

VI. Laws of Divine Establishment and the Royal Family Honor Code: Argumentation Foments Revolt

dialogismos - “argumentations”

Arndt, William F. and F. Wilber Gingrich. Greek-English Lexicon of the New Testament, s.v. “argumentations”:

1. *thought, opinion, reasoning.*
2. *doubt, dispute, argument.*

Vine, W. E. Expository Dictionary of Biblical Words, s.v. “argumentations”:

an opinion, deliberating, questioning, disputing, doubts.

Liddell, Henry G. and Robert Scott. Greek-English Lexicon, s.v. “argumentations”: debate, argument, discussion

Kittel, Gehard. Theological Dictionary of the New Testament, s.v. “argumentations”:

Matthew 15:19 - out from the stream of consciousness come evil thoughts.

It is striking that the New Testament uses *dialogismos* only in the negative sense of evil thoughts or anxious reflection. This shows how strong is the conviction that the sinful nature of man extends to his thinking and indeed to his very heart.

It can also be used for “*anxious reflection*” or “*doubt.*”

When these anxious reflections, doubts, and evil thoughts are verbalized they become argumentations.

This is when your discontented murmurings are directed from those with whom you agree toward those with whom you disagree.

These are argumentations which are designed to convince your opponents that you are right or recruit those who already agree.

When the argumentation becomes a part of public discourse in which establishment authority is maligned this becomes:

Oxford English Dictionary, s.v. “sedition”:

To promote disloyalty and factious strife against a government or state.

Websters Ninth New Collegiate Dictionary, s.v. “sedition”:

incitement of insurrection against lawful authority

Once public discontent is polarized through sedition the trend is to then actively oppose the lawful authority through:

civil disobedience: This might better be stated “*civilly disobedient.*” Here’s why. According to the **Oxford English Dictionary**, the pertinent words are defined as follows:

Civil: Having proper public or social order; well-ordered; well-governed.

Civility: social order, as distinct from anarchy or disorder. Conformity to the principles of social order; behavior befitting a citizen. Freedom from barbarity. Behavior proper to the intercourse of civilized people; ordinary courtesy or politeness, as opposed to rudeness of behavior.

Disobedience: refusal to obey; violation of a prohibition by acting in defiance of it.

Disobedient: refusing to obey; not observant of authoritative command; breach of prescribed duty.

In view of these definitions, the term “*civil disobedience*” is an oxymoron. To be civil is to observe establishment authority, to obey the law, and to contribute to the maintenance of an orderly society. To be disobedient is to ignore establishment authority, to violate the law, and to contribute to the destruction of an orderly society. Thus, there is no such thing as civil disobedience. This would be more accurately described as being “*civilly disobedient*.”

Once sedition captures the emotions of a group they are easily led into a mob mentality.

Their discontent is based on the view they have been unjustly treated and this is verbalized privately.

Once those of like mind mutually verify the validity of their discontent, they then develop self-righteous indignation and seek to convince others of the injustice through argumentation.

A faction is soon created and, motivated by clique leadership, seditious sentiments are expressed publicly.

Establishment opposition to the crusade results in bitterness leading to anger and hatred toward all who are in authority.

These mental attitude sins crystallize the crusaders into a mob which is easily motivated to seek vindication by the clique's leadership.

Believing themselves to be right and establishment wrong, the mob expresses its arrogance by becoming civilly disobedient.

At this point a number of results may occur:

The crusaders may recruit new followers.

There may be an increase in public sentiment for the crusaders.

Establishment authority is unable to control the disturbance thus encouraging their crusader arrogance.

If, however, establishment stands its ground, the arrogance of the crusaders intensifies to the point that it moves from being civilly disobedient to outright insurrection.

Oxford English Dictionary, s.v. “insurrection”:

The action of rising in arms or open resistance against authority, or governmental restraint.

Ambrose Bierce's Devil's Dictionary has a humorous definition for insurrection which is more accurate than it is funny.

Ambrose Bierce's Devil's Dictionary, s.v. “insurrection”:

Disaffection's failure to substitute misrule for bad government.

However, insurrection not properly dealt with can later reappear in the form of a full-blown revolt: **Oxford English Dictionary, s.v. “revolt”:**

*An instance on the part of subordinates of casting off allegiance or obedience to their rulers or superiors.
The act of revolting; to rise against rulers or constitutional authority.*

If a revolt is successful then a revolution has occurred which is defined by Oxford as: **Oxford English Dictionary, s.v. “revolution”:**

A complete overthrow of the established government in any country or state by those who were previously subject to it; a forceful substitution of a new ruler or form of government.

Thus, we can conclude from our context in Philippians 2:12, Philippians 2:13, Philippians 2:14, and Philippians 2:15 that the end result of unchecked “discontent and argumentation” is the ultimate rejection of duly established authority.

Paul warned the Philippian believers that their advance should not be hindered by mental attitude sins against the Roman government or its emperor.

The undermining of authority does more than remove a bad ruler, it also destroys the system by which more benevolent individuals might rise to power.

If members of the first-century church practice mental attitude sins which are known to lead to revolution, then the establishment order necessary for their deliverance under the Antonine's will be destroyed.

And so, Paul warns them against permitting such mental attitude sins from developing.

If such error is possible for the Philippian believers, it is most assuredly a possibility for us today. Be advised!

Our duty as ambassadors for Christ is to “*keep our behavior excellent before the world,*” “*submit to every human institution,*” “*not use our freedom as a covering for evil,*” “*honor our fellow citizens, unconditionally love our fellow believers, revere God, and honor the king.*” 1 Peter 2:11, 1 Peter 2:12, 1 Peter 2:13, 1 Peter 2:14, 1 Peter 2:15, 1 Peter 2:16, 1 Peter 2:17

The corrected and expanded translation of our passage as far as we have gone:

Philippians 2:12 - So then, my beloved, just as you have always obeyed my teachings [over the past 15 years], not only in my presence but now much more in my absence, [*katergazomai*] continue the willing cultivation of your streams of consciousness to the ultimate conclusion of harvesting [*soteria*] your own deliverance from danger and your own preservation from persecution, accompanied by reverence and respect.

Philippians 2:13 - For it is the Holy Spirit who is at work in you both to motivate the desire and to execute above and beyond God's good pleasure.

Philippians 2:14 - Keep on doing all things without discontent and argumentations which undermine establishment authority.

Philippians 2:15 reveals the purpose for maintaining a spiritual lifestyle such as that which Paul has recognized among the Philippians in Philippians 2:12, Philippians 2:13, Philippians 2:14. That purpose is the development of invisible historical impact in the midst of a declining Zeitgeist:

Philippians 2:15 reads this way in the New American Standard Bible:

Philippians 2:15 - that you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world.

It begins with the conjunction which introduces a purpose clause: *hina* - “*in order that*” or “*for the purpose that.*”