

*Resisting the Government: Can it be done with out sin?*  
- Roy Timpe

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In 1637 Jenny Geddes yelled “will you say the mass in my ear?” and threw her stool at a minister who was complying with the King's order to use the Common Book of Prayer in the Scottish churches. Her action started a riot.

Corrie Ten Boom: radio interview.

According to Eric Voegelin, the Nazi's often quoted Romans 13 to Evangelical and Catholic members of the resisters who often folded .

Define terms:

- 1.civil magistrate:
- 2.lesser magistrate:
- 3.unilateral action:

The two ends of the spectrum in responding to a tyrannical magistrate:

- 1.Unilateral action (Jenny 1637)
- 2.Fold up and obey (Occupied Holland 1940's)

## **Romans 13**

<sup>1</sup>Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God.

<sup>2</sup>Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. <sup>3</sup>For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. <sup>4</sup>For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. <sup>5</sup>Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience. <sup>6</sup>This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing.

Verse 2 “he who rebels against the authority is rebelling against what God has instituted” you can see why Christians in Holland may just fold up, but what would Jenny say if we confronted her on Romans 13.

Jenny: <sup>4</sup>For he is God's servant to do you good.

- 1.This King (Charles Stuart i.e. Charles 1<sup>st</sup>) is head of both Church and State.
- 2.He has a duty to keep the Church pure, but he commands the Church to use popish liturgy that obscures the gospel.
- 3.Jenny would likely say, "He's not the magistrate described in Romans 13. Therefore, I threw my stool."

Jenny was not alone in her rebellion against Charles I. She was joined by most of Scotland. The English Parliament (populated by many puritans) ended up fighting a civil war with Charles, and finally found him guilty of treason and put him to death. Charles believed that God made him king, and he was answerable only to God. Parliament believed that they and the King had a duty to protect the rights of the common people. They concluded that Charles was a danger to those rights. How is it that Christians who believed Romans 13 could put their own king on trial to protect their rights?

First let's take a quick look at rights theory, and why we have rights.

#### 1.Government Instituted:

- 1.God's covenant with Noah instituted government. Here the civil magistrate is given the sword.
- 2.Gen 9:6 "Whoever sheds man's blood, By man his blood shall be shed, For in the image of God, He made man."

#### 1.Property rights are the foundation of all our modern rights.

##### 1.Example of Privacy

1.Property rights in the Bible. Property is stewardship (i.e. if someone steals your car, they usurp your stewardship over that car.)

- 1.Year 1000 Franciscans & Dominicans debate property rights
- 2.Franciscan Position: Stealing & Coveting are all sins caused by property. Private property is the cause of much sin, and we would be better off without it.
- 3.Dominican observed that Gen 1:28 states <sup>28</sup>"And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth." The word for dominion has the same derivation as property. God gave man the right to be a steward of property BEFORE the fall.
- 4.Nearly everywhere in the Bible Property rights are affirmed.
- 5.Stewardship over an ox that gores: **Exodus 21** <sup>28</sup>"When an ox gores a man or a woman to death, the ox shall be stoned, and its flesh shall not be eaten, but the

owner of the ox shall not be liable. <sup>29</sup>But if the ox has been accustomed to gore in the past, and its owner has been warned but has not kept it in, and it kills a man or a woman, the ox shall be stoned, and its owner also shall be put to death.

6. In Acts 5 Christians were living in a voluntary commune. Listen to the condemnation of Ananias. **Acts 5** <sup>1</sup>Now a man named Ananias, together with his wife Sapphira, also sold a piece of property. <sup>2</sup>With his wife's full knowledge he kept back part of the money for himself, but brought the rest and put it at the apostles' feet. <sup>3</sup>Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? <sup>4</sup>Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God." Peter affirms Ananias' stewardship over his property.

