

People Becoming Pawns

2 Samuel 3:6-16

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Main Idea- When God Is Silent, People Become Pawns

1.) God Is Silent- Meaning No One Seeks Him

2.) When God Is Silent, Women Are Used for Personal Pleasure and Advantage

2 Timothy 3:16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness..."

Genesis 2:18, "It is not good that man should be alone"

3.) When God Is Silent, People Are Used for Personal Pleasure and Advantage

Application:

1.) When God Is Not Silent, all People Are Significant

Leviticus 19:15, "You shall do no injustice in judgment, You shall not be partial to the poor, nor honor the person of the mighty..."

2.) When God Is Silent, Individuals Are Replaced by Groups

Jeremiah 31:29-32, "In those days they shall say no more: 'The fathers have eaten sour grapes, And the children's teeth are set on edge.' **30** But every one shall die for his own iniquity; every man who eats the sour grapes, his teeth shall be set on edge "I will make a new covenant with the house of Israel and with the house of Judah— **32** not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt..."

3.) When God Is Silent, People Become Victims

—**Cornelius Pantinga**, *"In his Lyman Beecher lectures, William Muehl recalls the humanist passions of Arthur Koestler, a one-time defender of communism who later became its critic. What began to distress Koestler was that in the Soviet communist system the concept of blame disappeared. Nobody blamed reluctant communists. Nobody blamed peasants who resented the loss of their freedoms or who resisted conversion to communism, for surely they had been corrupted by faulty social and economic conditions. Nobody blamed critics of the party line, for surely they had been brainwashed by capitalist propaganda. Instead of blame, party officials offered their opponents pity and reeducation. Of course, the cradle of such pity often turned out to be a mental hospital, and the school for such reeducation a concentration camp—places at least as confining and dehumanizing as any conventional prison. But at least none of the inmates was to blame for being there. Koestler found all this blamelessness progressively disturbing. "Before long it began to come clear that those whom we do not blame we do not regard as responsible. Those whom we do not regard as responsible we do not see as fully human. And those whom we do not see as fully human we are willing to twist and manipulate to suit our own convenience."*

Hebrews 4:13, *"...naked and open to the eyes of Him to whom we must give account."*