

**Romans 13:1-7**

<sup>1</sup>Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. <sup>2</sup>Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. <sup>3</sup>For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. <sup>4</sup>For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil. <sup>5</sup>Therefore you must be subject, not only because of wrath but also for conscience' sake. <sup>6</sup>For because of this you also pay taxes, for they are God's ministers attending continually to this very thing. <sup>7</sup>Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.

**Let Every Soul Be Subject to Christ**

**Main idea:** God, Who rules in all authority, rules over and through each individual authority, demanding that we do good—both in authority and under it.

**Introduction:** Overcome evil with good (12:21). The most pressing and challenging case of this for these believers in Rome? Governing authority.

**1. Let every soul be subject, v1-2.**

- a. Interact with authorities as an eternal soul. Always interact with God first. This is true when interacting with persecutors (12:14), those who do us evil (12:17), even enemies (12:20), and now governing authorities (v1).
- b. He has been given authority by God and must answer for how he wields it. Those under him must answer for how they respond to him.
- c. God, in His providence, "appoints" men to authority in the institutions that He has ordained (notice that while the state is obviously included, it is not exclusively specified; v7, especially, applies in home and church.
  - i. Especially, God has appointed Christ as God-Man. He holds authority not only as God, according to His divine nature, but also specifically in His anointing as the Mediator, as a function of His office as King. All authority in heaven and earth!
  - ii. All appointments, in all three institutions, are "administrative" positions under Christ, now. He is the only Chief Magistrate.
- d. "Resisting" authority can be done both by superiors and by inferiors. In either case, the authority resisted is not man's but God's.

**2. Do what is good, v3-5.**

- a. Note that the command is not, "Do whatever the magistrate says." Much less is it, "Do whatever you want to do." Or even, "Do whatever you think is good." But rather, "Do what is good." This requires study, submission to the truth of the Word and to Christ's method for instructing us in the Word, and action.
- b. The one who does what God defines as good, in dependence upon God's grace, never has to fear authority. Even if the lesser authority is misused/abused, the greater authority is always used correctly.
  - i. Thinking long-term, the Chief Magistrate will not neglect to praise those who do good—especially since that doing comes from/in union with Him.
  - ii. Thinking short-term, the lesser magistrate exists for the good of those under him. If he fails to do collaborate under Christ, the Lord still is not failing to use him. He is actively doing believers good through him (cf. 8:28).
- c. Be subject on account of wrath. The one who does what God defines as evil suffers God's approval in whatever short-term/temporal wrath comes upon him. Much worse, he stores up wrath for himself against the day of wrath. Those who do evil should be very afraid.
- d. Be subject on account of conscience. Thus, the question is not between "doing what the magistrate wants" and "doing what I want." As we mature in offering our bodies as living sacrifices, the freer we will know ourselves to be in Christ, with a freedom that no human tyrant can take from us.
  - i. The right path will always be available to us: the path of obedience to God (including, in this case, especially recognizing others' authority in their positions, and the purpose of whatever authority has been entrusted to us).
  - ii. The more that my whole life is a "doing what the Lord says," the clearer the path will be for the believer.

**3. Render what is due, v6-7.**

- a. Knowing God's sovereign appointment of, and use of, the civil magistrate takes the sting out of paying taxes. The magistrate may misuse them, but God is not misusing the magistrate.
- b. This applies to everything: taxes, ends/purpose (!), fear, honor. All of these things are owed, ultimately, unto God. "Inscription and image" are pregnant with meaning in Mt 22:20-21, Mk 12:16-17, and Lk 20:24-25.

**Conclusion:** What should we do with the magistrate? Only that which we can do in Christ's Name, by Christ's Spirit, unto Christ's glory; for it is to our God and Savior that all things are due. From Him, and through Him, and to Him are all things. To Him be the glory forever!

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Romans 13 verses 1 through 7. These are God's words. Let every Soul be subject to the governing authorities. For there is no Authority except from God. And the authorities that exist are appointed by God. Therefore, whoever resists the authority. Resists, the ordinance of God. And those who resist will bring judgment on themselves.

