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Is the pulled from obviously I quoted from things like the institutes and our confession because that's Uh, what we confess to be. So, I would highly recommend Knowing. Our confession. I was saying the Deacon. Trainings. We've we've read through it a lot and it's been quite, um, Wonderful in lots of ways, but this is actually one of the ways in how we ought to interact with.

The state and how I had to interact with tyrants in specific. I think the Westminster is quite helpful. Um, because those are men who knew that category quite intimately. Probably better than than obviously. Most of us all of us, probably. Um, so that'd be good. I would say almost any systematic.

Uh, they're not all good but any any good systematic. That sounded like an endorsement, and I want to make sure it wasn't. Unless any good systematic theology is going to go through. A certain amount of How the Christian deals with the state. Um, so I would recommend the Institute specifically Calvin's institutes on the state.

Uh, it's not verbose, it's not huge in what he says, but it's a good simple. And, and frankly, rather straightforward principle principled approach, um, to to how to approach. So, I would definitely if you don't have the institutes Um I would reckon I would commend them to you and then specifically that section.

Um I I really don't think there's a better resource than this. I'm glad we studied this book specifically because I don't think I could lead a study through this one, but I do think that this is the Textbook, there's really not much better that I could think of except, you know, the the book above all books that book which we love more than any other uh, outside of the Holy scriptures.

This is the best book bindikia Controranos. It's called the defensive Liberty against tyrants. I had mentioned it previously but I'm I'm coming to the end of it here. Actually, this is my first time reading through it. I've read a lot of quotes from it and Source, text Source, texting it.

But um, it's my first time actually reading through it and it is truly sort of horse if you actually want to know. A good historical account. It takes a lot of chewing because it's a historical account. It is in history, it very much is in its time It's written in the 1500.

So it's a sir who wrote it. Um, it actually was uh, it actually is anonymous is they cited? Steven Junis Brutus, but that was obviously, A pseudonym for for uh, what they believe to be three men. No. Again Anonymous. So we don't actually have a good account of that.

But uh, they believe the three men who are French. Um, Huguenots or Huguenot sympathizers. Uh so so yeah you look there are different competing theories and none of them particularly matter who wrote it it's fantastic. Um it's a very very good Outline. Uh, it's I know it's a kind of um Welcome to come up and look at it if you'd like.

But um, vindiki I conscious uranos that's that's Latin for a defensive Liberty against tyrants Vindication Contra against tyranos. Obviously would be tyrants. Indication against parents of against being against tyrants. Um, That's a really messy Latin explanation. Anyway. That that truly is is the one I'd say. That's the best one.

I would recommend. Lex, Rex to you as well, I don't have a copy of it, but Sammy Rutherford. Of hours. One of our own we very much love Samuel Rutherford. Um, I highly recommend that to you as well and then this book that um Elder David gave to me Dr.

The Lesser magistrates it's been helpful. I haven't read through it. Uh much. I did Source, Tech some things for the study, but would that be that? That'd be it. Um, Dr. Lester Magistrative sense by Matthew truella. Um, And that absolutely would be very specific to interposition in what a magistrate.

A lesser magic shot to do or could do or you know, case studies. These kinds of things. So Um, We read all books as if they may contain truth but they're also, maybe we read all books with a the filter of scripture on it naturally. So, anything, we would disagree with in this book or any of the others.

We need to need to filter through the word of God of course but All right, just want to run through some of the resources. I've been pulling on this whole study, I do component a lot of historical resources as well because I love the kind of case studies of the history.

Um, Um, Covenant answers are in particular are some that Very cruelly treated and Uh, sorely pressed by the state, as well as the huguenots and the What they call the Pied, Piedmont tees or the waldensians in uh, in the north of. Now, what's now Italy? Those were all Source texts.

Um, but frankly, that was just vanity writing that I kind of vanity reading that I have done previously, that all really played into a lot of this. They took a lot of these principles, specifically, the waldensies and the huguenots truly did live these out. Um, I've read more extensively on them than the coven actors.