7. In fact stewardship over property is affirmed so many places in the Bible, it is far easier to cite the passages that interfere with absolute stewardship over property. **Deuteronomy 22** <sup>8</sup>"When you build a new house, you shall make a parapet for your roof, that you may not bring the guilt of blood upon your house, if anyone should fall from it. **Leviticus 19** <sup>9</sup>"When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. <sup>10</sup>And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God. <sup>11</sup>"You shall not steal;

## 1. The Civil Magistrate is bound by a covenant

1. All of Israel's kings entered into a covenant with the people.

2. Saul: **1 Samuel 12** <sup>14</sup>If you will fear the LORD and serve him and obey his voice and not rebel against the commandment of the LORD, and if both you and the king who reigns over you will follow the LORD your God, it will be well. <sup>15</sup>But if you will not obey the voice of the LORD, but rebel against the commandment of the LORD, then the hand of the LORD will be against you and your king.

3. David: **2 Samuel 5** <sup>3</sup>So all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the LORD, and they anointed David king over Israel.

4. Pagan rulers do not have absolute authority. They too are bound by a type of covenant. **John 19** <sup>9</sup> He (*Pilate*) entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. <sup>10</sup>So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?" <sup>11</sup>Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."

1.The magistrate is ordained by God & made magistrate by the people.

1.David is chosen by God to be king, but does not function as king for years until he has entered into a covenant with the people.

2.1 Samuel 16 David is anointed by Samuel to be king.

3.1 Samuel 24 David spares Saul's life and treats him as king, despite Saul's attempts to kill him. David's own men even encourage him to kill Saul.

4.In spite of being anointed by Samuel as King, David does not function as king until 2 Samuel 2 (over Judah) and 2 Samuel 5 (over all Israel) after he has entered into covenants with the people.

1.Obedience in Romans 13 & 1 Peter 2:13-17 is not absolute .

1.If the civil magistrate orders you to violate God's law, we have clear scriptural direction to disobey.

2. **Acts 5** <sup>27</sup>Having brought the apostles, they made them appear before the Sanhedrin to be questioned by the high priest. <sup>28</sup>"We gave you strict orders not to teach in this name," he said. "Yet you have filled Jerusalem with your teaching and are determined to make us guilty of this man's blood." <sup>29</sup>Peter and the other apostles replied: "We must obey God rather than men!"

1.What can we learn from Athaliah?

•Quick recap so far:

•All magistrates are ordained by God, and intended to be ministers for good.

•All magistrates have certain responsibilities to the people.

•We are not obliged to obey magistrates that command us to violate God's law, but we are obliged to suffer any consequences.

•Summary of our main text:

•Athaliah is the “Queen Mother” Her son (the King) dies in battle, she seizes power by killing all the heirs to the throne.

•Joash is spared and lives in the Temple for 6 years under the mentor-ship of the high priest Jehoiada.

•At age 7 Joash is made king. Jehoiada & the Levites protect the people from Athaliah's rule by saving Joash, and putting Athaliah to death when she tries to stop Joash from becoming king.

- They are blessed with 40 years of good government under Joash with Jehoiada's counsel.
- Jehoiada dies, Joash starts idol worship. Zechariah (Jehoiada's son) condemns the idol worship. Joash has him killed.
- Zabad & Jehozabad are upset by the murder of Zechariah and the idol worship. They assassinate Joash.
- Zabad & Jehozabad are put to death by Joash's successor Amaziah (who is worse than Joash)
- Jehoiada's action is an intercession to protect the people from Athaliah's tyranny.
  - The Levites are armed and only kill Athaliah when she tries to stop the coronation of the king.
  - Throughout Jehoiada's action the proper function of government was not threatened, and there was no danger of anarchy.
- Contrast Zabad & Jehozabad's action:
  - Their heart was in the right place. They wanted good Godly government.
  - Their assassination was a unilateral act of a couple of individuals. It risked anarchy, and was lawless.
- Note: nowhere in scripture do we have God's commentary that Jehoiada's action was good and Zabad & Jehozabad's action sinful. All we have is that Jehoiada's action resulted in 40 years of good government, and the unilateral action of a couple of well-meaning guys did no good whatsoever.