For rulers are not a terror to good works but to evil. Do you want to be unafraid of the authority? Do, what is good? And you will have praise from the same. For, he is God's minister to you for good. But if you do evil be afraid. For he does not bear the sword in vain.

For, he is God's Minister. An Avenger to execute wrath on him, who practices evil? Therefore, you must be subject, not only because of Wrath. But also for conscience's sake. For because of this you also pay taxes for they are God's ministers. Attending continually to this very thing. Render therefore, to all their Jew.

Taxes to whom taxes are due Customs, Doom Customs, fear to whom fear. Honor. To whom honor. Hey man, that sends this reading of gods, inspired and inerrant word. Well, the Lord has given us at least on this particular evening to come to this passage in the most helpful of ways straight through the book of Romans, so that we can come to it in its context.

And the most immediate part of that context has been what we now know, as the conclusion to chapter 12, but of course when the Apostle wrote, there were no chapters. And so there was not a conclusion uh, to chapter 12, there wasn't a chapter 12, Is just finished saying is do not be overcome by evil.

But to overcome evil. With. And there would be no more pressing and no more challenging case for overcoming or being overcome and for evil versus good. If you are a believer in Rome, In the early 60s, A.D and Nero is the emperor in Rome and the entire City being.

As it is the seat of power in what was to them the known. Uh, the most pressing and challenging case for believers, in Rome to overcome evil with good. Is that of the governing authorities the rulers in the Civil sphere at the time? Although, this does have application also to within the As they had factions and divisions in the church that were going to be hearing about in Especially in the next chapter, and They needed to.

Remember that Those whom Christ has set as Authority, whether it is in the state, or in the church, or even in the home, Although that is not particularly. In view, here it is, certainly by implication and application in view. Those whom the Lord has. Set in authority in any of these places are exercising Authority under Christ and therefore they have a particular duty to Christ who has given them the authority that they have concerning those particular ones, whom the Lord in his Providence has placed under them.

But then, for those of us who are under Authority, we hope that the authority will be a brother so that we Love him with all of the instruction that we received earlier in the chapter about the, the unpretended love for the Brethren that That included that. Uh, that love, that is due to connections between one another that love that is built up by affection alongside one another.

And even that love, that is Unconditional. And has more to do with what is in the one who is loving than in the one who is being loved. And we hope that we will have brothers who are in Authority. Certainly that is our hope in the church and that is in Our Hope in the household and it is also something that we pray for.

Uh, In the state in the Civil sphere as well, but even if they're not Brothers, if they're persecutors, we are still given instruction about how to love them. To bless those who persecute you bless those who do not curse. And even if they are enemies, We are also to love them.

And so this is, Uh, this is a continuation of what the Apostle has been teaching us. In this case, they had governing authorities over them who were enemies and who were persecutors, Uh, and so This is, this is very pastoral. Of John and very helpful for us because we too are coming into a season where more and more of our governing authorities have been persecutors of the church.

And enemies of the gospel of Christ, and the people of Christ, the people of God, And so we pay. Very careful attention. Then as we come into these seven verses out of the end of Romans 12 but not just the end of Romans 12 out of the entirety of the book of Romans expecting.

That God is working all things together for the good of every single believer. Every single one who has been brought to love God, not by anything good in them. But by God calling them, according to his purpose, a purpose that began in Everlasting and eternal love and foreknowledge and therefore who are more than conquerors even if they happen to be slaughtered all day long.

Killed all day long. Uh, for the sake. Of the Lord and also then, They this comes to us having heard about how everything that happens in all of history is especially designed for the Gathering in of Christ's remnant of the Lord's. Remnant that there are those upon whom he has set his love and and even if it is the general apostatizing of the Jewish church to the great grief of this Apostle, the the breaking of his heart and continual sorrow and and crying out to God for them.

Even by that God is showing the riches of his Mercy, upon those whom he has he is saving. And even then Is a church that is persecuted and under the tyranny of Nero. In Rome and surely Nero is not alone in. Willingness to blame Christians. For anything and everything.

And to abuse them and mistreat them. And therefore we pay. Very careful attention and we basically get three. Commands, three primary instructions in verse one, and two. Let every soul be subject in verses three through five. Do what is good and then in verses, 6 and 7 render, what is due?