And they really did work. All this stuff out Objectively. Just looking back in the historical accounts. They did a pretty incredible job of being particularly faithful to the word of God in the midst of some of the cruelest treatments. I think I've ever read some would You know, cause for being nauseous very, very bad kind of stuff and they were faithful to the end.

Against tyrants. So Getting into the actual book, the study proper. Sorry, I just wanted to run through that. I do think that this is probably the last week. Um, but as I mentioned before, I know how Pastor feels when he says that and then and then ends up. Now, now I have a small idea of what Pastor feels when he thinks he's going to finish and doesn't.

But, um, We'll say, Lord willing. This will be the last week. Um, so we, we ended last last week, possibly on a little bit of a confusing note, because we entered into this different category. Of kind of what to do or how to approach he calls it. Uh, making biblical decisions about resistance in your situation.

How do I not know what to do? When kind of the the rubber meets the road kind of part? Deontology situationalism personalism and teleology. I think there are better ways to explain that. So I won't get further into the terms, he calls it, the quad perspectival approach and again not in terribly not incredibly helpful term because we don't need more big words, but But he does a case study and we'll kind of walk through this.

Um, the state confiscates all weapons. And bans, the acquisition of new weapons of self-defense. This is happening in the Western World, obviously Canada. Uh, is there California? Uh, is is very close to Major cities in our United States are Um, over, you know, over stepping Rights that are given by our constitution of our country yet.

You know, a state is independently over overruling it so that does happen so it's not the rarest thing in the world. So he's got some good things to say here. We will uh walk through this real quick uh deontology. Um, it really. I sum the set up as what, saith the Lord.

Body Baucom has this really good little Spiel where he says, you know, we look at all the Tyranny or cultural change your cultural degradation and, and where the Christian has one question to ask. And that question is what saith the Lord? Um, and I think that's as a helpful little interpretive method to looking at any given event.

So, that's where we start, we start with what does God say, what does the law say? And this is Dr. Kaiser. Does Allah say about having or keeping weapons of self-defense and about using lethal Force against magistrates? Um, I I do think he's got some expositional things, I would not agree with here but I'll walk through either way and batting right into the law.

Uh was the right to defend yourself against common, criminals rioters and bandits Exodus 32 27 says, let every man put his sword on his side. Um he's not making a case about this particular case because this was when the the faithful were to go kill all those who worshiped falsely when every brother is going to go.

Clean house. Uh, kind of thing but but he's not making any case about that particularly, but rather that every man had a sword that that's kind of his point here. Um, it implies that every man was expected to have a weapon weapon. Ownership was expected of men and David exercised that right, even when the Philistines distorted the population, later when Saul By inference seems to have disarmed, the citizens again.

We've seen Dr. Kaiser imply. A lot of things that aren't necessarily in the text. So, I've offered one to you and I could offer a few others as far as places where I think he deduces incorrect things. But but certainly read through as with with a grain of salt knowing that you may disagree with how he's drawn the principle but I don't think it's a bad principle at all.

Men aren't designed to protect and arms are part of that. There are tools to that end. Interestingly Jesus continue. I'm actually not getting that at all, but scripture is next one. Next passage here, but scripture but scripture, uh, was just as clear that a private citizen is a good point.

Uh, could not raise a sword against the Civil magistrate. I have a lengthy discussion of details. He gets into another series, Memory evidence. He's got three points. And this would be the the idea of offices. He's saying the office of a personal about, excuse me of a private citizen.

They have no office to just oppose the Civil magistrate. Don't just pick up arms and just that would be Revolution, right? That would be out of out of bounds. And this is why we have again within the the Doctrine lesser magistrates. We would want a magister to to Deputizes, so to speak to, to actually resist.

Just just go willy-nilly and go destroy something or hurt somebody because the state is doing something as a personal, and as a, a private citizen. Excuse me, though. God disapproved. This is his case for that. That kind of idea though, God disapproved, if Saul's tyranny and said that Saul had no biblical, right to be king until Saul, could be impeached or removed.

With some other lawful means David refused to raise his hand against him. Certainly David respecting. Um, Providence in God's Providence? In placing Saul on the throne Um, though David had the right to own weapons for self-defense. He did not raise the sword against the civil government while he was a private citizen.