## 1. The two ends of the spectrum and the middle.

### 1. Unquestioning Obedience:

- In its most extreme form this would not allow for the disobedience shown by Peter in Acts 5.
- Does this allow for "Discipling the nations" in Matt 28:18-20 <sup>18</sup>And Jesus came and said to them, "All authority in heaven and on earth has been given to me. <sup>19</sup>Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>20</sup>teaching them to observe all that I have commanded you.
- It seems the Church would have a negligible effect on public policy and culture.

## 1.Unilateral Action:

- Reasons since Rom 13:4 says, “For he is God's servant to do you good” therefore Romans 13 does not apply to a magistrate with bad public policy.
- Problems:
  - All magistrates this side of the second coming will have some bad public policy. The unilateral action idea effectively negates Romans 13 & 1 Peter 2:13-17
  - Romans 13 & 1 Peter 2:13-17 were written under very ungodly magistrates. Nero & the other emperors were and are repugnant rulers. Are we to believe that Romans 13 & 1 Peter 2:13-17 did not apply to the immediate audience for those epistles?
  - If anyone had the grounds for unilateral action it was David against Saul. He had been told by God's prophet that he would rule as king. Saul was seeking his life, and David had the opportunity to kill Saul twice, but David never killed Saul. David never stopped respecting Saul's kingship.
  - Unilateral action allows individuals to judge the civil magistrate on nearly any ground and disobey. It was not Jenny Geddes place to throw the stool, but it was the place of the clergy to disobey Charles I orders that would cloud the presentation of the gospel.

## 1.The lesser Magistrates:

- Calvin articulated this doctrine in his 1569 “Institutes of the Christian Religion”  
“But whatever may be thought of the acts of the men themselves, the Lord by their means equally executed his own work, when he broke the bloody scepters of insolent kings, and overthrew their intolerable dominations. Let princes hear and be afraid; but let us at the same time guard most carefully against spurning or violating the venerable and majestic authority of rulers, an authority which God has sanctioned by the surest edicts, although those invested with it should be most unworthy of it, and, as far as in them lies, pollute it by their iniquity. Although the Lord takes vengeance on unbridled domination, let us not therefore suppose that that vengeance is committed to us, to whom no command has been given but to obey and suffer. **I speak only of private men. For when popular magistrates have been appointed to curb the tyranny of kings**, (as the Ephori, who were opposed to kings among the Spartans, or Tribunes of the people to consuls among the Romans, or Demarchs to the senate among the Athenians; and, perhaps, there is something similar to this in the power exercised in each kingdom by the three orders, when they hold their primary diets.) So far am I from forbidding these officials to check the undue license of kings, that **if they connive at kings when they tyrannize and insult over the humbler of the people, I affirm that their dissimulation is not free from nefarious perfidy, because they fraudulently betray the liberty of the people, while knowing that, by the ordinance of God, they are its appointed guardians.**”

1.How the lesser magistrate doctrine has been used in history.

- Parliament opposing Charles I in the 1640s
  - Calvin's writings had some 70 years to percolate into the culture.
  - In 1644 these Puritans in Parliament abolished the Star Chamber (in so doing they, for the first time in English law, acknowledged our right not to be compelled to give evidence against ourselves) Note: It took > 1000 years for the gospel to impact English culture to the point that you couldn't be tortured to give evidence against yourself. Discipling the nations takes time, and we are always only one generation away from starting over.
  - They put to rest the notion of the king having the absolute type of power that Pilate seemed to think he had over Jesus.
  - In 1658 the monarchy was restored, but Charles II never had the power the kings before him had.
- 1688 Parliamentarians intercede against King James II of England. They invite William III and Mary to ascend to the throne. Catholic James II was a danger to the liberty of the people in his role as head of Church and state. Up until this time, the doctrine of the lesser magistrates had been taught in colleges in Scotland and England. Interestingly William III (who owes his power to this doctrine) uses his power of appointment to appoint professors that agree not to teach the doctrine.
- Continental Congress opposing George III in 1776
  - People in England called this the Puritan revenge for 1658.