And there's obviously overlap but those are the The primary verbs in in each of the sections of primary instructions, And so, that's how we will organize. Hearing together, God. God's word. This evening first. Then in verses 1 through 2, let every Be subject to the governing authorities. Now, the word Soul here, here is being used as a part for the whole, you remember.

Even in Matthew 6. Lord today morning. Our soul is used to refer to our life as a whole, the purpose of our body. The reason we need food and drink and clothing is because we are living Souls before. God, and our souls are clothed in our bodies, and when it comes time for us to depart, it will be better to be with Christ.

Because we will want to be clothed with his presence, but for a time, our bodies will be unclothed. There is a humiliation that continues even after we are perfectly Sanctified. There is a humiliation that continues in our bodies being separated from our souls. That will be resolved at last at the resurrection.

When our bodies are fully clothed both with the presence of Christ and being re-. Uh, our bodies and souls being reunited. Together. Uh, so this is a part for the whole, but it's reminding us that we are not subject to the governing authorities merely as those whose physical lives are often.

At the mercy or more often at the lack thereof. Of the governing authorities. We are under the governing authorities as Eternal Souls. We are to interact with them as those who have been created by God in His image and therefore, who, consider not just ourselves, but the authorities who are over us to be under God who are interacting with the Lord first and foremost and everything that happens in our lives.

Is a source of great conviction for the believer, because in our remaining sin, we are often forgetful of the Lord. Not just in our interaction with the state, even in our interaction with others. Husbands, and wives, and parents, and children, brothers and sisters in the church neighbors. In the community people in front of you, at the spotlight, we forget that we are interacting with God all the time.

And so, even in the way that he begins, His address here. Let every Soul. Be subject to the governing authorities is reminding us that we're always to interact with God first. So when we interact with our persecutors, we remember that God is the one who has gathered us into the church and remember verse 14 was still talking about within the church?

Yes, we are supposed to persecute hospitality but there are going to be those who instead of aggressively loving strangers are going to be aggressive with their brothers in Christ. But we Uh, but we interact with them. For the Lord's sake, remembering? The Lord, first. And then with those Who do us evil verse 17 even to the point of being enemies verse 20, we interact with the Lord first we we repay we do not repay evil for evil.

We overcome Evil with good. We leave room for the Lord's. Wrath, we are glad for what the Lord has called good to be on display in our lives. We do good in the sight of all, we are glad for that peace that we have been brought into with God in Christ to be something that characterizes our relationships to the point where it's actually difficult for other people.

They have to insist on not being at peace with us because as far as it depends upon us, we live peaceably with everyone. We do that for the sake of the Lord. And so we Act with those who are in authority, over us first and foremost for the sake of the Lord.

And that's very important to those who who are in Authority because they will be judged. They will be judged not merely as men before the face of God, they will be judged very specifically as men to whom in Authority. Was entrusted, entrusted by God entrusted, by God, for the good, for the benefit of those who are under them.

So that we would not end up in a world where so many authorities are so harmful to those underneath them that critical Theory, which is the doctrine of the devil Authority is bad and it must always be resisted and knocked down that can't be true because the highest Authority is the Lord.

And the first person whoever came up with that idea is Satan himself and yet when authorities who are under,

The that is not for the good of those underneath them. Good as God defines it, it does lend itself by that lie about Authority, To a lie about the nature. Of authority. And so those who are over us will be doubly, judged fathers and husbands often, I hope feel this keenly and are grateful for the grace of God in Christ and the work of the Holy Spirit, not only in them and and their wife and their believing children.

But for their unbelieving children who have been already set apart Covenantally as holy and and yet we feel the weight of the place that God has put us in. Even as we depend upon Christ even, as we know the ministry of the Holy Spirit too and in Trust that Elders.

And and deacons in the church, feel the, the weight of being in Authority, especially those, who teach As those who are doubly judged and yet how many Of the Civil magistrates that are set over us. Do not feel. The. Of the authority that has been loaned to them from God.