Uh end point three here though. David had the right to form a private militia and to defend against common criminals and roving bands of thugs He knew he could not use it against Saul except under two circumstances when fighting under the magistrate of Kayla. Or however you would say that.

I'm sure it's not Kayla and when he was uh when he was the magistrate of the city of ziklag, So the point being that he a private citizen is not to just lift their arms against the state because the state are being meanies or they're being tyrants or anything else.

Um, there are very few circumstances or something like that would be applicable. Um, and in the next question, would be teleology and a good question for teleologies to what end, what is the the end? Um, not. Meaning it's stopping, but rather the purpose, what's the purpose? What's the con and the consequences as well, what will the trajectory or consequences of each option?

Be Um, And I think actually, he really grabbed the right scripture on this one, I think this is a fantastic scripture for this Luke 14. 31-32, you don't have to to go there. I'm going to quote it for you. Give us a practical example of looking at teleology, what King going to make war against another king does not sit down first and consider whether he is able with 10 000 to meet him.

Who comes at him comes against him with 20 000 or else. Other is still a great way off. He sends a delegation and asks, conditions of Peace. This is a man considering teleology, what is the end of this battle? Am I going to fight this battle though? It's principally.

Correct, I'm principally, I'm going against it because this this Tyrant has raised an Army and is doing tyrannical things. Good, great there. Uh, the end of the battle. I'm going to lose horribly and 10. 000 men are going to die and there are better options than that. So um, he asks, maybe I should try to make peace with this guy.

Uh, that might be an option might be and also you might come to the end and realize it Making pieces is the right decision as well. Uh, what is Of Kings's, Austrial subjects scripture indicates that it's always worthwhile to count future costs of our actions. There are times when being ripped off or deprived of a, right is better than the alternative.

Um, and that's not a fun thing to hear, but it's true. Jesus commanded the disciples. Excuse, I'm gonna skip past that part. Um, he did quote a theologian whom I Unfamiliar with yet, I'm going to read a quote From him this statement, aslinski points out, the statement does not include those to whom God delegates The Sword.

Excuse me. I'm sorry, I didn't read the scripture. I need to read the scripture first. Um, Mayfly. Put your sword in its place for all. Who take the sword will perish by the sword. Matthew 26 52 and lemsky points out. His quote is this statement does not include those to whom God delegates, the sword government and legal authorities, but those who like Peter arrogate, the sword to themselves.

This basically is an example of Peter of exactly what just spoke about his private citizen. Taking the sword against the magistrate. This is, this is an injustice, this is not right. Represents

violence and bloodshed. This short shall strike back at them with retribution. Um, And then and then back to Dr.

Kaiser and away from Linsky. When we count the cost of resisting with the sword and losing our lives, We may see that other options such as hiding relocating using the black market. Any other kind of more shrewd resistance would be better. Um, I do think that's kind of the point here of teleology you want to look at is losing our lives.

In resistance, is that the best option? And there are men through history who have said yes to that. And some of them have said, yes, wisely, that that was indeed the best option that going to battle and fighting for what we could is the best option. But I would like to submit to you, that it also may not be it.

Also basically, meaning everything doesn't have to come down to a, to a, to a fight to a duel. This this oftentimes I would say, uh, is is not the best option. Certainly. Um yeah, considering the whole picture. What is the end of what we're doing? So what does God say?

About it. What is the end and the third? Um, Perspective or interpretive method, interpretive lens to see it through is a situation. He calls it, situationalism Which I think is any kind of ism is generally bad to me. Um but situate determine the situation details of the particular circumstance.

And I'm going to read this entire like kind of block of text. Um, so Dr. Kaiser the situation might call for any of the different responses. We saw previous and the tactics section for example when it's possible to appeal to a lower Mastery or a higher match strip, then that providential situation needs to be pursued.

Paul used the court system to defend his rights. And appeal to the law against the action of magistrates. Um, other circumstances might warrant fleeing or hiding stuffs, meaning supplies. Others might warrant using the imprecatory Psalms which I I his ideas are the predatory Psalms. I'm not sure I'm really on board with almost at all.

