Sermon Title: Rebel with a Cause
Scripture: 1 Peter 2.13-20 (LSB)
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Three arenas or spheres where God has established authority.

1. **The Church**

2. **The Family**

3. **The Marketplace** – The world systems (Work / Government)

Things to keep in mind about the arenas of authority:
1. God is sovereign and above all. (trinity)
2. The authority in the three different arenas is to stay in their arena.
3. All authority is God placed.
4. Not all authority is Godly.

A Review of 1 Peter

2 Peter 2.11-12 (LSB)
11 Beloved, I urge you as sojourners and exiles to abstain from fleshly lusts which wage war against the soul, 12 by keeping your conduct excellent among the Gentiles, so that in the thing which they slander you as evildoers, they may because of your good works, as they observe *them*, glorify God in the day of visitation.

    1. A Rebellion with a _____.

1 Peter 2:13-15 (LSB)
13 Be subject for the sake of the Lord to every human institution, whether to a king as the one in authority, 14 or to governors as sent by him for the punishment of evildoers and the praise of those who do good. 15 For such is the will of God that by doing good you may silence the ignorance of foolish men.

1 Peter 2:16-17 (LSB)
16 [Act] as free people, and do not use your freedom as a covering for evil, but [use it] as slaves of God. 17 Honor all people, love the brethren, fear God, honor the king.

2. **Rebellion through _____ and _____.**

1 Peter 2:18-20 (LSB)
18 Servants, be subject to your masters with all fear, not only to those who are good and considerate, but also to those who are crooked. 19 For this [finds] favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unrighteously. 20 For what credit is there if, when you sin and are harshly treated, you endure? But if when you do good and suffer [for it], you endure, this [finds] favor with God.

3. **Rebellion through _____ _____.**

Application:

1. **As Christians we are to be good _____.**

2. We have a _____ to stand up for those being persecuted.

3. We must _____ God's law over all authorities.

Additional Scripture & Reading:

Romans 13:1-14 (LSB)
1 Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist have been appointed by God. 2 Therefore whoever resists that authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. 3 For rulers are not [a cause of] fear for good behavior, but for evil. Do you want to have no fear of that authority? Do what is good, and you will have praise from the same; 4 for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword in vain, for it is a minister of God, an avenger who brings wrath on the one who practices evil. 5 Therefore it is necessary to be in subjection, not only because of that wrath, but also because of conscience. 6 For because of this you also pay taxes, for [rulers] are servants of God, devoting themselves to this very thing. 7 Render to all what is due them: tax to whom tax [is due]; custom to whom custom; fear to whom fear; honor to whom honor. 8 Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled [the] law. 9 For this, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," and if there is any other commandment, it is summed up in this word, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." 10 Love does not work evil against a neighbor; therefore love is the fulfillment of [the] Law. 11 And [do] this, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed. 12 The night is

almost gone, and the day is at hand. Therefore let us lay aside the deeds of darkness and put on the armor of light. 13 Let us walk properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. 14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to [its] lusts.

just war theory.
A moral perspective on war that delineates the criteria under which such combat can be deemed ethically justified or justifiable. Although Cicero may have been the first thinker to articulate a thoroughgoing theory, the Christian attempt to grapple with this idea finds its beginnings in the thought of Augustine. During the barbarian invasion of the Roman Empire, Augustine suggested that even though no war is ever fully just, the reluctant and restricted use of force by Christians might be necessary when charitably defending a neighbor from an assailant, such as the foreign army's attack on Rome. In the wake of Augustine, Christian thinkers devised various versions of the theory. A war is generally considered just if and only if it is waged for a just cause, is motivated by a just intention, comes as the last resort, is pursued by a legitimate governmental authority, has limited ends in view, exempts noncombatants from attack and carries a reasonable hope of success. In the modern age, the debate over just war theory has intensified as weapons of mass destruction made it increasingly difficult to differentiate between combatants and noncombatants, as well as to wage war with reasonable hope of success.

 Stanley J. Grenz and Jay T. Smith, _Pocket Dictionary of Ethics_, The IVP Pocket Reference Series (Downers Grove, IL: InterVarsity Press, 2003), 64–65.

pacifism.
The belief that war is unacceptable, either because war is inherently immoral or because Christians are called to a higher standard of conduct. Some pacifists extend their opposition to war to any killing or violence. For Christian theologians the chief alternative to pacifism has been the just war theory. Pacifism was the dominant view in the early church and is the historic position of such churches as the Mennonites and the Quakers.

 C. Stephen Evans, _Pocket Dictionary of Apologetics & Philosophy of Religion_ (Downers Grove, IL: InterVarsity Press, 2002), 87.