. Obviously, one branch of they're all made to, um, eat each other essentially right there, that was the whole point.

So, praise God again. Founded our country and wrote. A lot of that are different laws and founding documents saw a lot of this wisdom. A lot of it, not all of it. Um, and we're able to implement things like that. Um, Into position. I was being the first one into position is any, we talked about previously, but I'll offer another definition here to remind us.

Antiposition is any Act of protection. By coming in between an aggressor and a person. Or body that will otherwise be harmed. I think about the kingship of Christ. When I hear this, Uh, he subdues us to himself and, and destroys our enemies, right? He he's, he's going to war against those things, which are warring against us, protecting us from outside enemies, not merely from subduing us to ours, you know, to himself, which is the inside right within the outside the external enemy.

And of course, the the government should do that in many different ways they should interpose. For your safety, for your good. Um, so and again, it would happen in one of those ways from the top down from the lower magistrate sideways, or between branches of government. Nullification and protest.

Second Samuel 24. Second Samuel, chapter 24, joab, rightly thought that it was wicked for David to try to number Israel. The way he was doing it and protested, I do think that. Yep.

It was, it was certainly a form of resistance to rebuke. Um, Secession, I think was one I think. Um, the Casey makes is rather interesting. He says, uh, this says, Second paragraph in First Kings 12, 22 through 24 when jeroboam led the northern ten tribes in secession. From the South's, grossly tyrannical, taxation in the South mustard and army to stop the secession.

God sent a prophet to warn rehoboam In these words, thaith Yahweh. You shall not go up nor fight against your Brethren. The children of Israel. Let every man return to his house. This is a thing for me. He told the Army that mustered to go away, he said go home.

Um, and then and then, I Dr. Kaiser says this. And I, I don't, I don't draw this from this. And these words, God enshrined, the right of succession into his word. Um, I I would reply and say no, he didn't enshrine it as a category, he's certainly in trying to that one moment.

You certainly, you know commanded something peculiar in that moment. Um so it's an interesting kind of, I don't think God there set a precedent that secession is always an option. Right, so it seemed like it's strange. Um, Uh, gathering for me but maybe you can look further into it and find something in it.

Uh, we're going to get into war war here. Um, Jesus said that if we were a civil magistrate, my servants would fight against Fight against the authorities. Who arrested him? That's what he's saying. Because it's paraphrasing. So that I should not be delivered to the Jews. Um again kind of an overstatement I think with what's happening.

This is an explicit authorization of War by magistrates against tyrants as one as as one could get from Jesus saying this is the strongest inducement to war that you can get from Jesus. And I think that's an overstatement I think I don't think that's at all. What what Christ was saying?

And I also don't think that he's um wrong that Christ would allow war at certain places and even secession at certain places but rather that the he's operating in very wooden and large terms. With you, brought up a brush is an analogy that comes to mind. So I, I do think that, um, Christ was differentiating himself from kingdoms of this world, who would immediately fight obviously, Yet, I don't think he was drawing an explicit authorization of War.

Um, Um, Uh, Kings, uh, Kings including David ASA and Jehoshaphat fought to protect Israel and Judah from encroaching foreign tyrants. Of course, foreign tyrants is is very, is kind of easier to think about, right? Let's face it. Like there, there are, there are tyrants by definition, those who would, who would oppose us and from outside.

Again, in our current context, we'd look at opponents of ours. Iran was one, that's particularly interesting from last night. Um, Opponents of the United States. That's obviously, their job, the state's job to fight those. Tyrants those opponents yet the word tyranny to me is not incredibly helpful. In those situations.

We're talking about something. Um, more more domestic, I would say than Then those outside our nation. Um, I'm going to end that section here. Um, And I do think this is kind of when Kaiser gets particularly helpful. Um, Chapter 3 or again I'm still making sense of he has taken those three chapters but like a million subsections.

So it's hard to. So I think what he's calling chapter three. Of three making biblical decisions about resistance in your situation. I think this is actually when it gets quite good. Um, As we now try to apply these biblical principles to real life situations. We need to understand that biblical ethics has more layers to it than merely the rules.

There are many rules of speech. What the Bible also says that our speech must fit the situation. Uh, must have a proper motive and must have a Godly goal. Um, I couldn't agree more. I think that all those things matter quite a bit. Um, I wish he would take that tone through the rest of his book.

It seems to me that this is where he gets particularly helpful in being, um, detailed. And, Specific. Kind of a finer brush here. So I'll get through these four categories and then we'll pray and go. He offers four categories which I think are very helpful. Um but the term he gives to it is very unhelpful and academic.

So I think he says Claude perspectivalism which I think is a hysterically interesting word. Um so we're probably not going to use that a whole lot but the four of the four angles will say Deontology means the laws rules or standards that God has given in the Bible. Um, deontology.

Without the other three facets of Ethics is useless. The Bible tells us not to murder and then clarifies. What that means in unique situations, self-defense is not murder. Some war is not murder. Some war is murder. Situationalism is not pragmatism like secular situational ethics. It means sensitivity to the details of the situation.

And how those things may change. Uh, your your response, personalism involves the details about the unique individual. God has different considerations based on preference or assuming differences in the person's life. For instance, a status is he a person in Authority or a person under Authority married or unmarried a child or an adult teleology is when we apply the Bible to a trajectory of a decision.

The goals future opportunity cost And consequences for actions. Um, so sorry. This is The whole point of this is how to respond and he's offering four categories to to help to give an interpretive kind of Lens to see your response through. So that is what is the law? What's the situation?

Who's the person? And what's the end? And we're going further than that. But that's, that's, by the way, all these big fancy names and long definitions. That's all. That's pretty much what it's about. What's what's the rules? What are the rules that we need to deal with? What's the situation we're dealing with?

Is there particulars about it? Who is it? And and what's the end like for instance a great General, most great generals were incredible at these middle two situationalism and personalism. Who am I fighting? And where am I fighting them? Well those two things made Napoleon Bonaparte, never lose a battle except when he Over overstepped.

His bounds in Russia. Is mostly because he would choose the ground, he fought on so well and know those armies what she fought. So there's an important strategy uh, in in forming our, our response brother I'm just going to mention. If you might remember in prayer this week, I went to National Monday, and there was one to deliver state representatives named Rusty, grills.

But I've watched it was a very character principal Christian man and I gave him the coffee. My first time, he goes to give a copy of adoption the Lesser Magistration so that he would read that and begin the quality attack. Just makes me happy. Another man named Rusty grills is out there.

Representing Tennessee somewhere. Rusty grills. That's interesting. Um, let's um, On that note. Uh let's let's let's pray and then we'll go to worship. Uh, Lord God. Um Uh, speaking of teleology, God, we we go to worship you. That's what we're here for Lord, we're here to worship and glorify you.

We praise you. God, that there will be an end to the Strife. There is an end to the the fighting. There is a day when we will feed our swords into plowshares and we'll no longer go to war. You will have overcome all of our enemies, God and we're so grateful.

Lord that we look to that day. You're so grateful Lord, that we didn't make it up. That we didn't make fanciful ideas about it and then and then Hope on it but rather that you gave it to us. So we will hope on it. Lord. I praise you. God that you are the great king.

Would you bring us now as a great priest, our great high priest? Could you bring us now into your presence? The blood of your Son? Fellowship, your spirit in Jesus name, amen.