And so this is something that we must remember when we're obeying first, Timothy, 2 and we're lifting up. Holy hands, without wrath, not not vengefully without doubting not anxiously. As if God is not going to use the magistrate for our good. If we don't remember to pray for him or don't pray for him in quite the right way, but we lift up holy hands without wrath and doubting praying for All sorts of men in any position, but especially For those who are in Authority.

In part due to the fact that they are under greater judgment. Uh they they have more to bear. Before God, you see, there is no Authority except that, which is from God. And the authorities that exist. Are appointed by God. He has been given Authority by God and he will answer to God, who gave it?

For how he wields it. And those under him also, Must answer for how we respond. To him. And so this is very sobering for us. But do not let the believer in Jesus Christ. Be like the unbelieving Authority. And not feel the weightiness. Of wanting to submit wanting. To honor wanting to see good come.

By way of the magistrate, who has been put there, for the reason that he has been. Whenever? The, the magistrate is making it difficult for us to obey God or even illegal for us to obey. God we we must grieve. That although we with a clear conscience, Are doing that which the Lord has commanded us and entrusted to us.

That the magistrate himself. Is under the wrath of God and increasing wrath. Accumulating wrath pressuring up wrath against himself for the day of Wrath. Chapter 2. Described. And so there is no Authority except that which is from God. And those who that exist are appointed by God, what this means is However, they come You know, whether they they come by descending from the previous King, if they come.

By way of Revolution in which They buy their own wickedness, Ascend to the throne. When the when the dust settles, if the Lord gives the people over and gives even the one who has come into power that way over to his own sin. It is not a mercy of God, when he allows your sin to be successful.

And yet, it does come in the Providence of God.

Or. Uh and and we have to put these, you know, quotes on things now free and Democratic elections. Or however it is. But the authorities that are The authorities that exist. Have been appointed by God and this isn't Uh, this isn't only referring to particular individuals. Although, when we get to verse 3, rulers, More plainly particular individuals but it's also reminding us that there are different sorts of authority.

There's Authority in the house. There's Authority in the church. There's Authority in the state, and it's not just the house and the church. Where the authorities are appointed by God. We are much more quick to recognize that although in our anti-authoritarian age, There are many who are, who are quick to argue against the authority of the husband or even the authority of a father now, Uh, and even Authority of Elders or deacons.

Uh, in the church, but the authorities that exist. Are appointed by God. Therefore, he says verse 2, whoever resists the authority. Resists, the ordinance. Of. And those who resist will bring judgment. Upon themselves. So since God in his Providence, appoints men to Authority in those institutions that he has ordained.

Those who resist. The authority bring judgment upon themselves because they resist the ordinance of God. Now, the greatest resistance is often at the top Of the Earthly chain of command. This is what we see, especially in Psalm 2, isn't it? Uh yes, the nation's rage but it's specially Kings and peoples who plot in vain.

It's especially the rulers of the Earth. Who are commanded to tremble in that Psalm. Because as Christ declares about himself. All Authority in Heaven and Earth. Has been given unto him. All Authority in your home belongs to Christ and if you wield your Authority, as a husband, or as a father in anything, other than the way that Christ has commanded for the good of your wife, for the good of your children, Then you are resisting, the authority that was appointed.

And of course, Christ is the only and great Authority in the church. We say of course, but Episcopacy exists. And by that, we don't mean where there are Elders or our pastors, who are overseers but where there's hierarchy in the church, And rather than courts under the one king there are, there are in some branches of the visible Church.

These chains of command Where more and more Authority gets concentrated in in one individual and then another and another And so that too. Is resisting the appointed authority of Christ. But Christ doesn't say some Authority in heaven and on Earth. Has been given unto me. He says. And so, he doesn't just mean the church.

In the house. He means the state. It is part of the office of Christ as mediator. It is part of his anointing from which he gets the name mashiach from, which he gets the the title mashiach from which he gets the title Christos for which we call him Christ.

That he is King over the Nations. So now when Nations resist his authority, when Nations resist, The authority that is commanded in scripture when they resist what God says. About. The in his moral law which includes the first table, the first table is also the moral law. He doesn't pick up that which is moral on commandment number five.