You should pretty much always be using the imprecatory Psalms because they not merely applying to those who you dislike. Actually, they're not applying to those who just like, um, there are rare times when citizens should side with a magistrate and go to war against tyrants. However, when the types of resistance listed above were not available or didn't work, Christians were willing to submit to composition of goods rather than resist government with the sword.

So, the particular details of a particular situation, you naturally need to look at Um, and that's kind of the whole point of this section and, and the fourth, um, Interpretive lens to see through his personalism or personal details. Details about the unique individual. That'd be the Tyrant about others involved about yourself.

Um, Personalism asks, who if you're a magistrate for instance you have powers available that that a private citizen. Without magisterial backup does not have. If you are a magistrate shooting back to defend citizens during a gun confiscation campaign, might not only be your right, but your duty And so Men In Black suits.

Don't come after me, I did say might not only So, and then, uh, so he goes on to say however, Let's say you're a citizen and the sheriff in your county, deputizes all citizens. Of his gun Sanctuary County to resist with Force. Now, it may now be. It may now be a lawful for you to use deadly force.

Though it still may not be prudent or achievable. So again you want to look through all the lenses of. Is it prudent? What did God say about it? Uh, is it achievable what's the situation and is it You know. Can we can we actually do something if we were to resist in that way teleology What's the end of it?

The authorization of the sheriff. Could take. This out of the realm of Revolution and into the realm of supporting a civil office in, interposition is obviously treading in a dangerous Waters and he actually commenced that's part of what made me think of it. He actually commends the book a defense of Liberty against tyrants.

This one, the fancy Latin name. I don't speak Latin but defensive Liberties against tyrants. Um, It's perhaps the best resource on the biblical limits and Contours of lethal resistance to tyranny. Um, Well, worth the the extra chewing you need to do. Personalism also asks about the motive of the who sinful motives could involve Rebellion Pride Anarchy, hatred fear.

Think red pilling. I think the manosphere like right, you know, we've seen we've all seen that kind of anger Pride fist shaking, that, that comes to very similar conclusions as Christians sometimes on certain issues. Um, yet, by no means is of Um, Godly motives could include courage humility submission and love for others.

Which also sometimes Very scant times comes from the manosphere. That the six commandant is intended to preserve life. Not to destroy it. And I do think that is a wonderful point that he makes Um, that the sixth amendment is. Yeah, it is intended. The purpose of it is to preserve life, especially in the eyes of a civil magistrate that killing is a way of preserving life, not not merely destroying it brother.

Brother David. Just to mention in our history that r in ARP, right? And they had a gentleman by name of Richard Cameron. Yeah. Yeah, I have a book. One of those books that I acquired, and I don't remember how I. Uh, um, very small publisher about a covenanter and similar situation where he just it was clearly one of those situations where that man decided and we can judge and God certainly will judge whether that was a prudent decision.

He went to war kind of gathered a militia. I think it was under a local magistrate and and went to war uh and lost horribly. One of those, where the teleology. The the end theology being the end, the purpose. Um the end of it, all was disastrous for him and for his family.

And for all those men who were involved yet, he felt principally by God's law, by God's word, he felt as if that was a worthy thing to do. Um, so again I I do I do kind of commend this, this This approach because the more questions you can ask about something.

The more kind of ways you can attack, what ought we to do. It's probably well worth it. The what ought we to do? Should always be answered by God, right? That the first question is not merely the first question, but also the prime question. What does God say about it?

That's, that's the prime question. And these other ones are, are General. Um, Interpretive Method as to how to see what you ought to do, but there are helpful. Helpful helpful. Uh, Interpretive helps. So, um, he does a conclusion here and then goes goes further, so it's not quite a conclusion, but it's something like that.

He's got a little bit here. So, I'll read a conclusion page 56 Dr. Kaiser, in other words, when we ask, what should we do, or would it be right to resist? Xyz. Um, the Bible doesn't give us a simple, one-size-fits-all answer for questions. Like these um, the Bible does does give hard and fast rules deontology.