#### 1. What does this mean for us today?

- Small intercessions could occur at any level of government, but the most logical level to intercede on our behalf is the state (i.e. the governor and legislature)
- It is in our long term interest to have good people in office at all levels.
- We need to vote in primaries. Often by November the choice is narrowed down to the lesser of two evils.
- We must pray for and obey these magistrates. We need to oppose bad public policy, and be prepared to disobey if the magistrate asks us to violate God's commands.

#### 1. Why do we have tyrants?

- In the Old Testament, God gave the people bad rulers to punish them for their unrighteousness. Psalm 2 states:

<sup>1</sup> Why do the nations rage

and the peoples plot in vain?

<sup>2</sup>The kings of the earth set themselves,  
and the rulers take counsel together,  
against the LORD and against his Anointed, saying,

<sup>3</sup>"Let us burst their bonds apart  
and cast away their cords from us."

<sup>4</sup>He who sits in the heavens laughs;  
the Lord holds them in derision.

<sup>5</sup>Then he will speak to them in his wrath,  
and terrify them in his fury, saying,

<sup>6</sup>"As for me, I have set my King  
on Zion, my holy hill."

<sup>7</sup>I will tell of the decree: The LORD said to me, "You are my Son;  
today I have begotten you.

<sup>8</sup>Ask of me, and I will make the nations your heritage,  
and the ends of the earth your possession.

<sup>9</sup>You shall break them with a rod of iron  
and dash them in pieces like a potter's vessel."

<sup>10</sup>Now therefore, O kings, be wise;  
be warned, O rulers of the earth.

<sup>11</sup> Serve the LORD with fear,  
and rejoice with trembling.

<sup>12</sup> Kiss the Son,

lest he be angry, and you perish in the way,

for his wrath is quickly kindled.

Blessed are all who take refuge in him.

- Real tyranny always starts with idolatry.
  - They place government in the role of Messiah.
  - Rather than limit the use of the sword to punish the wrong doer, they promise to use the sword to improve or perfect man and eliminate the curse for sin.
  - Contrast:
    - God: Gen 3:19 “By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”
    - Marx “From each according to his ability, to each according to his need.”
  - They always promise to usher in a millennial utopia. They do not understand that there is no such thing as a free lunch, until the marriage feast of the Lamb.
  - Since they are powerless to change men's hearts they ALWAYS fail. The only tool they have is the sword, and it's not the right tool for the job.
- We live in a representative democracy. Until the people of our country “Kiss the Son” we are in peril of bad government, and how can they call on him to save them unless they believe in him? And how can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them?
- It is in our interest to have Christians as lesser magistrates, but real change happens in the hearts of our countrymen and real change starts with God's people proclaiming the gospel & discipling the nations.
  - Remember the puritan Parliament's abolition of the Star Chamber in 1644 that eliminated the government's ability to torture you to get evidence against you. Where did the real change come from?
  - Wycliffe's translation & the Lollards in 1384, John Huss dieing for the gospel in 1415. The gospel breaking out in Europe in 1517 with Luther. Tyndale's translation in 1524. Calvin's Institutes popularizing the lesser magistrates in 1569. God drawing enough men to Himself that you could have a puritan Parliament in 1644.

- Real change starts in the Church.

## **Romans 13**

<sup>1</sup>Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. <sup>2</sup>Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves. <sup>3</sup>For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. <sup>4</sup>For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. <sup>5</sup>Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience. <sup>6</sup>This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing. <sup>7</sup>Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor. <sup>8</sup>Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law. <sup>9</sup>The commandments, "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet," and whatever other commandment there may be, are summed up in this one rule: "Love your neighbor as yourself." <sup>10</sup>Love does no harm to its neighbor. Therefore love is the fulfillment of the law.

## **Genesis 9**

<sup>6</sup>"Whoever sheds man's blood,  
By man his blood shall be shed,  
For in the image of God, He made man.