But when Nations resist, the moral law of God and when rulers resist serving, Those who are set under them for their good the way God does all of creation and the way God does all of humanity. And the way God set man, even before there was Dominion among men, there was to be Dominion by men and not for the destruction of the creation.

But for the good of the creation, for the good of those who are set underneath them, And when rulers do not submit to that, they are not now, merely merely Not only are they rebelling against the Living? God. They're rebelling against his Christ. To whom he gave the command ask for me, the Nations as your heritage And who has of course, because he's perfectly obedient.

Obedied the command and received his inheritance. And now he sits on the throne of glory and all of his enemies. Are being made a footstool for his feet and any King who resists will be shattered. With her, with the rod of iron. When his wrath is kindled. But a little And so, especially God has appointed Christ as the god, man.

And now he has Authority twice. He is the top of the chain command of command as the Living God. This is not a doctrine of the Civil magistrate that only became true upon the resurrection. No, this was true of Of Christ in his divine nature is as true, the Triune God from the beginning of humanity.

This was what they rebelled against at Babel. And yet now it's doubly. True of Christ. It's true of him twice. Not only as God in his divine nature. But as the God man as the mediator He is King. Of Kings. And so, all appointments in all three institutions are administrative positions under Christ.

Now, Jesus is the only Chief magistrate And so whether you have monarchy or whether you have a representative Republic, or whatever it is that you have, Every Authority in that nation is under. Christ. And so this resisting of authority is done both by superiors and inferiors, isn't it? Because everyone is a less.

Every Magistrate is a Lesser magistrate. But it's also done by. Inferiors. And so with great reverence for Christ who has set over us. Him. He has set over us. We strike out and obey the Lord Jesus with a good will. And if the Lesser magistrate says no, we obey the higher magistrate But some of us are also.

Magistrate, certainly in our homes. Which are part of the church but also part of the state. And then there are those who have varying levels of authority within the And there again. It is, especially with, respect to the reason, God has given Authority. That that every lesser magistrate is to exercise his authority and especially With a view towards Those whom, God has entrusted to his care.

And so, If you are, If you were to become a sheriff or if you were to become a governor or Or somewhere in between your great concern. In carrying out your office, is not that which the one immediately above you. Has decreed. Your great concern is what Christ has decreed and the good of those who are immediately beneath you.

Those for whom. You have been set in Authority. And even instrumentally in our nation often through whom and by whom you have been set in Authority, This is one of the advantages of democracy. Benevolent monarchy has much to be said for it. Although benevolent monarchs are found only by the grace of God in Christ and never perfectly so, but one thing that is to be said uh for democracy is that it's a it's a keen reminder to those who are in Authority.

For whose sake, they are to exercise that Authority. Even if we didn't have democracy, it would be true. Because this is the way the this is the way God rules for the good of those underneath him. And when he entrusts authority to any other, this is incumbent upon them to rule underneath him.

According to the authority that they've given So when someone is voted in and ostensibly can be voted out. That may be a helpful, reminder. To. So let every Soul be subject. What should we do then? Um, The answer is. Whatever is good. And that isn't necessarily defined. By what the magister says?

Notice in verses 3 through 5, then moving from verse 1, Uh, one and two in which we were hearing, especially let every soul be subject. We come to verses 3. Through five and we hear do, what is Now he says rulers are not a terror. To good works, but to evil.

Do you want to be unafraid of authority? Do what is good and you will have praise from the same. Now, you might not have praise from the ruler, who is immediately above you? But you will have praise from the top of the chain of command. And so if you are doing, what is good.

And the one immediately above you is, punishing you for it. You do not live in Terror of the one immediately above you. This is infuriated tyrants and persecutors throughout history. That Those whom there are abusing and Those whom, they were imprisoning and Those whom they were slaughtering. If they were Christians, We're blissfully unafraid.

Wounded injured battered dying and still unafraid. So that, that which That which we're associate in our minds. The the loud banging of drums during an execution, Do you know what the purpose of the loud? Banging of the drums is Well, it arose especially during uh, during the time of the covenanters but it's happened elsewhere throughout human history as well.

It's to drown out the sound of those who are dying for Christ, preaching the gospel As they are going to their execution.