Like the Ten Commandments? And the rest of the law. But there's a reason I'll talk about that but there's a reason so much of the Bible is either narrative passages. Wisdom passages poetic passages historical passages. Um, that they give these. Case studies, they give they flesh out the rules of a different in different situation.

Um, they show the inner War over attitudes and motives and poetic passages and in historical and prophetic passages, they're full of warnings and examples of consequences of both obedience and Disobedience. Tealiology. On an individual and a national scale questions. About simple Disobedience. I hate that term are complex multi-layered decisions.

I much. I much prefer just resistance against tyrants, the Civil Disobediences. Different turn in recent days. It's allied with people who are not allies of ours and say that our complex multi-layer decisions. And we need to apply the whole Council of God to them. I appreciated this, he mentioned this all scripture is given that the man of uh, God might be complete thoroughly equipped for every good work.

He questions he he does mention. That is about himself. He says um are you reading through? God's work is this quote here? Have I compared everything in Dr. Kaiser's book with scripture like the noble barans or am I just taking Dr. Kaiser's, words for it. So I'd very much appreciate that, that kind of tack in in, read in writing a book, you obviously know, the best authors are, well aware that they're only offering.

Um, One man's view and opinion and as helpful as they are, they must be Seen Through The Eyes of scripture. Um, he does ask further questions and kind of in in these methods of deontology teleology situation and personalism. Um, I'm going to move on to prerequisites for Godly resistance and what he says for things that will kill your resistance efforts, as far as uh we have about 10 minutes.

I'm going to finish up that last section here. Any questions on on the meanings of of those or comments? On, on what I quad? Perspectivism is a very annoying term, but I feel like it's, I feel like, it's, it's understandable. What? I'm what's meant there. But if you don't understand or have questions, brother, David Cohen.

Further comment on that. If you look at the American War for Independence, there were two conversations going on simultaneously once, amongst the clergy and Leadership, and then also the local government. So, it wasn't just people demand that just loads up, right? Uh, and a practical experience for the fact is, That God arrested over a Hickman camp.

My wife and Gabrielle was going to go and I didn't feel little, I didn't feel right about that. So I went to our session to discuss this, right? And the thought of the session was that they should not go. So the Bible says, and there is the Council of many there's Chris.

So there was a case that actually happened. It might be as good as the world to me, right? Right. Yes, it would be. It would be yes. Um, I just have a thought be curious to get your feedback. It's Helios, we don't always know. Right. And I think that, um, Because you like it, it worked out very horribly for all of Jesus's disciples.

They were all killed, right? Um, For for not doing what the state wanted them to do. Yeah. Um, However, Two thousand years later. I for one am immensely encouraged and thankful that it failed horribly, right? Amen. Telos goes beyond your own life. That's what I would say, right? And, So we look at circumstances, it might happen now.

As in, like, miserable failures, not knowing that. Indeed, God intends for those things to be used in the ancientious or Millennia later. Um, so you your comment is Yeah. So I think there's

a reason why it's second and again these are not merely in sequence but actually I would say importance.

Uh, we must ask first and Prime and in our main consideration is what does God say? Um, what the end is is an important thing to consider. Um but the prime question is what does God say? Yeah and I think those men I'm very grateful as well because for us, Uh, Western Europeans, even further west.

Who are? Currently. Living in the faith delivered, by those men who are further east, you know, that's pretty pretty amazing. It's pretty incredible to sit here. Four thousand, how many miles away, five six thousand miles away because they decided to disobey, but to obey higher authority. So the end of what they did.

Of course was obeying God. Yes, I understand that's money. Scary and interesting. It happened in our extended family. Last year, some cousins of ours do Street preaching, which I think is great. But one of these people, like I said, my wife's cousin who I love and admire very much, his boldness, and his testimony and everything.

I don't know that he was being proven at one point because he it's one thing to preach the gospel to do it in a incredible Public Square or something. But Teach made the decision to go to basically a gay pride event. And, He was talking with this group at their booth and they asked him to leave.

I wasn't there. But this is his testimony that he's given me and he ended up being arrested and then he ended up having to case acquitted. So, that all worked out fine. But that doesn't prove that what he was doing, he lies. And I think that he was almost inviting trouble in some ways.