## **Genesis 1**

<sup>28</sup>And God blessed them. And God said to them, "Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth."

## **Exodus 21**

<sup>28</sup>"When an ox gores a man or a woman to death, the ox shall be stoned, and its flesh shall not be eaten, but the owner of the ox shall not be liable. <sup>29</sup>But if the ox has been accustomed to gore in the past, and its owner has been warned but has not kept it in, and it kills a man or a woman, the ox shall be stoned, and its owner also shall be put to death.

## **Acts 5**

<sup>1</sup>Now a man named Ananias, together with his wife Sapphira, also sold a piece of property.

<sup>2</sup>With his wife's full knowledge he kept back part of the money for himself, but brought the rest and put it at the apostles' feet.

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## **Deuteronomy 22**

<sup>8</sup>"When you build a new house, you shall make a parapet for your roof, that you may not bring the guilt of blood upon your house, if anyone should fall from it.

## **Leviticus 19**

<sup>9</sup>"When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. <sup>10</sup>And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God. <sup>11</sup>"You shall not steal; . . . .

## **1 Samuel 12**

<sup>14</sup>If you will fear the LORD and serve him and obey his voice and not rebel against the commandment of the LORD, and if both you and the king who reigns over you will follow the LORD your God, it will be well. <sup>15</sup>But if you will not obey the voice of the LORD, but rebel against the commandment of the LORD, then the hand of the LORD will be against you and your king.

## **2 Samuel 5**

<sup>3</sup>So all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the LORD, and they anointed David king over Israel.

## **John 19**

<sup>9</sup> He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. <sup>10</sup>So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?" <sup>11</sup>Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin."

## 2 Chronicles 22

<sup>10</sup>When Athaliah the mother of Ahaziah saw that her son was dead, she proceeded to destroy the whole royal family of the house of Judah. <sup>11</sup> But Jehosheba, the daughter of King Jehoram, took Joash son of Ahaziah and stole him away from among the royal princes who were about to be murdered and put him and his nurse in a bedroom. Because Jehosheba, the daughter of King Jehoram and wife of the priest Jehoiada, was Ahaziah's sister, she hid the child from Athaliah so she could not kill him. <sup>12</sup> He remained hidden with them at the temple of God for six years while Athaliah ruled the land.

## 2 Chronicles 23

<sup>1</sup> In the seventh year Jehoiada showed his strength. He made a covenant with the commanders of units of a hundred: Azariah son of Jeroham, Ishmael son of Jehohanan, Azariah son of Obed, Maaseiah son of Adaiah, and Elishaphat son of Zicri. <sup>2</sup> They went throughout Judah and gathered the Levites and the heads of Israelite families from all the towns. When they came to Jerusalem, <sup>3</sup> the whole assembly made a covenant with the king at the temple of God.

Jehoiada said to them, "The king's son shall reign, as the LORD promised concerning the descendants of David. <sup>4</sup> Now this is what you are to do: A third of you priests and Levites who are going on duty on the Sabbath are to keep watch at the doors, <sup>5</sup> a third of you at the royal palace and a third at the Foundation Gate, and all the other men are to be in the courtyards of the temple of the LORD. <sup>6</sup> No one is to enter the temple of the LORD except the priests and Levites on duty; they may enter because they are consecrated, but all the other men are to guard what the LORD has assigned to them. <sup>7</sup> The Levites are to station themselves around the king, each man with his weapons in his hand. Anyone who enters the temple must be put to death. Stay close to the king wherever he goes."

<sup>8</sup> The Levites and all the men of Judah did just as Jehoiada the priest ordered. Each one took his men—those who were going on duty on the Sabbath and those who were going off duty—for Jehoiada the priest had not released any of the divisions. <sup>9</sup> Then he gave the commanders of units of a hundred the spears and the large and small shields that had belonged to King David and that were in the temple of God. <sup>10</sup> He stationed all the men, each with his weapon in his hand, around the king—near the altar and the temple, from the south side to the north side of the temple.