And so, if you Don't, if you want to be unafraid of the authority. Do what is good? And so the command is not do whatever the magistrate says, And the command isn't when it says, do it as good. Do whatever you want or feel want to do or feel like doing.

Or seems good to you in the moment. This is a command that actually requires study. Doesn't.

So do what is good requires that? We study the word of God to know what is good. That we submit to the truth of of the word and to Christ's method for instructing Us in the word that we not be those who are tossed to and fro by wind and waves of Doctrine.

As. Um, as we hear in Ephesians chapter 4, that we That we not be those who strike out on our own, with our own novel ideas, that are not according to what the spirit had written in the prophets throughout the ages. Not according to what the spirit is writing.

By the pen of of first John. Tomorrow's devotional in first John, but that is according both to what is written in the scriptures and what has been Believed in and taught by faithful churches and ministers for thousands of years. This is one of the reasons why confessions and Creeds can be helpful and good because we are not the first ones to come along.

And if we act that way, then we can be sure that we are the heretic. That we are the ones who are in the church, but not of the And if we even go so far as to reject, The truth of God, the son and God the Father and abiding in Christ as God.

That we will perish. But we are. To submit to the truth of Christ. And also to seek from Christ by his grace, his Blessing upon those methods that he has given for teaching us. And so, the way it ought to function in our nation, Is that you have Christians?

Who are magistrates and in order to know what is good so that they can command what is good and reward. What is good and they may know what is evil so that they can forbid what is evil and avenge by the sword that has been put on their in their hands but is evil Need to receive instruction.

From those whom the Lord has given them for that purpose in the And even if they don't know that they're supposed to receive instruction, Whom do you think knows where the magistrate is supposed to get is an instruction. The church does faithful churches. Faithful, ministers and Elders sessions and Presbyteries, and synods.

What to give unsolicited? If the magistrate is so benighted. So in the dark that he doesn't know to ask,

So he says do what is good? Now. In a nation, especially When so many call evil good and good evil. This this puts the burden, the onus, the necessity of study upon us all the more Because we will be commanded to do it as evil. We will be commanded to do what we cannot in good conscience.

Do Because of what we must do unto God. And we what we must do with those who are entrusted to us. And so this do what is good? In verse 3. Requires study. And it requires submission and requires diligence, and it requires conviction. But what it produces This courage.

Not being afraid. Of anything frightening. Like the woman in 1st Peter 3. Who has a husband, who's disobedient to the word? But the husband is, is her Authority. And so what's this first Peter 3 say first Peter 3 says submit to him anyway. Maintain a gentle and quiet. And you will not fear that which is terrifying.

Like those like the saintly women of old. And first justice first, Peter 3 says, Is not denying that there's there are actual Terrors For women who have unbelieving husbands who are tyrants over them. And this does not deny that there are actual Terrors. In Wicked rulers. It just says that if you're doing what is good under God, And you're being punished for that.

The way First, Peter 2 says, you should want to be bonus for. If you're going to be punished, don't be punished for doing evil, do so much good that those who hate, it can't help but punish you for it. That is commendable. That is suffering like Christ. Does that is suffering unto the glory of God and the one who does that Need not.

Be afraid. Indeed. The governing Authority is God's minister. For our good. And this means not only are you going to receive praise from Christ in the last day? For doing good and being punished for it. But even now, Those who intend you evil because they are evil and they do evil.

There are two intentions at work. As Joseph said to his brothers, you intended it for evil, but God intended it for good. God is good. And he intends good, and he's doing good. And he never stops doing good to his people. Even if you had a father or a husband, or an elder, or a deacon, who is abusing his station and misusing it, God is doing you good through it.

Now, that doesn't mean that there there aren't uh, legitimate Avenues. Of escape and even requirement of Escape in order to keep Commandments of God. But it does mean you don't have to be afraid.

Because they are God's servants to you. For good, but if you do do evil, He says in verse 4, be afraid. Free does not bear the sword in vain, and if you're doing evil, it doesn't matter how evil the authority over you is. If he punishes you for doing evil.