Yeah. I think one thing if a civil magistrates is confronting you I got a point in saying disavow, Jesus Christ. That might be. It's time to die. They actually even gave him the option to not be arrested. They were looking to be. They were like, let's just, you know, and he decided not to.

Yeah, I mean, so I think that'd be under the personal situation, right? Though, the situationalism in the, in the personalism that he mentioned, sorry in the mic, uh, situationalism and personalism that, that Dr, Kaiser outlined. I think that would be in that. Um, I may I I don't know.

It's a hard one. If I may. I obviously not knowing the system. The situation is intimately. I dare say that there is Usually a parade or some kind of event like that would happen on public ground. So, so you have those kinds of laws that would protect you in those situations.

Also rebuking a group of Abominators who if given the opportunity and the influence would undo, you know, you with with no problem. No, no second thought about it. So, I don't categorically see, a problem with opposing, a gay pride. I screamed Christ as King the entire time. I saw one of those Abominator floats at Art and I told them and everybody around me started, kind of yelling it with me and saying, yeah, kind of thing.

I'm not sure they join me on a chant, but they all, you know, kind of were very clearly trying to Yeah, yeah that's this is not, this is not great. We're not proving this, a general disapproval gathered around me. So oftentimes I find that those I I again I all I'd say is I wouldn't categorically disagree with going to that kind of event and making your voice known.

Come, what may? We saw the smoke. Christmas parade. Christmas parade downtown. And I just I just I saw him and I couldn't I just, he was like, how do I Sum up you're not welcome here in Christ's name. You know? And I was like no, you may not. You know.

Yeah. So um Probably wasn't sufficient. But it certainly, I'm a moment of of a moment of thought in the middle of a parade was all, I had, you know, So um, see I uh so as far as the um, Tealiology thing the end. Yeah. So considering the the Telos considering the end is not pragmatism.

That's what I would say, because, right? Because a pragmatist today. Would say let's not have uh let's not get rid of female deacons because lots of people would leave the church. It's a very sad idea that an officer of the church would think that way. So I would say that.

Yeah, really glad the apostles didn't think like that that they thought. No, the end of this is obeying God and and it's worth the death and the suffering of my wife and the suffering of my kids possible, the death of my wife and kids, right? Like you're Christians who've looked fat in the eye and said, yes.

What? Saith the Lord? And that's the question, right? So, so, yes, I would agree that uh, certainly we can't con complete those two, but we do still have to consider Um, That the end of whatever it is. Saying that tell, Always is in support of the first one. Yeah, everything is in light of the first time.

Yeah, it, you know what you've actually made me rethink this. I I dare say it could be this kind of fiddly, but if we're getting there, um I dare say the first one should be in a different category. Like I said, it's not merely first, it's prime, it's, this is beyond.

This is the one that stands above all of them that actually will decide and possibly overrule some of them. What's the situation look like? Are you going to lose? So like I said, there's there's a situation where the ten thousand men go up against the 20, 000 men and you know, The women and children are treating.

Here we go. Sounds like 10, 000 men are gonna die today. We're going. We're going out. You know, let's say at the Lord was the Lord's Faith, the manner there to protect you. It sounds like, you know what you're doing. Um, so there are times when that that King would still go up against the 20 000.

Um, and then there and you know, that's why I think the the passage in Luke does leave it, he doesn't say, he doesn't go up against The the army but rather he's what who doesn't consider? Maybe I ought a suit for peace and say. Let's go talk to this guy, you know, but then there are moments, uh, And the end is in view and situation is clear.

And the people here dealing with are clear, but yet the Lord Uh, what the Lord says stands Prime. And first and we Kind of saying, well, That's that, you know. So so yeah that being Prime is an important part of it, for sure. If I may just get through the rest of this real quick, I've got about two minutes.

It is a wonderful little interpretive method. I would recommend that you go through it, he has some further questions here that would be worth uh your time looking through. Thumb, as far as. Yeah, those those four categories. So, Um four things that will kill your resistance efforts Pride Zeal without knowledge autonomy from Authority and fear.