<sup>11</sup> Jehoiada and his sons brought out the king's son and put the crown on him; they presented him with a copy of the covenant and proclaimed him king. They anointed him and shouted, "Long live the king!"

When Athaliah heard the noise of the people running and cheering the king, she went to them at the temple of the LORD. <sup>13</sup> She looked, and there was the king, standing by his pillar at the entrance. The officers and the trumpeters were beside the king, and all the people of the land were rejoicing and blowing trumpets, and singers with musical instruments were leading the praises. Then Athaliah tore her robes and shouted, "Treason! Treason!"

<sup>14</sup> Jehoiada the priest sent out the commanders of units of a hundred, who were in charge of the troops, and said to them: "Bring her out between the ranks and put to the sword anyone who follows her." For the priest had said, "Do not put her to death at the temple of the LORD."

<sup>15</sup> So they seized her as she reached the entrance of the Horse Gate on the palace grounds, and there they put her to death.

<sup>16</sup> Jehoiada then made a covenant that he and the people and the king would be the LORD's people. <sup>17</sup> All the people went to the temple of Baal and tore it down. They smashed the altars and idols and killed Mattan the priest of Baal in front of the altars.

<sup>18</sup> Then Jehoiada placed the oversight of the temple of the LORD in the hands of the priests, who were Levites, to whom David had made assignments in the temple, to present the burnt offerings of the LORD as written in the Law of Moses, with rejoicing and singing, as David had ordered. <sup>19</sup> He also stationed doorkeepers at the gates of the LORD's temple so that no one who was in any way unclean might enter.

<sup>20</sup> He took with him the commanders of hundreds, the nobles, the rulers of the people and all the people of the land and brought the king down from the temple of the LORD. They went into the palace through the Upper Gate and seated the king on the royal throne, <sup>21</sup> and all the people of the land rejoiced. And the city was quiet, because Athaliah had been slain with the sword.

## **2 Chronicles 24**

1 Joash was seven years old when he became king, and he reigned in Jerusalem forty years. His mother's name was Zibiah; she was from Beersheba. 2 Joash did what was right in the eyes of the LORD all the years of Jehoiada the priest. . . . .<sup>17</sup> After the death of Jehoiada, the officials of Judah came and paid homage to the king, and he listened to them. <sup>18</sup> They abandoned the temple of the LORD, the God of their fathers, and worshiped Asherah poles and idols. Because of their guilt, God's anger came upon Judah and Jerusalem. <sup>19</sup> Although the LORD sent prophets to the people to bring them back to him, and though they testified against them, they would not listen.

<sup>20</sup> Then the Spirit of God came upon Zechariah son of Jehoiada the priest. He stood before the people and said, "This is what God says: 'Why do you disobey the LORD's commands? You will not prosper. Because you have forsaken the LORD, he has forsaken you.' "

<sup>21</sup> But they plotted against him, and by order of the king they stoned him to death in the courtyard of the LORD's temple. <sup>22</sup> King Joash did not remember the kindness Zechariah's father Jehoiada had shown him but killed his son, who said as he lay dying, "May the LORD see this and call you to account." . . . . .<sup>25</sup> When the Arameans withdrew, they left Joash severely wounded. His officials conspired against him for murdering the son of Jehoiada the priest, and they killed him in his bed. . . . .<sup>26</sup> Those who conspired against him were Zabad, son of Shimeath an Ammonite woman, and Jehozabad

## **2 Chronicles 25**

<sup>1</sup> Amaziah was twenty-five years old when he became king, and he reigned in Jerusalem twenty-nine years. His mother's name was Jehoaddin; she was from Jerusalem. <sup>2</sup> He did what was right in the eyes of the LORD, but not wholeheartedly. <sup>3</sup> After the kingdom was firmly in his control, he executed the officials who had murdered his father the king.

## **Acts 5**

<sup>27</sup> Having brought the apostles, they made them appear before the Sanhedrin to be questioned

by the high priest. <sup>28</sup>"We gave you strict orders not to teach in this name," he said. "Yet you have filled Jerusalem with your teaching and are determined to make us guilty of this man's blood."