The sword that is wielded against you has the approval of the wrath of God. Against your evil. Now, that is profoundly sobering. Or at least. That ought to be. And that's why. That's why he says you obey, not just because of Wrath. Because of what you might receive now for your evil.

And what you certainly will receive later, if you're outside of Christ or What has fallen upon Christ on account of your evil. But you obey, not just because of Wrath, but also for conscience's sake. So that you can have this clear and unafraid conscience. That being right with God and doing all out of love for him.

You are willing. To suffer, whatever comes And so be subject, both on a kind of Wrath, and on a count of conscience. So the question is not between doing what the magistrate wants and doing what I want, as you mature, In Christ, you will mature in, as we have just heard offering your body as a Living Sacrifice.

And it's the one who isn't doing whatever he wants to do. But who with an increasing awareness of of Christ's calling upon him, every moment of every day in every sphere, where he is and everything, he does, he more and more. He does in the name of Jesus Christ.

He doesn't do anything that he couldn't do in the name of Jesus Christ. Such a man, who is maturing that way knows himself to be free. And it's a freedom that a tyrant can't take from you. Because even if he abuses, you even if he kills you. He can't stop you.

From loving and obeying. The Lord Jesus Christ. It is those who are accustomed to indulging themselves. Who do not live all day every day? Doing whatever they can do in Christ's name. They are the ones who have the greatest difficulty with the tyrants. Because they want to be free to do what they want, and that is not the freedom that Jesus gives us.

He gives us freedom to do what we want. What he wants. Which we can do without fear. And so the right path will always be available to us. It is the path of obedience to God. The more your whole life is doing what the Lord says. The clearer, the path will be for you.

So let every soul be subject to do it as good and in the last place. Render. What is due? Fulfill. Uh, the obligation for because of this. He says, you also pay taxes. For they are God's ministers. Attending continually to this very thing. This ought to take the sting out of paying taxes.

The magistrate May can and will misuse your taxes. But God is not misusing the magistrate. And therefore your tax. Although, Wasted profligatly. On the Are not wasted in the full Divine economy of God. This reason you even pay taxes. If you can go, as far as paying taxes, this is a logic to verses six and seven.

Taxes is in the list, consider the hardest one. If you go so far as to pay taxes and think about what Rome was doing with their taxes, I mean Nero was crucifying Christians and setting them on fire alive and using them as torches for parties. If you ever had a good reason to say, I refuse to pay taxes because of how the government uses it.

And your Is using. Even narrow. And therefore give to all their obligation taxes to whom taxes are due fear to whom fear, honor to whom honor. But this one, That is translated in verse 7, customs to whom Customs. It's actually the word Telos end purpose. Now there is purpose of government.

And so there is an appropriate understanding that way, but there's an implication here that drives us to remember our chief end. That ultimately everything we have is to be used and given for an independence upon the Lord, that we might. Glorify him and enjoy him. And as he is the one to whom all fear and reverence does ultimately do he is the one to whom all honor is ultimately due.

And so verse 7, especially by the inclusion of that word, Telos, Is basically saying the same thing, Jesus did. When they came and asked him if we should pay our taxes. You know, all three synoptics Matthew, Mark and Luke. All record the incident and all record this part of the answer.

Whose inscription? And it's just like in English, the same root is there in the Greek is the same root as scripture. Writing whose inscription and image is this. When he says, give to Caesar what does Caesar's and give to God, what is Gods, he's not saying, Caesar has some things and God has other things.

And so divide, your life between the secular and the sacred and govern the sacred, by the word of God, and the secular by the word of Caesar or even by natural or common law. No he's saying Caesar has written some things and has pictures on this because God has put him there.

Saying Caesar has some things because God has given them to him underneath him, but God has everything. Caesar is God's? The Denarius is God's. Taxes are Gods. The authority, the authority belongs to God. Everything belongs to God from him and through him, and to him, are all things.

And therefore, yes, we pay our taxes. Because we operate according to the word, the inscription, the scripture of God, and we operate as those who are in the image of God. So what should we do with the magistrate? Only that which you can do in Christ's name. And for which he has given you to live by his spirit and unto his glory, It is to our God and savior.

That all things are due. For from him and through him and to him are all things to him. Be the glory. Forever.