Pride, of course, is one of those again, we see red-pilled people all the time. Uh, the Manisphere, I don't know what YouTube thinks I am but they seem to want me to advertise this kind of thing to me. It's very common. I'm going, I don't know who you think I am.

I don't get down with this but but, but they always advertise this to me. I'm going, no, not not that guy, you know. So pride is what fuels a lot of the, the different resistance efforts, uh,

Compass in our modern context, and a lot of the kind of silly resistance efforts of past days, I look at John Brown, um, the murderous man who decided to To and I think Pride had a lot to do with that.

I think Pride absolutely will kill. Um, any Godly there won't be a reason. He won't be Godly resistance. For God, opposes those, what a terrifying thing to know, going into a battle of supposed resistance opposition. And there you are operating in Pride and and who's opposing you at that moment.

God, you know, oh, this this is not gonna go well and it didn't for John Brown, God be praised. In one situation where that was very quickly. Put down Zeal without knowledge. Zeal without knowledge, reminds me of me. Oftentimes It reminds me of young, man. The the Zeal of a young man, God be praised, a wonderful thing.

Lots of zeal and power and strength, and and forward inertia yet, oftentimes without knowledge. And that's where those older men. Help to temper. Oftentimes, these are just an analogy, but I do think that's oftentimes, where she sees you without knowledge. Young man is very zealous yet. Uh, is not so wise or not so knowledgeable.

So, um, knowledge is an important thing to have autonomy from Authority. This is a Libertarian um, kind of kind of idea, right? Autonomous Authority is the only Authority is me. And the only Authority is is that I am autonomous. I'm supposed suppose liberated but I would quote. AW pink I think I have previously.

Liberty is not the ability to do anything we want, but rather excuse me, it's not the freedom to do anything we want, but rather the ability to do what we ought. Um, so yeah, autonomy from Authority is, is silly. It's a category that literally doesn't exist. It's like saying, um, Something's not a color, everything is a color, there's, there's no neutrality in color.

It's like, you know, I always tell people, you can either go left right, forward, backward up down or stay still either way. You're making a decision as to where to go. And if your decision is not go anywhere, you're still deciding where to go. Um, so again, there's no neutrality, there's no autonomy from Authority, it doesn't happen, it just doesn't exist in nature.

God didn't create the world like that you were existing in God's world. Autonomous Authority should not be the desire to get to fight a tyrant, okay? And fear. Without not fear. Um, this is not talking about like, being afraid of snakes, because you should be afraid of some snakes.

That's a wise, and good thing. People say, they're not afraid of heights. Well, I don't have that fear. I'm like, really because you should because they'll kill you. And that's a good thing for you to be afraid of. That's not the kind of fear he's talking about. Um obviously you should fear certain things that are legitimate threat um to your well-being.

But um, but rather operating out of fear, not out of faith. Using this interpretive method, kind of going, what does God say? Um, I'm going into battle knowing I'll lose. I'm fearing It's going to hurt, you know, well you know, that kind of thing. But I know that that operating with faith is is really God would have.

God have us operate out of I think I've I think we finished the book here. Uh this will be my my last week on this book. There are a few things I did skip over rather quickly. Um, um, and I won't apologize for those because I did it intentionally but, um, if I'd love to talk any further, but we need to pray and go worship God.

Let's pray. God our gracious. God our heavenly father. You call us to yourself. Now on the public worship to do something much better than a lecture on on a merely temporal circumstances. And these uh these things which are wise and good and wonderful to talk about and think about.

But Lord, you cost yourself and worship as your very own people by the very blood of your son. To give yourselves to us at your table. That we might sing to you and Praise, You Lord, with our hearts and our minds, what, our minds chew on these things, these truths, but not at all, be distracted by them in worship.

Um, that the thought of tyranny would would be a Thought of what, what, what if kind of scenarios would not be in our minds? That would not distract us from those things, which are prime and most important. As we just spoke about the God, what you say is prime, what you say is most important, when you say, overarches all things.

So if a supposed wisdom or supposed pragmatism,

Go with our Prime with the main objective, just pleasing, you Lord. God, would you give each of us a vigor strength? Attentive Minds. Um, to worship you as we are in Jesus name, amen.