<sup>29</sup>Peter and the other apostles replied: "We must obey God rather than men!"

## **1 Samuel 16**

<sup>1</sup>The LORD said to Samuel, "How long will you grieve over Saul, since I have rejected him from being king over Israel? Fill your horn with oil, and go. I will send you to Jesse the Bethlehemite, for I have provided for myself a king among his sons." <sup>2</sup>And Samuel said, "How can I go? If Saul hears it, he will kill me." And the LORD said, "Take a heifer with you and say, 'I have come to sacrifice to the LORD.'" <sup>3</sup>And invite Jesse to the sacrifice, and I will show you what you shall do. And you shall anoint for me him whom I declare to you." <sup>4</sup>Samuel did what the LORD commanded and came to Bethlehem. The elders of the city came to meet him trembling and said, "Do you come peaceably?" <sup>5</sup>And he said, "Peaceably; I have come to sacrifice to the LORD. Consecrate yourselves, and come with me to the sacrifice." And he consecrated Jesse and his sons and invited them to the sacrifice.

<sup>6</sup>When they came, he looked on Eliab and thought, "Surely the LORD's anointed is before him." <sup>7</sup>But the LORD said to Samuel, "Do not look on his appearance or on the height of his stature, because I have rejected him. For the LORD sees not as man sees: man looks on the outward appearance, but the LORD looks on the heart." <sup>8</sup>Then Jesse called Abinadab and made him pass before Samuel. And he said, "Neither has the LORD chosen this one." <sup>9</sup>Then Jesse made Shammah pass by. And he said, "Neither has the LORD chosen this one." <sup>10</sup>And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, "The LORD has not chosen these." <sup>11</sup>Then Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but behold, he is keeping the sheep." And Samuel said to Jesse, "Send and get him, for we will not sit down till he comes here." <sup>12</sup>And he sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. And the LORD said, "Arise, anoint him, for this is he." <sup>13</sup>Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the LORD rushed upon David from that day forward. And Samuel rose up and went to Ramah.

## **1 Peter 2:13-17**

<sup>13</sup>Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, <sup>14</sup>or to governors as sent by him to punish those who do evil and to praise those who do good. <sup>15</sup>For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. <sup>16</sup>Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. <sup>17</sup>Honor everyone. Love the brotherhood. Fear God. Honor the emperor.

## 1 Samuel 24

<sup>1</sup>When Saul returned from following the Philistines, he was told, "Behold, David is in the wilderness of Engedi." <sup>2</sup>Then Saul took three thousand chosen men out of all Israel and went to seek David and his men in front of the Wildgoats' Rocks. <sup>3</sup>And he came to the sheepfolds by the way, where there was a cave, and Saul went in to relieve himself. Now David and his men were sitting in the innermost parts of the cave. <sup>4</sup>And the men of David said to him, "Here is the day of which the LORD said to you, 'Behold, I will give your enemy into your hand, and you shall do to him as it shall seem good to you.'" Then David arose and stealthily cut off a corner of Saul's robe. <sup>5</sup>And afterward David's heart struck him, because he had cut off a corner of Saul's robe. <sup>6</sup>He said to his men, "The LORD forbid that I should do this thing to my lord, the LORD's anointed, to put out my hand against him, seeing he is the LORD's anointed." <sup>7</sup>So David persuaded his men with these words and did not permit them to attack Saul. And Saul rose up and left the cave and went on his way.

<sup>8</sup>Afterward David also arose and went out of the cave, and called after Saul, "My lord the king!" And when Saul looked behind him, David bowed with his face to the earth and paid homage. <sup>9</sup>And David said to Saul, "Why do you listen to the words of men who say, 'Behold, David seeks your harm'?" <sup>10</sup>Behold, this day your eyes have seen how the LORD gave you today into my hand in the cave. And some told me to kill you, but I spared you. I said, 'I will not put out my hand against my lord, for he is the LORD's anointed.'